

Future Home #9

Builder of Zion; Living in Eternity

May 28, 1988

Shall we pray. Heavenly Father we thank You for the great possibilities that come out of Your Presence, which we know You are here in the form of the Holy Ghost in a Pillar of Fire, though invisible to us, the great invisible God, but we know by Your works which You have manifested, Lord, and the things that You have allowed, to know definitely that You are here with us, and we're grateful for it.

And now that all things are possible, we pray tonight that You'll really open up Your Word to us, Lord, as to the spirit and understanding of the prophet in giving us this Message that we too might begin to realize the same hope that he had and begin to understand the fulfillment of Scripture, even to see our place in that eternal Kingdom. Help us to see that tonight, and by it, Lord, be lifted up and humbled, and much better servants, O God, than ever before. In Jesus' Name we pray. Amen.

You may be seated.

1. Now this is the ninth message, (in the series from Bro. Branham's message, "The Future Home of the Heavenly Bridegroom and the Earthly Bride") and we've sort of slowed down. But that's all right. We'll catch up a little later on.

Now it should come as no surprise that this earth will always remain the home of Adam's race, for their bodies were taken out of its soil. Now that's something that Bro. Branham brings to us very conclusively, the fact that even the body that God used came out of the ground, and we'll read more about that and talk more about it. And we also are a part of this same earth. And, when God set forth to redeem us, He would, consequently, have to redeem the earth, then, from which we were taken. And so, really, when we begin to understand the Word of God, it is no surprise that this earth will always be our home. Now many people do not believe that; in fact, I would say the majority of people have the mistaken idea that heaven is going to be their eternal home. You know the old song, it is used be that this earth is not my home, you know, I'm just a-passing through. And the idea was going to make the eternal abode in heaven. That is not so at all.

2. Now, as the bodies of mankind dissolve, but come back anew in the Resurrection, so does the crust of this earth dissolve by fire and come back renewed. Now you'll notice that only the wicked die. The Bible said, "The soul that sinneth, it shall die." [Ezek 18:4,20] Now your very structure, from what you're literally structured from, is a life. And that life, if you're predestinated, has come from God; it's the seed life down in your soul.

Now everybody has a soul. But everybody does not have that seed life. So, you'll notice that God destroys that which is not of Him. The soul that sinneth dies, which is the Lake of Fire, which is annihilation. But, you see, the structure, your true structure as a child of God does not die.

3. Now the structure of the earth is from the core outward, and God renovates the crust. Well, He does the same with you and me. Our structural core comes from the soul; then, God renovates the crust, which is our bodies, and puts us back on the structure which has a renovated crust. See, the perfect harmony and everything always in keeping. And, as we change in order to come back, because we have to change to come back—because we die, we go to dust and gases and ashes and whatnot, you know, some type of residue, which can be seen or perhaps not seen. It might be just like an annihilation, you see, reduced by an atom bomb. And, as we change, in order to come back, so does the earth (change, that is) to become a sinless home for a sinless people, and there will be no more seas. Now Bro. Branham tells us the truth

about that, you know, like there's enough atomic power in, I suppose, maybe a tumbler of water to do a tremendous amount of damage. Well, when God brings a chain reaction upon the earth, all the seas begin to erupt and go forth in a chain reaction and the atoms just go back to original, and then, God forms once more out of that.

4. Now we get the earth back, then, to the form that God wants it, which is a type of redemption, the cleansing by fire. Then, Mount Zion will rise up again exactly where it is now. You know, H.G. Wells made a stupid statement, and he a great historian: "There's nothing in Palestine that ever happened there, there's nothing happening now, and nothing ever will."

It's the hot spot of the universe. Such crass ignorance by these so-called intellectuals. They make me sick! That's all they are, just a bunch of mongers, and we know what they are. He said, "Nothing is important there."

I'll tell you, Mount Zion is. And the very place, Zion, is going to rise as a mountain from the structure and from the core of this earth.

5. And, when it appears anew, the holy City, New Jerusalem, which is already formed like a pyramid whose base and altitude are the same, 1500 miles, making a 6000 mile perimeter, 1500 miles high. How many square miles it is, I don't know, and I'm not too interested in knowing. It's just a mighty big, wonderful place that's going to come down upon, over and on top of Mount Zion. And this City will be enclosed by walls made of twelve layers of precious stones. And each stone will be close to twenty feet high. Nice big long pieces, if you can figure it—many feet long.

You know, people sell their souls for jewels, for gold, and for silver. If they'd just give their souls over to God, they'd get it all, as they'd never dreamed possible.

6. There'll be twelve gates; each one a solid pearl. And each pearl will be maybe close 216 feet in height. What a tremendous, tremendous, gate each one will be. And the names of the twelve tribes and the twelve apostles will be inscribed on the gates and in the foundations. The City itself will be of pure transparent gold. In the midst of it will be the Tree of Life and the River of Life. Can't get them separated. Zion will be made of avenues and streets and canals and rivers and everything beautiful—beautiful parks and streams of life. Bro. Branham put them in multiplicities. Streams of life coursing through the entire City—an actual rural urban situation: fruit trees of life, Tree of Life, just like they're growing in our own backyard, from what he sort of brought out to us.

7. The Tree of Life will change its fruit every single month. People will live on it. The kings who enter in will ceremoniously pluck off leaves from the Tree of Life, signifying the healing of all mankind from its sin and degradation. Not just physical sin now; that's not the thing. It's the degraded nature and its terrible, depraved condition. There will be wars no more; God-perfect. Not man-perfect and not nature-perfect, but God-perfect. Harmony will reign over all. Everybody will feel it; they will be a part of it.

8. The Lamb will sit on the throne at the very apex, the very top of the holy City on the holy mountain, with the Pillar of Fire above the throne. There will be no sun or moon, or even a temple, for the Glory of God and the Lamb will lighten it, and God and His Lamb are the temple thereof. You've got to begin to see, you've got to change your thinking of what lies ahead, because this is an introduction to what lies ahead, whether you have believed it or not. Now, if you don't like it, you won't be going there. And, if you don't think your mind can take it, you've got a better idea than God; you still won't go there. Think it over now. I said harmony—God harmony. And the God harmony is: "Who art thou, O man, to reply against God? Can the thing formed say to him that formed it, 'Why hast thou made me thus'? Can the vessel say to the potter who has dominion over the clay to do what he wants to do with it—and we're the pots—some to dishonor and some to honor?" [Rom 9:20-21] God says, "Are you telling me what to do?"

9. See, Bro. Branham had a definite spirit when he preached this Message. And there's a definite spirit that goes with this Message. And we try to bring it out as we go along, because everything is an application to an end-time Bride. You understand? All right, now you just keep moving with me.

