

# Who Is This Melchisedec? #1

*Leaving First Principles*

*Picture of the Millenium*

July 31, 1988

Let us pray. Heavenly Father, we're very privileged people to be allowed to gather together in freedom, our choice of our thoughts and our actions, Lord, up to a certain degree, in a nation that You had set apart at one time, and we're still happy to be a part of it, identified with it but, above all, identified, with the Light that has shone in the west—the last light of the last age. We're grateful for that, Lord, and we pray that that Light might shine in our hearts and our minds and be the only Light we walk in and the only Light we go by. Let that be what shows us right from wrong, separates all the darkness, Lord, makes us children of the Light and of Life. Give Your blessing to us this morning, we pray, by the study of Your Word, and may we grow there by It. In Jesus' Name we pray. Amen. You may be seated.

1. Now in this message, "Who Is This Melchisedec," as Bro. Branham brought to us in 1965—and before we go into reading it word by word and commenting upon it as we usually do, we want to note, first of all, Bro. Branham placed the identifying of Melchisedec, or his identification of Melchisedec, as an end time revelation under the Seventh Seal. Now there is a quote before Page 9, but, the quote I like to use is, I think on Page 9 and paragraph 42. He says:

*[42] Notice, like the sculpture, he hides, his work of art by placing a mask over it. That's what God has done to this age. It's been hid. All these things has been hid, and are suppose to be revealed in this age. Now, the Bible said they would be revealed in the latter time. It's like a sculptor keeping his piece of work all covered over until the time he takes the mask off of it, and there it is. And that's what the Bible has been. It's been in there, the Bible, see, hidden. It's been a work of God that's been covered up. And It's been hidden since the foundation of the world, and it's sevenfold mystery. And God promised in this day, at the age of this Laodicean church, He would take the mask off the whole thing and we could see it.*

So, in introducing this message or speaking concerning it, identifying this person; Bro. Branham states that this is only found under the Seventh Seal, and definitely is either one or a part of one of the Seven Thunders.

2. Now the prophet is one hundred percent correct in his assessment concerning Melchisedec as seen by reading the Book of Hebrews; starting there for a background, Heb 5:5, and reading to Heb 6:14.

- (5) So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to day have I begotten Thee.
- (6) As he saith also 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 learned he 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) Called of God an high priest after the order of Melchisedec.
- (11) Of whom (That's Melchisedec.) we have many things to say, and hard to be uttered, seeing you are dull of hearing.
- (12) For when for the time you ought to be teachers, you have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat.
- (13) For every one that useth milk is unskillful in the word of righteousness: for he is a babe.
- (14) But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil.

3. Now you will notice that what he says to the First Church Age church, because this is Paul, the messenger to the First Church Age. And though he is speaking to diverse churches, it is still the Word to that age. And he is speaking to them in Heb 5:11-14.

- (11) (Of whom it is said) of whom we have many things to say, and hard to be uttered, seeing you are dull of hearing.
- (12) For when for the time you ought to be teachers (The time has come when you should be, you've been long enough.) you have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat.
- (13) For every one that useth milk is unskilled in the word of righteousness: for he is a babe.
- (14) But strong meat belongeth to them that are of full age, (Whenever that time comes, that's when they will be skilled enough to handle this presentation of Melchisedec.) even those who by reason of use have their senses exercised to discern both good and evil.

Now you understand in there the thought is that there can and certainly we would believe, will be, must be, a people who will mature to the place where they can handle this. And up until the time that this can be handled, this revelation could not be given, because the things are difficult in here.

4. Now you'll notice in verse 11:

- (11) Of whom we have many things to say, (That's Melchisedec.) and hard to be uttered seeing you are dull of hearing.

So we learn that the subject matter pertaining to Melchisedec is difficult to explain because of their inability to grasp it. They have not progressed to the place in the Word of God Itself from principle to principle, until they reach the status through the understanding of the principles to receive what revelation lies here. Now you are going to have to accept that, because that's the Bible truth.

5. Now, could this teaching be a teaching that Peter referred to in 2 Pet 3:10-17, and Paul has brought in question?

- (10) But the day of the Lord will come as a thief in the night; in the which the heavens will pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.
- (11) Seeing then that all these things shall be dissolved, what manner of persons ought you to be in all holy conversation (behavior) and godliness,

Now that word 'dissolved' means; set free from, broken loose from. So now, when you're broken loose from anything, wherein in the principle of condemnation is set forth, the principle of promise and avenging, which will be exoneration, will set in. Understand what I said? The law of parallelism, blessing and cursing. Okay.

- 6. (11) Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved...

Now you're hasting unto it, which means time and eternity have blended at that time. And once you hit eternity it's just...bluey. You are in an emanation. You are in a radiation particularly using the word 'ray-diation', the day of the acceleration of the ray to where you even have faster vibrations than the speed of light. In other words you have literally come up with a glorified body. Light travels at what? 186,000 miles per second. Well look, that's nothing compared to this. See light has to travel; this doesn't. In other words, how can I express it? Just like God, all things open to God. God omniscient, God omnipotent. God is where He wants to be. Bro. Branham said, "*Faster than the speed of thought.*" See?