10. God and His Lamb are the temple thereof. Now there will still be a temple in the Millennium. But there will not be a temple here. Now that means something. What all it means, I haven't studied it out. I wouldn't know how to study it all out, perhaps. But just think, there will not be literally a meeting place, because it will be the meeting place. God dwelling in the midst of His people. In the midst of the congregation. And that's the last and great final congregation. Christ eulogizing the Bride.

You say, "Man, I didn't think God had anything too good to say about me."

Well, I agree; I don't think, personally speaking... [Bro. Vayle laughs.] You can see where it's a problem in our thinking that God would think too highly of us.

But I said many years ago, one of my favorite illustrations is that—this is years and years ago—I was just a kid, we had a very outstanding veterinary surgeon. He used to come by our place, very nice man, tremendous diagnostician. He was fantastic. And he told us he loved my mother's cooking and my sister's cooking. He was a poor old widower, so he'd come by the odd time, and we'd feed him up good. And he would always praise our cooking, and he said, "You know, years back, I'll never forget there was this boy. His mother and he had a farm, and the threshers would come through all the time, you know, and they would feed the threshers, because that was the way it went. And this boy... And his mother couldn't cook for sour apples, and she made the most horrible bread that anybody ever made. And he loved his mother's bread. You know, he got used to it. And, when he ate at these other farmer's places where the food was good, he said, 'Oh my, it's wonderful. All it lacks is my mother's good bread.'"

Well, you know, I hope that we learn to eat the bread of God, and don't have our own thoughts and our own things we're eating on and feeding on that are going to get us away from the understanding of this glorious City that we're a part of. And it takes the constant renewing of our minds to understand what the prophet is saying.

11. And so, here we're learning that there isn't any temple. It's just one big vast beautiful temple, with Christ Himself in the midst of the whole thing, because you see, the apex up there, and a pyramidal city would have the number of sides; you would just kind of walk around like a square; it would be like a diamond shape below. And you could see the City and the light from any direction. So, here He is in the midst of the City. Right above there in this great temple, just... I suppose could be millions of people in there, in this vast beautiful complex. And here He is singing; He's giving praises out for God's people. And that's marvelous to know that. Well, that's good kind of bread to eat on tonight.

12. Zion will be seen from all over the world, for it is the light of the world. And, as is the source of light, of life... Now, listen again: And, as is the source... (That's the Lamb—God's glory in the Lamb.) And, as is the source of light of that life, God in His Lamb, so will be all else that walk in its emanations. In other words the very life that that light comes from will be causing all life to move in the divine harmony of God. Now that's staggering in its implication, but that's what Bro. Branham was telling us, or at least I feel it is so. All right.

13. We're going to go to page 58. And, oh, let me see, 265. We read it, but we'll look at it again. Now he says:

[265] *On this throne, looking so high, (up there so high, fifteen hundred miles) the new City and its foundations, twelve gates, Jesus the Headstone, the apostles judging the twelve tribes...*

Now, what all that means, I don't know. But I'm sure that the basic word here is actually 'distinguishing'. 'Judging' the twelve tribes means a 'distinguishing' and a 'deciding', which will give them a place of a leadership, because this is a government that is theocratic. But always, under the government, there are layers, or strata, of society and those that work within it. And these ones here are arbitrarily the twelve apostles and the twelve tribes of Israel from way back there, who are arbitrarily given these positions of authority. And they will know from God how to move with the people and direct them where purpose indicates. And that's what I look at, because I cannot see judging as though there is a right or there is a wrong, because there's no sin there. You haven't got the pulsations of the enemy. You haven't got the mind of the enemy anymore. You've come to the place of utter perfection, where Isaiah saw it, and the doors of the post were just moving back and forth in a rhythm with God and all nature and saying, "Holy, holy, holy." Well, what are you going to decide? I mean, what are you going to judge? You can't do it.

You've got a gate of a solid pearl. How are you going to top that? Are you going to have a contest to see who's got a bigger pearl? You've got jewels, 16 feet high—just acres. I mean, you can't imagine. Are you running a contest? Who's going to carve his name on it, a little graffiti or something? Uh-uh. The Word is distinguishing and deciding. In other words you won't be in glory land, necessarily rocking on your rocking chair, on your gold veranda, hoping someone will bring you something. No, there's going to be something going on. I don't know what it is, but I know positively from this, there is a program outlined by God, that is going to be continuing. And it will be in perfect harmony with the Lord.

14. Now he said here:

[265] *The pyramid of Enoch (That's in Egypt, of course.) casts no shadow at any time of the day. (That is absolutely correct. There's never a shadow. It's directly under the sun where there can be no shadow at no time any time of the year. It's geographically fixed.) It's so geographically fixed, and in the dimensions of this great geometrical figure; that no matter where the sun is, there's never a shadow around the pyramid. See how it is? (That's your type.) There'll never be any night there. God on top of the mountain floods it with His glory. His glory-Light.*

Now, remember; the word 'glory' is a peculiar word. We looked it up in the Greek a long time ago. And I'm not too smart at remembering; so, you've got to just sort of fill in the spots, if I don't remember too well. The word 'glory' actually has to do with 'an assessment'. Actually, 'an assessment'. 'An assessment' is 'a judgment which would be uttered'. So, when you're looking at the glory of God, you're looking at what God assesses Himself to be; and then, He turns and transmits it to us. So, whatever God is within Himself to His people that will be coming forth. And there'll never be anything to stem its flow. And it will be absolutely fantastic; because it will be essentially God, Who is Spirit, Who is Life!

15. How would you like to have a spirit right now that's life giving? Well, you've got it. Not just potentially; you got it in earthen vessels. And the earthen vessels have to go. But, what about the fact that you'd have this eternal life in an immortal vessel? What could be accomplished? What could be done with our lives? Just the satisfaction alone would be so tremendous, you could well just say, "Well, I think I'll just sit on my porch and rock." You'd just feel so good even doing nothing. In other words you would feel so wonderful just being. How many of us have even come near that? No way! Many times I wish I weren't, because you're bucking a lot of things. You're bucking your flesh. You're bucking your own spirit, which is not of God, only allowed of God. And within the soul there is the constant cry, and with outside there is a constant barrage, and who knows who your friends really are. I'm not trying to paint it too dark. I'm just letting you know, how much of a well-being have we got? See. This is not the era of the well-being-ness. But we're coming to it. See.

16. Now Bro. Branham was a terribly nervous man. He'd preach under terrible, nervous conditions. I would see him deal with people, and he himself almost like a wild animal, his eyes darting, trying to get

out the way—just get away. And yet, he'd stand there and sit with the people so sweet, and so understanding, and so beautiful. And that thing was killing him. Is that what God is all about? No. This is just a trial we're going through.

17. [265] *His glory-Light will be there all the time. There'll be no night there. And Jesus is the Headstone.* (That's right.)

The future government, then, that we see here is one of pure character. It will come forth from the men that God has ordained and that have gone through a pre-ordained way of life.

18. Let's take a look at those people for a minute. We can find them over here in the Book of Romans 5, where God holds us to a type of discipline, in this circle, the cycle of Almighty God. Beginning at verse 1:

- (1) Therefore (having been) justified by faith, we have peace with God through our Lord Jesus Christ:
- (2) By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.
- (3) And not only so, we glory in tribulations also: knowing that tribulation (and hard times) worketh patience;
- (4) And (this patience we get by just standing before God and waiting for Him, brings forth a character. And character brings forth an earnest expectation.)
- (5) And (the earnest expectation brings forth the) love of (Almighty) God (never disappointing).

At this point we have many disappointments in life. But we're looking to the day of never being disappointed—of a never failing, perfect life. Let's keep reading on here, because time goes on so fast.

19. [266] *Now notice, so the redeemed shall walk in the Light. We sing now: "We'll walk in the Light, that beautiful Light..." There's something in us calling out, "Passed from death unto Life." It's because that is waiting for us. See? (That's this New Jerusalem.) That's what's the attribute, that's what we feel. All right.*

First of all he says here, "*the redeemed shall walk in the Light...*" That is a foreknown proposition. Today we can only sing about walking in the Light, which we do have, referring to the future Light, where the Lamb and the Glory of God is that Light. So, "*we sing now: 'We'll walk in the Light, that beautiful Light...' and there's something in us calling out...*" And, what is calling out? The life that is of God that has been redeemed back to God is looking now for this New Jerusalem. And it says, the calling out is because there is something waiting for us. That's that New Jerusalem. Now he said, "*That is what the attribute is.*"

In other words what we feel is the attribute. Is this speck of immortality that was given to us by way of a physical or material or a natural election which we now have bought back to God, wants to go back, and fulfill the program and the part that God ordained for us. Now that is what's calling out for. Now, if you don't have anything calling out for it, except you're just tired, and you'd like to have something nicer... You know, that's a dangerous position. Because, when Bro. Branham preached this, you could tell from his own spirit, he understood what he was talking about.

20. Now this, what he's looking at here, there will be no more child-training. No child-training is necessary. It's all over according to Hebrews 12. There's no feeling of ill. There is no distrust. There's no

fear. There's no more doubt. There are no more wrong decisions. There is a trust in God and a true walk of light, in which there is no darkness. In other words eternal life in its true geography is what we're looking at.

Now he said here, "*We sing now: 'We'll walk in the Light,'*"

Now, as far as I know, that goes back to 1 John 1. So, we're going to take a look at it. And he's speaking here:

- (1) That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, the Word of life;
- (2) (For the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us;)

Now Jesus said, "I came from the Father, and I go back to the Father." And John is saying here, "This very One that came out of the Father, and He was invisible in Him, was made visible, and we actually handled eternal life in a manifested form." Verse 3:

- (3) That which we have seen and heard declare we unto you, that (you) may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ.
- (4) And these things write we unto you, that your joy may be full.
- (5) This then is the message we have heard of him, and declare unto you, that God is light, and in him is no darkness at all.
- (6) If we say we have fellowship with him, and walk in darkness, we lie, and do not the truth:
- (7) But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.

Now you'll notice that this Scripture here is the evidence of the baptism with the Holy Ghost—to receive the light of the Word that's in your hour, and to walk in it, which means to put aside all the other so-called light which has become darkness now. And that life, which is the Holy Ghost, that life is calling out as the son to the Father to share the predestinated City, because the predestinated City has been made by God. And now it comes a time for the sharing.

21. Now, notice; John said, "I handled the Builder of Zion." Now, let's go back to Matthew 28. Now, what we're trying to do is bring this down to the present day, as Bro. Branham did it, because it has to do with you and me. And we'll read quite a bit about that, as I made some notes up on it: Mt 28:9—after the Resurrection.

- (9) And as they went to tell his disciples (that Jesus was risen), behold, Jesus met them saying, All hail. And they came and held him by the feet, and (they) worshipped him.

They took hold of the feet of the Builder of Zion: Mt 28:16-18;

- (16) Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them.
- (17) And when they saw him, they worshipped him: but some doubted.
- (18) And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.

Now you notice in here, that the eleven actually did not all believe. Some of them doubted. All right.

22. Let's go on to Hebrews 12. Now, notice, in the verse 18, which is a good place to start, that he is talking to us in this hour, the end-time Bride.

- (18) For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest,
- (19) And the sound of a trumpet, and the voice of words; which voice that (they) heard entreated that the word should not be spoken to them any more:
- (20) (For they could not endure that which was commanded, If so much as a beast touch the mountain, it (was to) be stoned, or thrust through with a dart:
- (21) And so terrible was the sight, that Moses said, I exceedingly fear and quake:)
- (22) But (you) are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, (That's our Mother.) and an innumerable company of angels, (Angels at the gate, watching. The Bible says that.)
- (23) To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect,
- (24) And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things of Abel.

Now, watch what It says to those that have come near to this mountain. And the only ones that you can talk to that are coming near to this mountain are capable of being in danger. That's the end-time Bride before the Resurrection, because once there's a resurrection, nobody has any problems. You can handle anything. You could handle the devil with one hand tied behind your back and four fingers chopped off the other hand. What could the devil do to a resurrected man? What could anybody do to a resurrected man?

23. Now, watch:

- (25) See that ye refuse not him that speaketh. For if they escaped not who refused him that (spoke) on earth, (Did it come to pass what he said when he was on earth? on Mount Sinai and in the flesh? You bet it did. Now,) much more shall we not escape, if we turn away from him (not that speaketh, but it is from heaven; though He's going to speak, and it will be upon earth. Because, remember; Rev 5:1 comes down in Rev 10:1.)

- (26) Whose voice then shook the earth: (Now, when it shook the earth, you got two shakings. You got upon Mount Sinai, and you got a shaking, and the dead came out of the graves.) but now he promised, saying, Yet once more shake (I) not the earth only, but also heaven.

Now, watch how this stems right into New Jerusalem, because he says you're approaching the City. And it's a people that are living, and we're the only ones that can qualify in this twentieth century, if this is the time for the Resurrection and Rapture. He said, "You watch, because I'm going to do it."

- (27) And this word, Yet once more, (signifying) the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain.

Now, you tell me, what cannot be shaken? The only thing cannot be shaken is verily the Word of Almighty God, because heaven and earth shall pass away, but the Word of God will not pass away. So therefore, every creed and denomination is going to tumble down.

- (28) Wherefore we receiving a kingdom (that) cannot be moved.

Those that are approaching—not to Sinai. Not to the ground that trembled. But you're approaching the ground that flees away from the face of God. A group of people living now, if this is the hour. But you see, right now you're right where you always were with Bro. Branham: the Judge, now, right down to the White Throne. White Throne now.