7. Now you begin to realize this is happening here. Looking to the day that when before they call He answers. God has already anticipated your thought, so therefore, you're ahead of the thought. That's deep. I just let it go, because it's the truth, and who cares? I'm like my sister-in-law, she says, "I don't care who owns it, as long as I can use it." I don't care whatever God says, as long as I'm a part of it. It's got to be good! That's what you're looking at see.

- 8. (12) Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?
- (13) Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.
- (14) Wherefore, beloved, seeing that you look for such things, be diligent that you may be found of him in peace, without spot, and blameless.
- (15) And account that the longsuffering of our Lord is salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you;
- (16) As also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction.

Now, when does the day come when people can not be wrested? W-r-e-s-t-e-d. Who knows the Chapter? Who knows the Book? What Book? Come on yell it out. Don't leave me standing up here. I've taught you all these years; you still can't guess? Ephesians. What Chapter? Fourth Chapter. It (Ephesians 4) says here, "God is giving a ministry, and the ministry will not be able to accomplish it until the last

day,” although they have looked forward to it, and it was being done in the measure of acceptability of the hour, of the grace that they had. This is a different story today. It’s running out.

9. Now:

- (12) For the perfecting of the saints, (That’s equipping.) for the work of the ministry, for the edifying of the body of Christ:
- (13) Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect (or a mature) man, (Full age.) unto the measure of the stature of the fullness of Christ:
- (14) Henceforth be no more children, tossed to and fro...
- (15) But speaking (holding) the truth in love, may grow up into him in all things, which is the head, *even* Christ: (Grow right up to the head.)

So, when there’s no more measure, and you’ve come to the place mentioned here, we understand that there will be no wresting of Scripture at the last day. But as Paul said in 2 Cor 4:2:

- (2) But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth (vindication.) commending ourselves to every man’s conscience in the sight of God.

And Paul says, “It’s been proven, I am worthy by vindication and the life I live, for you to listen to me. So, there’ll be no more wresting of it.” Somebody will come on the scene that positively is so vindicated, he doesn’t make a mistake, and you and I will not make a mistake; and we’re coming right to the place of the Second Coming. Now that’s what we’re looking at here. Do you follow what I said now?

10. Let’s go back to Hebrews again then, because I’m reading in Heb 5:12.

- (12) For when for the time you ought to be teachers you have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat.

Now we find that they are Pentecostal babies and have not been able to receive the doctrine of the first principles. Bro. Branham’s vision said, “You can’t teach Pentecostal babies doctrine.” As he told the woman when Bro. Branham was chided by the great hierarchy, “Why do you keep picking on woman? Why don’t you teach them how to use spiritual gifts?” And he said, “*How can I teach them algebra, when they don’t know their ABC’s?*” So you’ve got a Pentecostal condition in the Book of Hebrews.

11. Now I know for years we thought only the Corinthians were that way; but these people are that way. They are legalists. They haven’t come up from under the law. And as long as you’re a legalist, you’re going to look for something to do instead of relying on what has been done, so you can take the honey out of it and have the energy out of it. That’s the trouble, see? I won’t have to go any further on that. That’s the truth.

12. All right now, milk-Word or first principle doctrines aren’t sufficient to give them the true revelation of Melchisedec, nor is it sufficiently foundational. Just can’t work it. Now, is the first principle and the foundation of Heb 6:1-2 based on a specific dispensation allowed of God? Now let’s read here a little further. Everyone’s unskilled. Now verse 14, they’ve got to come of full age in order to discern between good and evil. Now notice, and we’ll just go down into Heb 6:1-2.

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

Now you can understand here that Paul the apostle must have in mind these people, or somebody, to have the ability to grasp the first principles and then go on, because these people up here didn't. See? Okay.

- (2) Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.
- (3) And this will we do, if God permit. (So He allows us.)

13. Now, so we're asking the question here that the first principles here: are they sufficient as a foundation? They would be if they had them, but they didn't have them, so there's something wrong. Now, will God then commit to anybody the truth without the correct principles and the correct understanding which will be basic to the understanding of this man Melchisedec, whoever He is, according to what Bro. Branham brought us?

14. Okay, let's go to Col 1:25. And he said:

- (25) Whereof I am made a minister, according to the dispensation of God, which is given to me for you, to fulfill the word of God;

Now, from here you will notice that Paul had a dispensation or a stewardship committed unto him, to do a specific thing, and not to do another specific thing. Now the specific thing he had was the dispensation committed unto him of the grace of God in the crucifixion of the Lord Jesus Christ. But as pertaining to the Resurrection, a dispensation was not committed unto him, because he said, "I want above everything else to be a part of the first Resurrection—to know the power of God in the first Resurrection." And it wasn't given unto him. That's Eph 1:17-23. That Spirit was not given unto him. The Spirit given to him in the Pillar of Fire to give him all the grace and understanding for his hour and the ages to come, was given at that time to him, but it wasn't given to him to know what was going to happen in this hour, that is, the dispensation or the stewardship of that Gospel.