The Millennium? He skips over it, and every prophet does it. Every prophet does it. Now, read your Bible, as I've shown you that. In one breath, jump two thousand years or one thousand years. It takes God's Own prophets to explain what God's Own prophets said and wrote.

24. Now:

- (28) Wherefore we receiving a kingdom which cannot be moved, let us have grace (you don't need grace when you're literally transformed or resurrected), whereby we may serve God acceptably with reverence and godly fear:

- (29) For our God is a consuming fire.

He is not a consuming fire on Mount Zion. He's already consumed what was to be consumed. So, He's a consuming fire now. And the Judge is judging. And the judgment of God is: "This world must burn." Not to entire burning and re-creation, but burn off, like the flood. And He puts us in that very position of being those to whom He speaks concerning it, as though we were the only ones. And we are the only ones He's speaking to here. Not speaking to anybody else. No other church age can qualify. So, here we are.

So, what am I trying to tell you? I'm trying to tell you this: Bro. Branham said, "*In the Exodus, when God sent Moses down to Egypt down to deliver Israel, he not only appeared in signs and wonders, but He Himself visibly appeared in a Pillar of Fire.*" And he said, "*So today,*" (And the picture's behind the blackboard there.) "*So today, the camera has taken His picture.*"

So, what I'm trying to show you is this: We might not, and have not, and cannot, at this point come and put our hands on His feet. We cannot hold Him in a physical form. But the same One that was there in the physical form is here now in the form of the Holy Spirit in a Pillar of Fire, and He had a prophet. You see? And what we are looking at now is a justifying faith that is based upon a vindication. See? Now that's what the prophet was bringing to us. And he said, "*We'll walk in the light, that beautiful light. There's something in us calling out.*"

25. Now every Bride member from 2000 years back in the New Testament, and all the way back to Abraham, and prior to Abraham—though they might not have recognized what was doing it, this Sonship within the person, (And Abraham was looking for a City.) has looked for the City, but they could not look for the City as we look for the City. Nor could anybody before Abraham look for the City as Abraham looked for a City, because he went right to the very place, looking for the City, where the City's going to come down, Whose Builder and Maker is God.

26. So, we are in a very marvelous period of time. And that should be the spirit of this Message: of Bro. Branham bringing us to the place where time and eternity flow together, and we flowing together with it, understanding we are a part of it—that we're fully identified. So therefore, our longings and the deep of our heart is looking for this great City. That's what he says right here. He said, "*What is this something calling out for this great City beyond? Why,*" he said, "*It's the soul within us, this everlasting life, this attribute of God, calling for what it knows within itself.*"

Look, folk... Well, let's look at life. Life cannot even be seen by a microscope. The highest-powered microscope cannot see it. It takes a high-powered microscope to see what life is enveloped in, in order that that life come forth in a form. And when it comes forth in a form, the form will have within it everything essential concerning the nature of the life; and it will want it, what that life wants. Then, would not the life of God in an individual want what's in God? See? I'll tell you, it takes renewing of the mind, because we have trained our mind for too many years to negate what God's Word has said. All right. See the picture?

27. [267] *Truly, this is (Are you ready?)—this is the City Abraham was looking for. Being a prophet he knew that City was somewhere; the Bible said so. And he forsook the city in which he lived, and he went out to look for it—and look where he went. Exactly where it will be. See? He was looking for a City whose Builder and Maker was God, being a prophet. See?*

Now Abraham hasn't got there yet. Nobody's got there yet, although they're getting ready to go there. Job hasn't gone there. David hasn't gone there. But we're coming there. The mountain hasn't appeared yet, but it will.

28. [268] *Now: Jesus (the Divine Architect) has gone to prepare with divine hands, a divine City, for a divinely bought people, who are a predestinated people. He's gone to prepare this City.*

Let's go to Abraham. Take a look at that man: Heb 11:8-10.

(8) By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. (And he got there, and God said, "You don't get one place where the sole of your foot has trod." It's his, but he can't do a thing about it. It's exactly what's going on right now.)

(9) By faith he sojourned in the land of promise (he just lived there, you know, dwelt, just running around), as in a strange country.

Now, what is the reason for spiritual unrest, which could be, really, spiritual longing? It's because you don't belong in the condition that you're in here, on this earth. You belong, really, in another condition. And when you are properly conditioned, the earth will be properly conditioned, because all creation is waiting for us, the sons of God, to be manifested. And we're waiting on God's time. We're waiting on God; they're waiting on us. All right.

29. Let's keep reading.

- (9) By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, heirs with him of the same promise:
- (10) For he looked for a city which hath foundation, whose builder and maker is God.

All right now, by faith he sojourned. By faith he took his lumps. By faith he took the promise and couldn't get it. He was going to get it later.

30. Now, what about you and me? Let's go to 2 Cor 4:16.

- (16) For (this) cause we faint not; but though our outward man perish, yet the inward man is renewed day by day.
- (17) For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory;
- (18) While we look not at the things which are seen, but at the things which are not seen:

Abraham was not looking at the beautiful City, per se, because it wasn't there to look at; but spiritually he was looking at it. He wasn't looking at the things he did see, which said, "Hey, there's no City here."

You know, many times we just don't take to our hearts the fact that God has got this City prepared, and the City is just on the horizon, ready to break through. What is one thousand years with God? Merely a day. Twenty-four hours is what God's got left in His calendar, for this time. Now:

- (18) We look not at the things (that) are seen, but at the things (that) are not seen: for the things which are seen are temporal; but the things which are not seen are eternal.

Every city here is a physical thing that's going to pass away, but the eternal things of God are coming our way, shortly. We know destruction's coming, and with it, praise God, there's going to come the New Jerusalem. All right.

31. We're going to read all of paragraph 269.

[269] Abraham was looking for it (That's that City.) and he professed that he was a pilgrim and a stranger, for he looked for a City whose Builder and Maker is God; that prophet knowing it was somewhere. John saw it coming down, but Abraham thought it must be on earth right then. Why? He met Melchisedek, the King of It, and gave Him a tithe. Now, Melchisedec had no father, He had no mother. He had no beginning of life or ending of life. Beginning of days or end of life, the Bible said. Abraham met Him, and they took communion right on the literal spot where the City will be raised up, the holy mountain of the Lord where the redeemed are going to live.

All right. The meeting of Melchisedec and Abraham is another picture of Heb 13:8, He's "the same yesterday, today, and forever," where God appeared to the prophet. Because this was God in a human form that He raised up for Himself, like maybe took a handful of dust, Bro. Branham said, and blew on it, stepped into the figure, and there He was before Abraham.

32. Now He was King of Righteousness and King of Peace. And as King, He would have a retinue. And, of course, being a King, He couldn't be a nomad.