15. All right, let's find out who got it. Let's go back to Rev 10:1-7.

- (1) And I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow was upon his head,

That was the One that was absolutely in Revelation 5, the One seated on the throne, because the rainbow was round the throne. And you'll notice He brought His rainbow with Him, though He didn't bring the throne. In other words He brought the promise of government, but He didn't bring it with Him for the government on earth was not yet given to the Bride, only in potential, but the promise was. So the covenant of the rainbow for the preservation of the saints for the earth, and the saints in condition to have a preservation was brought down by this mighty messenger, God Himself in a Pillar of Fire.

16. Now that's simple A-B-C, if you've got an ounce of revelation. If you've got no revelation, you just pick your nose and go home. That's all right. Just be careful that you don't touch the food when you pick your nose. Oh, I'm a tough dirty preacher up here, but I do it on purpose. I want to rattle your brains this morning. We're into something, whether we know it or not. See by faith I'm looking to this Book to do something for us. That's all there is to it.

17. Now listen:

- (1) ...and his face was as it were the sun, and his feet as pillars of fire (That's upon the earth.)

The Pillar of Fire came down to earth. Now we are built from the feet up. And this is a picture of headship returning to the Bride, not Jesus the man. He wasn't on the throne at that time. This is the One that was on the throne. This is Rev 1:12-13—the Judge. This is God the Judge of all the earth, and the question of the Judge is: “Will You spare the righteous when You destroy the wicked?” That's the question. Do you understand what I'm talking about? That's Heb 13:8 you're looking at. Now this has to do with Melchisedec. I'm backgrounding everything with Melchisedec here. I'm doing it on purpose, showing you that Bro. Branham had every right to tell us this was under the Seventh Seal and one of the Thunders or a part of the Thunders; and we're placing it. See?

- (2) And he had in his hand a little book open: and he set his right foot upon the sea, and his left foot on the earth, (Now that's when the seals were torn off by the vision but not torn off literally.)
- (3) And he cried with a loud voice, as when a lion roareth, (In other words the first age was what? A lion. And the same One comes down with the same roar of the lion, but it doesn't have to be the roar of the lion, because that's already taken care of. It is now what? The eye of the eagle, and the eye of the eagle sees everything that the roar of the lion had. There is no difference.) ...and when he had cried, seven thunders uttered their voices.
- (4) And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered, and write them not.
- (5) The angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven,
- (6) And swear by him that liveth for ever and ever,

18. Now listen; he's telling you here now—when you can hear what was sealed up. These aren't in apposition. This is where it is stopped, and he tells you how it is going to begin again. See? Now the One that came down, also with the voice of the lion, told Paul, “You can't write certain things,” and told John, “You can't write certain things.” So when the same One comes down, as it were with the voice of the lion, He has the thunders which opened the Books He sealed up, because you are looking down the road two thousand years from the time It says, “Seal it.”

- (5) (Now this One) lifted up his hand to heaven.
- (6) And swore by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are and the sea, and the things which are therein, that there should be time no longer:

That's the same One that was in the presence of Abraham, because God swore by Himself, swearing by no greater. So that when God swearing by Himself. In other words, vindicating Himself upon His Own promise, and vindicating Himself in the promise, so that both God and the promise are vindicated. What more do you want?

I don't understand people. They're twice dead spiritually, and they're already rotting because of AIDS. By the year two thousand, over three hundred and fifty million Americans will have AIDS. See? We're getting pretty close for something. See?

19. (7) But in the days of the voice of the seventh messenger when he shall begin to sound, the mystery of God (What mystery? What's under the Thunders is going to become unsealed. It's going to be finished. He shall begin to sound.) the mystery of God should be finished as God hath declared the good news of the gospel by His servants the prophets.

That's the literal translation. Never mind this here one in the King James, because it's not right. Oh, it's right, but not really right, because you can't understand it. You don't know what he's saying.

Now he said, "At that time the Gospel is going to run out." Remember, the Jews never did have the Gospel, really. So this is to the Gentiles.

20. All right, now let's go back to the Book of Hebrews again. And It says here:

(11) ...You're dull of hearing

(12) For when for the time you ought to be teachers...

Now verse 14.

(14) But strong meat belongeth to them that are of full age.

So there's going to come a time when there'll be a people that are strong enough to take it. I've already thrown a tough one at you already to see if you've got the guts to take it spiritually speaking. I've already said that Melchisedec must have had a city on the earth. He had a retinue; He had soldiers. You stumble to think for one minute that God Himself was in that form and that God had a retinue of angels, and everybody looked like men, and Abraham came by—and acted like He was a man.

If you can't see that that's a picture of the Millennium, look, you don't belong here. Go on home please. Do yourself a favor. You know why? Because the day will come when you are going to get so condemned, you can't take it. How are you going to stand in the presence of God, the great Creator in the form of the Lord Jesus Christ, a human body up there at the Wedding Supper, because that's going to be so totally strange it's to be pitiful.

Remember, He said, "My thoughts are not your thoughts, and my ways are not your ways for as high as the heavens above the earth." Say, "I'm so different from you." He said, "Did you think I was a man like you?" We're not limited anymore, my brother/sister, by senses and sensibilities. Who wants to be sensible? What has it got you for being sensible?

21. All right, listen.

(14) ...Full age, even those who by reason of use have their senses exercised to discern both good and evil.

Now strong or full revelation belongs to those of full age—and we saw that in Ephesians—or those truly mature and can judge between good and evil—which is evidently taken from Mal 3:16.

(16) Then they that feared the LORD spake often one to another: and the LORD hearkened, and heard it, and a book of remembrance was written before him for them that feared the LORD, and that thought upon his name.

(17) And they shall be mine, saith the LORD of hosts, in that day when I make up my jewels; (In other words, not all through seven church ages, although that's true, but it's at the time when the jewels are put together,

when we become His crown having shown forth the virtue which lay in him, which lay in us by reason of Him.) and I will spare them, as a man (that) spares his own son that serves him.

- (18) Then shall you return, (That's the faith of the children turned back to the fathers, the hearts.) and discern (between righteousness and wickedness) between the righteous and wicked...

People can't do that today, because it's a Word-based doctrine and principle of Cain and Abel. And I've preached that, and out of that comes everything, or I want nothing, or God's Word lied, and He had a vindicated prophet as the biggest liar of all, because He said, "One Word off." And it doesn't matter what you've done, because you've done the one thing you shouldn't have done. See? And the whole things shot. Eve had one little miserable word. That's all: the word 'not'.

But the devil came along with his little greenery, and he said, "Surely, surely not?" Then he began to argue, and people argue about this. Is this an end time revelation? Well the prophet said it was, and I'm showing you by the Word of God it certainly can be. You might not believe it. Or people that might hear my voice out there on tapes, they might not believe it; but I care less.

And he goes on to say:

- (1) For, behold, the day cometh, it's going to burn like an oven (Right following the day that he makes up his jewels.)

It's not that they weren't already there. Your bodies and mine were already in the ground, just waiting for the touch of life in the proper manner to bring us out. So this... Just waiting for the right time, for the life to pick everything up. We're looking at it this morning here. See?

- (1) ...They'll leave them neither root nor branch.  
(2) But unto you that fear (believe) my name the Sun of righteousness is going to arise with healing in his wings;

22. Now let's go back to Hebrews again, and remember Hebrews 4 precedes Hebrews 5, and in there It says in Heb 4:12:

- (12) For the word of God is quick, and powerful, and sharper than any two edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.

Now that's what It says it is. But listen, who says when it'll do it? Now think it over. Think it over. You might not take this as a strict principle.

You may say, "Well bless God, the Word does that, and the preacher gets up, and he preaches it, and don't you know It really discerns hearts?"

Who said that's all there is to it? What if it's the Logos come down and does it? What if every Scripture has compound meanings? What if you miss the meaning for your hour? I'm not taking the chance.

23. Let me ask you something here: when was this ever proven? Paul said he had a proven ministry. Try to prove this. Let the Word of God discern. Have three thousand people here, and Billy Graham gets up to preach and fifty people come forth.



And they say, “Hallelujah there’s the picture, bless God. The God Word discerns. Yes It does; Amen—look what happened.”

I’d say hogwash. I can take fifty thousand bills with the old Raj Nishi, a whoremonger, stupid, heathen, and his word will bring out ten thousand. Pbbbt! Hogwash for your stupid ideas. Let’s see it work.

24. (13) Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do.

And “the whom we have to do” tells you right here that it’s going to be done amongst us; because if God does this in Heaven, who gives a rip. I’m not interested in pie in the sky. You can have it. If I can’t have a ham sandwich down here, don’t tell me God’s giving me roast turkey beyond the river. Brother/sister, I’m a skeptic when it comes to high faluting theories and ideas. Let me tell you this, the Apostle Paul must have proved this. “Well Paul you sure sound good, but let’s see you do it.” And William Branham said, “*I challenge you. Bring me twenty-four of your worse cases; I guarantee every single one.*” He said, “*I challenge you.*” You couldn’t hide if you tried. His eyes dart back and forth. I wish you’d been with me in my position, when he tried me right through the middle, looped a whole through me back and forth and you knew you couldn’t hide if you tried. The beady eyes maybe looking at me this morning.

25. I don’t mean to be mean to you. I’m not preaching to you as a people. I don’t care two bits what you do. Go on home and do anything you want. I preach the Word of God, because it’s the only way I know to get my food and my thrill, and it becomes a double testimony from God to the prophet to me to preach it to you the way I preach, because I know what I’m talking about. And if I don’t have it, I’ll stand in judgment, and the greater judgment, because I know more than most people do. Not boasting, just telling you: I know what the prophet said. I’ve been with him.

26. There’s your picture right here. Now let me ask you a question: when is there a people that can stand scrutiny? Only at the end time, because the Bible says so. You say, “Bro. Vayle, they’ve always had scrutiny.” Not on this they haven’t had, because this, the doctrine, is under the Seals. When a man adds and a man takes, it’s finished. You’re right back to the same old principle of the Garden of Eden. What are you going to do about it? Do you want immortality or don’t you want immortality? If you want it, you don’t add a word, and you don’t take a word. If you want to fool around and live the rest of your life in the Lake of Fire until you’re annihilated, that’s your privilege. See what I’m saying? Repeat. That’s all there is to it.