Now, kings in those days meant a city fortified, people that were under them. You could be a king with, maybe, what? One big family. Abraham was a king of his family. You could be a king with three or four families. Later on you could become king with hundreds of families. But you had to have a kingdom. You weren't just someone trotting around, unless you're a dispossessed king. This was not a dispossessed king. This was a King. So, somewhere the man had a City. And Abraham would be looking for that City.

33. Now, what I'm trying to get you to picture here is that I preached continually that this was a real man, with a real retinue, with real soldiers, and there was a real City somewhere, right here on earth. God did it.

Now you say, "Well, the point is, why would God do it?"

It's none of our business. Really! Who told you to ask God, why this and that? Now, look. I want you to enter in where... I'm trying to enter in where the prophet was. I'll never get where the prophet was. But I'm trying to get this picture across to you to that: Look, there is a reality here, because this is part of the Thunders and Seals brought forth under divine revelation. There is something here that is vital to us. And I think a lot of the vitality has to do with the faith that this gives us. [End of the first side of the audio tape.]

34. Now Wednesday ago or so, we were looking at this person, Melchisedec. And I didn't do a very good job. I just quickly went through it, because I wanted to read an awful lot, and I didn't read my notes too thoroughly; but I'm going to go over them now with you, a little more thoroughly.

35. Now I want you to go back with me to Heb 5:5-10 and learn about Melchisedec.

- (5) So also Christ glorified not himself to be an high priest; but he said (to) him, Thou art my Son, to day have I begotten thee.
- (6) As he (said) in another place, Thou art a priest for ever after the order of Melchisedec.
- (7) Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared;
- (8) Though he were a Son, yet (he) learned obedience by the things which he suffered;
- (9) And being made perfect, he became the author of eternal salvation unto all them that obey him;
- (10) (Being) called of God an high priest after the order of Melchisedec.
- (11) Of whom we have many things to say, and (are) hard to be uttered, seeing (you) are dull of hearing.
- (12) For when the time (you) ought to be teachers, (you) have need that one teach you again which (would) be the first principles of the oracles of God; and are become such as have need of milk, and not strong meat. (Now, to know about Melchisedec is very strong meat.)
- (13) For every one that useth milk is unskilful in the word of righteousness: for he is a babe.

In other words, full maturity cannot come until the revelation of Melchisedec and the high priesthood of Melchisedec is brought before them; and it's got to be done, of course, by a prophet, because nobody else could do it. Now it's in the Word, but you'd have to know by a prophet and the Spirit of God what hour it is.

36. Now, remember; Christ passes from the Aaronic priesthood. Now the Aaronic priesthood did not sit on thrones. Oh, no. It mediated. The Melchisedec priesthood sits on thrones. When did Christ sit on a throne? When He took the book out of the hand of the Father, ripped the seals off, and the Father came down, Rev 10:1¹, and He climbed on the throne, and Rev 3:20², He said, "I'm sitting on my throne."

So, you cannot know these things until a certain hour—which is adulthood, which is a maturity that could only take place in this hour—and the fullness of adoption into the Resurrection. Do you understand what I'm saying? All right.

- (14) But strong meat belong(s) to them that are full (of) age (and the full age is when? The seventh Church Age is over.), even those who by reason of use have their senses exercised to discern both good and evil.

They could not do it back there. This is the one hour under Elijah that you know who serves God and who doesn't, and what righteousness is, and what wickedness is. It's the only time you really know. I know people don't believe it, and I'm not concerned.

37. Now there is an interruption, or an interpolation, from Heb 6:1-12. Now Paul is saying, "Called of God an high priest after the order of Melchisedec." Now, jump down to verse 13:

- (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, multiplying I will 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 set before us:
- (19) Which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil;
- (20) Whither the forerunner for us (is) entered, even Jesus, made an high priest for ever after the order of Melchisedec.

[Hebrews 7:1]

¹ Rev 10:1 And I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire:

² Rev 3:20 Behold, I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.

- (1) For this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him;
- (2) To whom Abraham (also) gave a tenth part of all; first being by interpretation King of righteousness, after that 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; abide(s) a priest continually.

38. Now, watch; the interpolation. [Heb 6:1]

- (1) Therefore leaving the principles of the doctrine of Christ, let us go on (to) perfection;

Now, since he said here, you cannot have this revelation of Christ becoming a true Melchisedec-King-Priest (See, you can't have it.) until maturity time. Now, watch: 'maturity time'. The interpolation here is identical to Rev 10:1-7, which is an interpolation. In other words it goes back in retrospect. It's not in true chronological order. Now he says:

- (2) Of the doctrine of the baptisms, laying on of hands, resurrection of the dead, and of eternal judgment.
- (3) This will we do, if God permit.

What if God didn't permit? He didn't permit then. When's He going to permit it? The time of maturity.

- (4) For (it's) impossible for those who were once (for all) enlightened, have tasted of the heavenly gift, made partakers of the Holy Ghost,
- (5) Tasted the good word of God, and the powers of the world to come,
- (6) (Not "if they shall fall away" but "having fallen away"), to renew them again unto repentance.

Now you show me when a man cannot be renewed to repentance. It's when the last Message comes, when Hebrews 12 comes into manifestation, when God, one more time, speaks; because He's going to speak. And the Thunders prove it. And the Thunders are on earth. And God comes down on earth, and there's a prophet on earth. And you can't deny it, because it's the Word of Almighty God. This is the time right here that this takes place.

- 39. (7) (And falling away) they crucify to themselves the Son of God afresh, and put him to an open shame.
- (8) For the earth which drinketh in the rain that cometh oft upon it, and bring forth herbs meet for them by whom it is dressed, receive blessing from God: (Now he's talking about people.)
- (9) But that which beareth thorns and briers is rejected, and is nigh (to) cursing; whose end is to be burned.

In other words, at the end-time Message, it doesn't bring a curse; it brings a judgment. And the curse follows, when the earth is burned. And the earth is never cursed thoroughly. It's just the crust of it.

- (10) But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak.
- (11) For God is not unrighteous to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister.
- (12) And we desire that every one of you do shew the same diligence to the full assurance of hope (to) the end:
- (13) That ye be not slothful, but followers of them (that) through faith and patience inherit the promises.

Now he's telling them right here, he said, "Look, this doesn't apply to you." He said, "That doesn't apply to you." He says, "You're going to be all right." Then, who isn't going to be all right? At the time of the Melchisedec revelation. See? God once more, in the form of a High Priest, ministering to a people Himself what was accomplished by His death and resurrection!

40. Now, look! That points to New Jerusalem! Now, what does It tell you about it? Now It tells you about what you're looking at.

- (14) For when God made promise to Abraham, because he could swear by no greater, he swore by himself,
- (15) Saying, Surely blessing I will bless thee, and multiplying I will multiply thee.
- (16) And after he had patiently endured, he obtained the promise. (That's Abraham, waited for the promise of the son. Now watch.)
- (17) For men verily swear by the greater: and an oath for confirmation is to them an end of all strife.

Now, when God swears by Himself, what more do you want? What is God swearing by Himself? "THUS SAITH THE LORD" and proving it.

41. Now, let's go back to Revelation 10. And you see the picture here, perfectly. The mighty One comes down in verse 10. He's had a little book open, his right foot on the sea and the left foot on the earth. He cries with a loud voice, the thunders thunder. Now, watch; the angel, the messenger that came down, with one foot on land, one on sea:

- (6) (Swears) by him that liveth for ever and ever, who created (the) heaven(s), and the things that therein are, and the earth, and the things that therein are, and the sea, and the things (that) are therein.

In other words, God alone can swear by God. So, that Melchisedec that swore to Abraham concerning the City, the same One, came down here, Pillar of Fire with the prophet and swore the same promise to you and me. Now that's the spirit Bro. Branham tries to bring across to us. Don't look down the road one thousand years. Forget it. It's not a thousand years down the road anymore. It's within 48 hours for all you and I know, the dead could start coming out of the ground.

In other words we are not living any more in time. We are simply oppressed by circumstances. We're living in eternity. And so, our thinking must be motivated by the Word of the living God that the prophet gave us.

42. Now, listen; he met Melchisedec; he gave a tithe; and they had communion. The heat of the battle was over. And that's what you're looking at. And, what is it? It's King of Righteousness and King of Peace. Those are the perfect elements of the New Jerusalem! Righteousness and peace! What more does a person want? If he is righteous—or right, he will have peace, if the devil and the government and the scum around him leave him alone. When there won't be any scum around you, you've got to have peace. Peace is a derivative. See? Part of the attributes of the living God.

43. [270] *Oh, my. (He said,) that time doesn't just stop. (In other words, he's talking about the clock. And the calendar. You're moving, you're moving, you're moving, you're progressing into the great things of Almighty God.)*

[270] Oh, that holy mountain... There will be streets of transparent gold, avenues, houses, parks. (If you want to read this its Rev 21:18.) The Tree of Life will be there, twelve different manners of fruit; one each month will be born upon it. The people that eat these fruits; they'll change their diet every month, and it's for the overcomers only. Did you know that? It isn't for denominations. (Now, he'll explain that down below.) "You mean that, Brother Branham?" Let's turn to Revelations 2, just a minute and find it, Rev 2:7. Let's see what it says there, when it's really the truth or not.

And... He that hath an ear, let him hear what the Spirit says... (Remember, He's not talking to the Jews now; this is the church, to the Gentiles.)... He that hath an ear, let him hear what the Spirit says to the churches; To him that overcometh, I will give to eat of the tree of life, which is in the midst of the paradise of God.

That's in the first Church Age, positively. That is the Alpha. What is the Omega? Well, the Omega is where Jesus says to the last Church Age in Rev 3:21:

- (21) To him that overcometh will I grant to sit with me in my throne, as I overcame, and (sat in my Father's) throne.

And then, over in Revelation 22, where It says the Tree of Life comes into view. Now, watch; he continues what he said. It's for, not denominations; it's for the overcomer.

44. [271] *Overcomers only, that overcame the beast, overcome his mark (That's Catholicism, Protestantism, denominations.)—who overcome the beast, his mark, the letter of his name; he'll have a right to the Tree of Life, to enter into the gates, where nothing defiles ever can go in. See? Think of it.*

Now, just a minute now as we go just a little bit further. The Tree of Life will be only for overcomers, or for overcomers only.

Now he said those that didn't take the mark. All right. Let's go to Rev 14:1.

- (1) And I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred and (forty-four) thousand, having his Father's name written in their foreheads.

Where are these? These, brother/sister, are the 144,000 Jews that are sealed in under the Sixth Seal. They are eunuchs, which means they will wait upon the Bride, the servants to the Bride of Jesus Christ, and to the Christ. They will be there, although they're not part of the Bride, but they'll be part of the First Resurrection. This is God's economy, God's government.

Now, notice the association with the name. Now, if they have the Father's Name, what name does the Bride have? She is Mrs. Jesus. She's not just a derivative, as it were. She's an actual part of Him, though the derivation is there.

45. Now, with that, let's go to Rev 29:4:

- (4) And I saw thrones, and they sat upon them, judgment was given unto them: and I saw the souls of them were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads,

What mark have people got? Well, Roman Catholic, Greek Orthodox, Pentecostal, Baptist, Methodist. The Bride doesn't have any of that. And I'm going to tell you something, brother/sister: here's where people that say they believe this Message have failed; and we will not fail by the grace of God in this church here. Bro. Branham said, "*There can be no genuine true healing revival, unless there is a new message.*" And, when you got the same old ideas of Pentecost, about the Appearing and the Presence, and the Rapture, and the Resurrection, and the New Jerusalem, and all these things Bro. Branham preached, you are not full of the Holy Ghost. I don't care what anybody says. You're not full of the Holy Ghost. You're just back there with the old crowd.

46. Let me give you a little tip. Every doctrine that you believe in, re-examine in the light of this Word. And, if you come up with Bro. Branham saying what you have believed your Christian life, you are not born again! And you better get serious. I got serious when I found out I wasn't saying what Bro. Branham said. And I knew he wasn't speaking my language. And I'm pretty adept, brother/sister. This is not something one fools with. See?

47. Now, listen: The Ephesian Age missed it. They started right, and they missed it. But you know something? We don't, because we start wrong, and we end right. They started right and went wrong. It had to be that way.

[271] *Overcomers only, see, (that's what he mentions there. He said, only these that overcome, have the name) have the right to the Tree of Life, to enter into the gates, where nothing that defiles can ever go in. (If you get in the gates you know you're perfect. You better be perfect in Christ and you get in, see?) See? Think of it.*

Now, just a minute now as we go a bit farther. Tree of Life for the overcomers only.

Now, what he is saying here, as I look at this, 'he'll have the right to the Tree of Life, all those that go in there', means that your faith can never be shared with anybody except God, and any Word but the revealed Word. See what I'm trying to tell you? You'll have a perfect faith. You'll have a perfect faith, because it is a perfect revelation. And that's what you're looking to: the Tree of Life for those who know there cannot be a true healing revival without a new Message; and Bro. Branham brought it. And all the rest grabbed the healing and went right back to Trinity. All right.