27. Now I want you to notice that actually, Heb 5:11-14, and Heb 6:1-12 is an interpolation so that you can read from Heb 5:10, and skip entirely down to Heb 6:13, and you won’t miss one beat. It’s an interpolation. Exactly the way Rev 10:1-7 is. There’s no difference. Let’s read It beginning in Chapter 5, then, starting at verse 5.

- (5) So Christ also glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, today have I begotten Thee.

Now remember, that’s said as Jesus came out of the grave. He wasn’t talking to a boy that’s just begotten. ‘Begotten’ means ‘to be started in life’. To beget a child is the day of conception. So this is from the earth. Begotten again from amongst the dead is what this is. As He also said in another place, “Thou art a priest forever after the order of Melchisedec.” Now, you’ll notice in there that if He said, “This day have I begotten thee,” He also has to say, “This day You’re a priest after the order of Melchisedec.” In other words there’s two salutations. See?

- (7) Who in the days of his flesh, when he had offered up prayers...(And so on down there.)

And then It says in verse 10.

- (10) Called of God an high priest after the order of Melchisedec.

Now watch; verse 13.

- (13) For when God made promise to Abraham, because he could swear by no greater, he swear by himself,
- (14) Saying, Surely blessing I'll bless thee, and multiplying I'll multiply thee. (Now, is that when Abraham met Melchisedec? No. Not at that moment He didn't say it, but it doesn't matter.)
- (15) So after he had patiently endured, he obtained the promise.
- (16) For men verily swear by the greater: and an oath for confirmation is 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 steadfast, and which entereth into that within the veil;
- (20) Whither the forerunner is for us entered, even Jesus (Christ), made an high priest for ever after the order of Melchisedec.

28. Now what he says right here, where God swore by Himself and by His Own immutable Word has to do with Melchisedec. Doesn't do with anybody else. And then He said, "For this Melchisedec tells you why what we read above here obtains." Say, "Well what is all this about Melchisedec have to do with the above Scriptures?" Well, read It.

- (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 also Abraham gave a tenth part of all; first being by interpretation King of righteousness; and after that also 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 continually. (In other words there's something in there that refers to a definitive priesthood that never could be changed. The Aaronic could be.)
- (4) Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of spoils.

- (5) And verily they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law; (Now the one takes tithes, another takes tithes.) that is, of their brethren, though they come out of the loins of Abraham:
- (6) But he whose descent is not counted from them received tithes of Abraham, and blessed him that had the promises.
- (7) And without all contradiction the less is blessed of the better. (King of Salem blessed Abraham.
- (8) And here men that die receive tithes; but there he receiveth them, of whom it is witnessed that he liveth.
- (9) That I may also say; Levi also, who received tithes, paid tithes in Abraham.
- (10) For he was yet in the loins of his father, when Melchisedec met him. (So now we have a history of Melchisedec being linked into a priesthood and with a destiny of people. Now...see how far do I want to go down here? Well we'll keep reading a bit more.)
- (11) If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need was there that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron? (Well I can tell you why. In the first place, the Melchisedec is the original priesthood, and the Aaronic is super imposed. And the law after four hundred years could not annul the promise. So how could the law ever annul this priesthood? Yet Christ had to become an Aaronic priest by the presentation of blood.)
- (12) For the priesthood being changed, there is made of necessity a change also of the law.
- (13) For he of whom these things are spoken pertaineth to another tribe, of which no man gave attendance at the altar.
- (14) For it's evident that our Lord sprang out of Juda;

So all right. Levi is in the loins of Abraham. Where do you think Jesus was according to the flesh? In the loins of Abraham too, because Judah was in the same loins. Read the geneology of Jesus. And we get a lot of deep teaching here, which I'm not prepared to follow up, because I'm not that smart. When Bro. Branham comes back, you can ask him to do it. I'm sure he'd be glad to. Jesus came back, and He preached concerning the things of the Kingdom—answered their questions. Now, what Bro. Branham will do when he gets back, I don't know, except I think he would be happy to answer a lot of these things. He'll answer a lot of questions by just being here. You won't see him, unless you're elect. I don't think you'll see him otherwise.

29. Now:

- (14) ...it's evident that our Lord sprang out of Juda; of which tribe Moses spake nothing concerning priesthood.
- (15) And yet it's far more evident: for that after the similitude of Melchisedec there ariseth another priest-(hood.)

- (16) Who is made not after the law of a carnal commandment, but after the power of an endless life. (It tells you right there, what was in Melchisedec? Authority and dynamism of an endless life. No beginning or end.)

- (17) For he testifieth, Thou art a priest for ever after the order of Melchisedec.

Now It tells you some things about Melchisedec, and then in the interpolation It says, "There are things I cannot tell you. They are far too deep. I can't explain them. You can't get them at this time. I'll hit them loosely, and I'll leave It until the dispensation of the Gospel is committed to somebody else."

30. Now that we see this, we must return to Heb 6:1-12

- (1) Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God.

Now he tells you these people up here couldn't even apprehend it. Down here there's a people who can apprehend it, but it does not take in the revelation and understanding of Melchisedec. They haven't got what it takes. See?