48. Now, watch.

[272] *The leaves will be for the healing of the nations, that is the kings that live in there, bringing their honor in. (Every single thing that God bestows upon us, everything we've ever striven for and accomplished in Christ, every burden we carried, everything we ever did in the name of the Lord—a cup of cold water and all, will all be entered in there: all their glory, their honor.) When they bring their honor in and lay it before the throne of God (just like the outside, the eleven tribes would bring their tithes to the Levites, they bring their glory to God.) (Now, watch.) and when they bring their honor into that blessed land and then, they'll reach for the Tree of Life, see, to break off a leaf of the Tree of Life and they'll walk out together. There's no more war; everything's at peace. The leaves are a memorial for the healing of the nations.*

Now this is the divine cosmos, a memorial, that strife can never enter. Nothing will ever be at variance with the Word of God and the people of God, because it will be a constant flowing, like, as I mentioned, Ezekiel. And they all saw it, all the prophets that ever saw a vision of God. This was Isaiah, especially, who saw the doors to the temple just moving back and forth, as the Cherubims screamed, “Holy, holy, holy”—an emanation—and caught up in the completion of it. Perfect bodies; couldn’t sin if they tried. They wouldn’t try, because there’s nothing to try. No way. See? I don’t try to be like a tree or something, because there is nothing in me that says to be a tree. Now, if I was insane, of course... But I’m not insane. See, everything’s perfect.

49. We’ll just leave this time off here, because I’ve got several pages here I want to read right at this time. And there’s no way I can cover this, because I’m going to take you right through the Book of Ephesians and show you all these things I’m talking about right here, that the prophet is showing you, that we are into now, because we are Zion. If we’re not, somebody has got to be. You just can’t get away from it. We’re going to be a little slow, because you see, I got about seven pages here, and I got chapter after chapter to read. So, all right.

50. Let’s just close off with this thought here now, then, that the overcomers are definitely those that do not take a mark. And, remember; Jesus said, “I came in my Father’s Name, and you will not take me.” But he said, “There will be those come in their own names, and them you will take.”

And that’s exactly what happened. And, even when God sent men in His Name, like Luther came in the name of the Lord Jesus Christ, (And Luther did the best he could under the conditions and all that he had.) the people, then, right away turned around and made an organization.

I like one thing about this Message: There is no way you can organize it, unless you go completely senseless with it, because the truth cannot be organized. The truth is too elusive. And by elusive I mean it depends a hundred percent on a revelation of what this man brought us from the Word of God. And I gave you a little key a while ago. If your mind goes back to your trinity dogma, if it goes back to your doctrinal understanding, you are still not full of the Holy Ghost. It’s impossible. It’s impossible. It just can’t be. It’s got to be this Message, because this Message is a message of restoration. It’s a message of the fullness where God has demonstrated in the Omega what went forth in the Alpha.

51. And Paul said, (Look, the very Paul we’ve been reading tonight, he said,) “Listen, I’m going to tell you something. When I came to you...” (And I’ll read it later on again. He said,) “I never came in the power of man. I never came in any other way, but in the power of Almighty God. And I dynamically proved to you, where I stood in the presence of God, and what this is all about.” And then, he said, “Now you Galatians,” he said, “You know that.” Now he said, “When I first came, you received me. You’d have plucked your eyes out for me”—because he had bad eyes. “You would have done everything for me.” But he said, “Now, I want to know, how come you’re removed?”

People say they take this Message, and they fall right away. I’ll tell you what. That’s a very serious thing.

Many people say, “I believe the Word of God.”

Then, they turn right around, and they interpret it by their old understanding. You can’t do it. You’re cut off right to the Word of God here.

52. Now we’re looking for New Jerusalem. We’re right on the verge of going in, because the verge is immortality, resurrection. It will soon be over. We’ll soon be there.

And now, tomorrow morning, we’ll just cut right back in here, and go right on to where I am, and we’ll finish off. I’m sorry I’m so slow, but there’s nothing I can do about it, because this, to me, what I

see here, is very important, how the leaves are a memorial for the healing of the nations; and I want to bring it right down to this hour, because that's where the prophet brought it. All right.

Let's bow our heads in prayer. We've got a communion service coming up.

Heavenly Father, want to thank You now for the Word of Life which You've given us, allowed us to study to this point, O God. Tomorrow we know, Lord, You'll help us to study further, to go right on with Your Word that You've given into our hearts by way of a prophet, Father. We ask You now to bless us in the upcoming little meeting we have now reserved, Lord, to commemorate the shed Blood, the broken body, to know that this one, this mighty Architect, Who is building this beautiful, eternal City for this Bride that was ordained to it, this One actually gave His life vicariously for the sins of mankind, the fallen condition of the world, the creatures, the very earth itself, that He might bring it all back in a marvelous resurrection of righteousness, so that now we can come to this place that's prepared for us.

Father, tonight we're asking You to help us to see this as never before. We know the devil's going to fight this. Your Own Word tells us that the sower went forth to sow, and some just fell upon rocks, the birds came—the devil just came and took it right away. Some of the Word fell amongst hard places, just a little bit of earth. It sprang up and there was nothing to endure there; that died, withered away. And right down the line, Lord. But there was a piece of good earth. And the Word came forth.

Father, tonight we just, within our hearts, lift up our hands toward You, O God, and lift up our souls, that we want this.

In ourselves Father, we're very intrepid. We, in ourselves, couldn't believe for this—no way, shape, and form—because we look around. But tonight we want to be like Abraham and forget about looking around, and look to You tonight and just receive it deep down within our souls as never before, and let it come forth in a life of faith that's going to transform us at this very end.

Help Your people tonight we pray, Lord. As I'm asking for help myself, I'm asking for the people. We want this as nothing else, in our hearts, in our lives. Silver and gold we don't want. We're going to walk on it up there. We're not really interested. But, Father, we do want to be where You are and to share in Your Glory. Help us we pray, in Jesus' Name. Amen.

The Lord bless you.

COMMUNION

At this time the brethren will come forward. We'll take the Communion service, then, and the Foot-washing right afterward.

1. Now the other Saturday, when we partook of the Lord's Supper and the Foot-washing, we were reading from 1 Peter; and I want to read from 1 Peter again, verse 14. Well, let's read a little further above that, starting at verse 10 where Peter is speaking of the prophets and how the Word of the Lord comes to the prophets, and they themselves are puzzled, as Bro. Branham said, about what's being said, and what is going to happen.

(10) Of which salvation the prophets have inquired and searched diligently, who prophesied the grace that should come unto you:

- (11) Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand (of) the sufferings of Christ, and the glory that should follow. (They didn't understand that. They just knew it would happen. And they didn't know when it was going to happen. Now, watch; that grace came to the people Peter talked about.)
- (12) Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into. (They don't even know what it's all about. Just God Himself knows, and to whom He reveals it.)
- (13) Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace (that's) to be brought unto you at the revelation of Jesus Christ;

That's the Book of Revelation (That's now.) God opened to us. Now he said, "You are to know this one thing. It's been ministered by men that couldn't tell when it is going to happen. They just didn't understand it all. But someone is going to get it." So, he warns them, "Gird up the loins of your mind." In other words you're right back to repentance. Watch what you believe concerning the Scripture. Be very careful, and know at the end time, it's going to be at the time of the revelation of Jesus Christ, that's at the Presence, that's the descent, the first part of the condition of the Rapture, that that happens.