- (2) Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment. (Even that doesn't do it.)
- (3) And this will we do, if God permit. (Now God has got to permit something, but at that time He did not permit it. He couldn't allow it.)
- (4) For it is impossible for those who were once enlightened, (Once for all enlightened.) and have tasted of the heavenly gift, and were made partakers of the Holy Ghost,
- (5) And have tasted the good word of God, and the powers of the world to come,
- (6) If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame.

And then It tells you why It does that.

- (7) For the earth which drinketh in the rain that cometh oft upon it, (See there's the anointing.) and bringeth forth herbs meet for them by whom it is dressed (Now notice, on the earth, that's the bodies. What's in the bodies? The tare or the wheat? They both can have it. See? Absolutely. Only one Word test... Only one check is the Word. And now It says:) bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God:
- (8) But that which beareth thorns and briers is rejected, and is nigh unto cursing; whose end is to be burned. (Now It doesn't say it's going to be done right at that time. It says, "It's nigh unto the curse." Now what got cursed? Serpent seed. It's ready for the cursing of it. Get rid of it all. All right, I think we... Let me see. Read a little further.)

- (9) But beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak.

That's the law of the parallelism of Scripture, the blessing and the cursing—Ebal and Gerizim. And he said, "Though I speak thus, you don't need to worry, because you don't belong to the burning class." Why should we worry? Do you think for one minute the wheat out there worries about the tares? I see the tares trying to take over. I've been ripping up the weeds every now and then out back of our place out there, and you should see some of the roots. They're this long. Not the plants, the good plants, you're going to eat. No; the tares. "Neither root nor branch." I like that, bless God. I like to put poison on weeds. "Leaving neither root nor branch." That's what God's going to do. He's smarter than we are. He's got it all figured out.

- (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 work and labour of love, which you have showed toward his name, in that you have ministered to the saints, and do minister. (See right in there you've got the one's that are even good to the Bride.)
- (11) And we desire that every one of you do shew the same diligence to the full assurance of hope unto the end:

In other words there's no such thing as full assurance—a full understanding—until the very end. He tells you this right here. He said, "You can't take it, but don't be too alarmed about it, because," he said, "You can be sitting there as foolish virgin, as well as wise virgin." Sure, there's something here in the Word of God.

Now It says here:

- (12) That ye be not slothful, (That's one of the seven deadly sins.) not slothful but followers of them who through faith and patience inherit the promises. (What faith and patience is that? Who look at the promise to receive it. They're not looking someplace else. They're like Abraham.)

31. All right now, verses 1-3 and especially verse 1:

- (1) Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God,
- (2) Of the doctrines of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.
- (3) And this will we do, if God permit.

So I say, therefore, in verses 1-3, especially verse 1, must be seen in contradistinction to Heb 5:12.

- (11) Of whom we have many things to say and hard to be uttered. (But you are too immature and dull, you just simply can't take it.)

Now that is said in verse 1, in contradistinction to Heb 5:11. Do you see what I'm telling you? Don't just read your Bible and read through as though it's a hunk of wood. You've got a chronology here. One time you can't, because you're the wrong people; the next time you can, because you're the right people. God never put hair on the baby's feet. You're not looking at something out of the cartoon, "Popeye."

God puts hair on the baby's head. So you're looking at the time of the head. To what belongs to the head like hair, ears, eyes and nose and all, is what you get at the end time.

Not as though they weren't already there, as Bro. Branham said, "*You Lutherans potentially had the Holy Ghost.*" Don't tell me Luther wasn't full of the Holy Ghost, or I don't know the Bible. I asked Bro. Branham about that. Surely God, he didn't misunderstand me. So I read the last chapter of the Church Age Book as written. Maybe it went over people's heads; I can't help that. Wesley must have had the Holy Ghost. They had the measure for their day. But he said, "*Luther looked for the Pillar of Fire.*" That's the clue! Because that is the Holy Ghost. They looked for a return to headship. We've got it. That's what you're looking at in the form of the Holy Ghost in the Pillar of Fire. So therefore, I want you to notice here, that verse 1:

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

And then he names it. "Up here," he said, "you haven't got a chance." Do you follow what I'm saying? There's a time lapse of two thousand years, and two different groups of people, and somebody's got to have it. There's only one time you come to full stature, and that's in age seven. So this is the message of the Seventh Church Age. That's why it's hard to understand, and people wrest it to their destruction. They put it every place, but where it belongs. Larken brought that out.

Don't misplace Scripture; don't wrest it; don't put it in the wrong time slot. Bro. Branham came right behind him and said the same thing. He said, "*Yes sir, Larken's right. Now I'll prove it how it's right.*" And he vindicated it. So we're in the right time slot.

32. And Paul said, "We'll do this if God permit it." How could God permit to put hair on the baby's feet? God is not stupid. "*First thing a baby forms is the spine,*" Bro. Branham said. In other words you've got a network right there for every single thing. But at the end time the baby develops the neck. That's all it does, because the head always belonged to God and always will. So God didn't put the Adam's apple down there on the ankles, or the voice box down there on your big toe.