2. Now:

- (14) As obedient children, not fashioning yourselves according to the former lusts in your ignorance: (In other words you're going to come to the end time when it's going to take a complete change of mind. Bro. Branham said. Absolutely. The statement this hour is 'repent'.)
- (15) But as he which hath called you is holy, so be ye holy in all manner of (behaviour);
- (16) (For) it is written, Be ye holy; (as) I am holy.
- (17) And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear: (Now, notice the word Judge is brought in there again.)

Now, what's a holy man? Is a holy man a priest? Is he a rabbi? Or is he a man full of the Holy Ghost? There's only one holy man, and that's God, Himself—the only real holy man. But you and I are holy, because He has given us of His Spirit. Now he said, "You watch what kind of persons you are." And what kind of person, you'll know yourself, if you're listening to the revelation of this hour, because that's what he tells you right here. See? Now, verse 18.

- (18) Forasmuch as ye know ye were not redeemed with corruptible things, as silver and gold, from your vain (behaviour) received by tradition from your father;
- (19) With the precious blood of Christ, as (the) lamb without blemish and without spot:

- (20) Who verily was foreordained before the foundation of the world, was manifest in these last times for you (manifest back there, going to be manifest again),
- (21) Who by him do believe in God, that raised up the dead, and gave him glory; that your faith and hope might be in God.
- (22) Seeing (you) purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that (you) love one another with a pure heart fervently:
- (23) Being born again, not of corruptible seed, but of incorruptible, by the word of God, (who) live(s) and abide(s) for ever.
- (24) For all flesh is as grass, the glory of man as the flower of grass. The grass withereth, the flower (fades) away: (He's showing you what man is like by himself.)
- (25) But the word of the Lord endure(s) for ever. (For) this is the word which by the gospel is preached (and Paul said the same thing).

Now, what we're looking at here is the fact that Peter is telling the same thing that Paul tells, which every man of God must tell the people. And they have to hear this Word here for this hour. He said here, "Look." He said, "You have not been redeemed. You haven't been bought by anything that any man can ever do for you or you do for yourself. There's nothing can be done. You cannot be saved from that. There's only one thing that's bought you, that's the precious blood of Jesus Christ, the Lamb without spot, without blemish. And He was foreordained from before the foundation of the world to be that sacrifice for you." And he said, "You by Him, and only by Him, can you believe in God, the very one that raised Him up and gave Him glory, that your faith and hope might be in God." In other words, without the intermediary work of Jesus Christ, the Lord, no man could get to God, for everyone who comes to God must come by Him. There's no other way.

3. Now he says, "Seeing you've purified your souls in obeying the truth through the Spirit." In other words there's no such thing as a person, taking the Word of God apart from the Word of God, who says "I'm going to live that." He can't do it. He can't say, "I'm going to believe it," apart from the Holy Ghost. There's no way he can do it. There's no way a man can have it.

4. So, what are we trying to say tonight? We're trying to tell you this, at the table of the Lord, the very thing every sermon Bro. Branham preached, the very thing I try to preach here in every single sermon: Look, it is this vindicated Word that counts! This is what it's all about. This is where the life is, is in that Word. And that Word is the conduit of that life. If we have that Word, we, then, will be the ground that Christ spoke of that's going to bring forth. And, if you haven't got it, no matter how wonderful you are, it isn't going to work. See? You don't get the cart before the horse. You've got to understand, if the Blood is efficacious, it's efficacious to those who receive the Word of Almighty God. Without the Blood shed, you couldn't receive the Word. Without the Blood having been shed, the life released, that life could not come back upon the Word.

5. Now there is no Word of God that's void of power, because Christ said, "The words that I speak, they are spirit and they are life." And I want to ask you one question. When did God speak? Well, He had to speak in Hebrews 12. He had to speak through a prophet, or this whole thing is vain. Never did God back up a man that was a loser. How can God back up a man that's a loser? How can God back up a man with "THUS SAITH THE LORD," the very Word of God, and not be true? See?

So, you say “All right, what is it about? I know the Blood is efficacious. I know the blood of God has redeemed me. I know that I’m justified. I know that I’m right, because that Word is in my life; and by the grace of God, It will bring forth.”

See, look. Your soil doesn’t bring it forth, brother/sister. Understand what I’m saying? Put a seed out there in the ground. It isn’t the soil that brings it forth. It’s the life in the seed, moving in the soil, that brings it forth into manifestation.

6. So, that’s what you see tonight. We partake of the emblems of the Lord tonight, and we realize the Blood is a hundred percent efficacious. I wonder if you can just see this again in Hebrews 10. I’m not sure. It says here, Heb 10:14:

(14) For by one offering he hath perfected for ever them that are sanctified.

(15) Whereof the Holy Ghost is a witness to us (see?):

I know that I’ve been sanctified and perfected by the Blood, because the Holy Ghost witnessed... What has the Holy Ghost witnessed to? That you’re somebody? That you’ve done something? No. Uh-uh. You’ve heard the Word of the hour. I don’t care what anybody says; that’s the Bible. He that hath an ear let him hear what the Spirit said to the churches. God sent a man every single age. He sent a man in this age.

7. So, that’s what we’re looking at tonight. Thank God we can partake in the sense of the understanding Melchisedec, the King Priest, drinking the last supper, so to speak, entering in to the rest of the seventh day, which is the Millennium, preparatory to moving to New Jerusalem, the very City where Abraham, on this earth, partook with God. As the light has moved from the east to the west, we’re in the same position.

Let’s rise at this time, then. Brother Lloyd, you come on along, lead us some songs, so we can partake. Those that are going to play you come along first, so you can be in line here to help us out. And you all know how to come from the back.

[Communion is served.]

Heavenly Father, again we want to thank You for Your love, mercy, and grace, Your kindness in allowing us to come together, knowing more of Your Word, being instructed in righteousness, the ways of Almighty God, knowing that so many would not feel this is important, but we feel it is. We feel that there’s something that the prophet gave us that’s so essential for us. We pray that we might receive it, as never before, into illumination, whatever manifestation comes of it, O God, let it be.

Now, be with your people as they continue the Foot-washing service, bless them, we pray Lord, and on their way home give them journeying mercies and grace and good rest, Father, and above all, the serenity and peace of our God in their hearts, minds, and lives. We’ll give You the praise in Jesus’ Name. Amen.

The Lord bless you.