Well He's not going to do this either, because you're building the stature of a man. The days of Nebuchadnezzar, from the head down to the feet, and this is from the feet up. And there's where Jesus took His place, was with the feet. And the first time with Paul, He was the corner stone. Now He's the headstone. So therefore, now, if this is the hour, God must permit the revelation, whatever it is, and whatever it's suppose to do, and I'm hanging in there with you depending on God and the prophet to tell us what it's all about.

33. Then he turns right around now, notice, the advance to perfection, which Paul desires, has already been revealed to us, to a Corinthian church in the same condition that the Hebrews are in. A tongues-talking bunch of Pentecostal babies. I'm not against the tongues; it's just the baby part I'm against. That's all. Notice in 1 Cor 13:9:

- (9) For we know in part, and we prophesy in part.
- (10) But when that which is perfect is come, then that which is in part shall be done away.

Now It tells you right there that there will be no more parts, because there's no more parts to come. When the completion is there, there'll be nothing veiled. Then don't tell me that God will have a veiled people. Why should God unveil anything to a bunch of blind people or veiled people?

34. 2 Corinthians. Let's take a peek at It. We see more and more of the truth here.

I love the Lord. Don't you love the Lord? I get so happy up here. I'm having a great time, and I lay it on to you guys, and I feel dirty about it. I feel mean, because I'm having such a good time, and I don't know if you're having the same good time I'm having, and I've got a kind of whip you around to see if you're getting it, because you're a little too Pentecostal. You're too scared to talk out at times. Don't be afraid to risk your neck, if I call for a Chapter. At least you're thinking; bless God. This way I don't know if you're quite comatosed or not. Whether you're believing, disbelieving? Join the crowd. I've got a lot of questions unanswered. Oh boy. You better believe it. I'm looking at Godhead. I'm sorry.

Now he says here in 2 Corinthians 3. It talks about the veil on the heart and the mind.

(16) Nevertheless when it shall turn to the Lord, the veil shall be taken away.

Now there comes a time, like Israel, the church turns a hundred percent away from the Lord, but there is a Bride that turns to the Lord. There's the Bride that comes out and meets Him. That's right, that's the Bible. And there's a wedding supper. So therefore, this is the time.

(17) Now the Lord is that Spirit:

He tells you, "The Lord said to my Lord, 'Sit on my right hand.'" That's the Holy Ghost talking to Jesus. This is not Jesus. This is the Lord Who is Spirit. Jesus, the man, is not spirit. Oh God he's more... Oh listen, he's so physical he makes this physicality look like nothing. So what does It say, "The Lord at this time is spirit." That's God the Holy Ghost. And when the Spirit of the Lord, and the same Spirit that was in our Lord Jesus Christ, comes here, you're loosed.

(18) We all with open face begin looking in a glass beholding the glory of the Lord, and we're changed into the very image that comes out.

What is it? It's the loosing image. The dissolution image. The untying by the Spirit of God. The same thing that's going to dissolve the earth and loose it.

35. Now what does Paul say?

(1) Therefore seeing we (Why?) have this ministry, (Or the man to whom this dispensation is committed.) as we have received mercy, (That a man can receive it and tell it to you.) we will not faint;

Paul didn't pull his punches. Bro. Branham stood there like a little old person, little tiny guy up there, and he wouldn't pull his punches, if you came and mowed him down with a Howitzer. He just stood there. Why?

(2) But have renounced the hidden things of dishonesty, not walking in craftiness, (Not holding the Word of God deceitfully.) nor handling the word of God deceitfully; but by manifestation, (Vindication.) we commend ourselves to every single person to listen and receive it.

(3) (And if what I've preached is lost;)

(4) (It's because you've let the gods of this world blind you and you're still sitting there ignorant because you won't let your mind go.)

"Who's William Branham?" You might as well say the next thing, "Who's Lee Vayle?" Because I dare to stand up here and count myself one of his best friends to preach exactly what he preached, and I'm not vindicated. I don't need any vindication. If I need vindication, then you need vindication. And you know what I'll do? I'll hire the biggest toughest guy to come and bang you all in the head with a four-by-four. Then I'm vindicated, and you're assassinated. Do you see what I'm telling you? Oh come

on, when a thing is vindicated, you forget everything but just what the man brought because of his vindication. So It tells you right here; see what we're dealing in.

36. Okay. That perfection is come. And Bro. Branham said, *What is perfection?* He said, *We believe by the grace of God we have the perfectly revealed Word for this hour.* And what is that? That's Revelation 10:7, which goes over to Rev 22:10, the opening of the Seals. See? Now, let's go back again to Heb 6:3-8:

- (3) And this will we do, if God permit.
- (4) For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost,
- (5) And have tasted the good word of God, and the powers of the world to come,
- (6) If they shall fall away, (Having fallen away.) they'll never be renewed unto repentance: (Never change their mind.) they crucify to themselves the Son of God afresh, (And therefore they have to be judged.)

Now listen, that is absolutely Mal 4:1-2.

- (1) (The day of the Lord,) when the earth is going to burn...
- (2) But unto you that believe, that fear His name...

And remember, fear His Name, how? When a prophet comes to you in the Name of the Lord, and he tells you, the thing comes to pass, and you believe it, you become a part of him. But when you turn it down you will burn. People don't like that. But it's always been a prophet that had to do it. Jesus Christ was a prophet. Never forget my brother/sister, we've preached it time after time, that we have missed it.

Everybody wants to say, "Son of God, nice man, great man, this that."

Prophet! That's exactly what He was, and always will be and that made Him the Judge. Yes sir! The Word of God made flesh. People don't want to believe that. They want to believe, "Nice little Son of God, nice little man, nice little Savior, nice this." Oh listen, I want to tell you, that's a lie from the pit of hell. He's no more than God's some foggy old grandfather. Bro. Branham said, "*Dotty old grandfather.*" We've got to understand that, because listen, that's where our salvation lies.

37. Now listen, this one comes to the church, a Laodicean, Nicolaitane church in Revelation 3. Look at their condition. It is the most horrible rotten condition. Not one good thing said about it. Every other church has something good said about it, but not this bunch.

And he says here: [Revelation 3]

- (14) Unto the messenger of the church of Laodicea write, (Here's the man that's going to wind everything up.)
- (15) I know your works you bunch of miserable, lukewarm creatures...
- (16) ...You make me puke.

You know what, what do you think a man coming to a woman he's going to marry, and she is wretched, miserable, blind and naked to every single thing that he stands for and what he wants in her, and she comes to the door, you know, and she's like this, you know, hair all down?



You'd say, "You make me ough, puke."

They don't even need to get that bad, before I want to throw up. It's just exactly... I'm not going to say it, because it's a joke that Phyllis Diller paid a hundred dollars for. So I might as well tell you. She said, "She came home with rice in her hair one day, and they said, 'Have you been to a wedding?'" She said, "No, a chinaman took one look at me and puked all over me." He threw up. True.

I've got one bad habit. I don't want to make the pulpit a place to joke in, but I have a way of teaching, sometimes it's not too nice. I'm going to tell you, Jesus said here, "I took one look, and I wanted to vomit."

"So I can't believe that lovely sweet Bride," said Duplessis at the west coast: "That great judger of people... He got judged himself. He got smeared across the road."

"Oh those sweet Christians."

What sweet Christians? Short haired, slack wearing, bobby shorts wearing, God knows what prostitute and woman preacher; the women out there—those who laugh in a prophet's face. I don't know how Bro. Branham took it. I don't know how he took it. He said, "I want to vomit." He said, "I'm going to vomit, too."

38. (17) Because thou sayest (Now listen.) I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: (Now He says, "Look, I've got a Word for you just the same.")
- (18) Buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, (You say you've got it, but you don't.) the shame of your nakedness do not appear; (Committing their fornication and spiritual adulteries. Lying under the great green bay tree out there, rolling like animals on the grass. Spiritual fornication with denominations. Turning down the Word of God.) anoint your eyes with eyesalve (That doesn't mean you've got it. That Scripture is entirely written wrong. It means go out and get it so you've got some, then you can do it. And eyesalve of course it what? It's made out of bread crumbs. The properly broken down revealed Word of God.) that you may see.
- (19) As many as I love, I rebuke and (I) chasten: have a zeal therefore to change your mind.

They've got one chance to do it under the dynamic outflowing of the Spirit of Almighty God, where every man and woman under God's high Heaven can be anointed by the Holy Ghost and receive, if they want to, something from God; and they turn it down flat.

- (20) Behold, I stand at the door, and knock: and if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. (Melchisedec)
- (21) To him that overcometh will I grant to sit with me in my throne, (and so on.)

39. Now listen, this has to be the same as Hebrews 12, because it's in the Book of Hebrews. What is he talking about here? Talking about a people who could not understand Melchisedec. Talking about a people that couldn't understand the deep things of Almighty God. Now he comes here in Hebrews 12, he's ready to close off, and he says here after dealing with the fornicators like Esau; all the profane

persons, all those that turned back on Christ having held up a few of the wonderful saints of God in the chapter of faith. He says here in Heb 12:18.

- (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 they that heard intreated that the word should not be spoken to them any more:

That's what they did in Hebrews 6. They didn't want It. They turned it down. Same as in Moses' day and Christ's day.

- (20) (For they could not endure that which was commanded, and if so much as a beast touch the mountain, it shall 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, and to an innumerable company of angels.

Listen, that's not something on earth. That's the one that's going to come down. In other words It's here in a dimension, in a figure. You've come right up to It, because the Owner, and Creator, the Head, the Pillar of Fire, is already here. Then how far away is He sitting? It's right with us. It's in the midst of us.

- (23) To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, (There it is.) and to the spirits of just men made perfect, (That's us.)
- (24) And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel.
- (25) See that you refuse not him that speaketh...

Who's he talking about? The Pillar of Fire, the Judge, the Voice from Mount—from Jerusalem. Listen, "Before they call, He answers." And He proved it to this day. When did we call for Elijah? When did we call for the Appearing, as supposed to be the Appearing? When did we call for Him? We didn't. He said, "I'm found of them that sought me not."

- (25) See that you refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven: (That's Moses and Jesus both.)
- (26) Whose voice then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven.
- (27) And this word, Yet once more, signifieth the removing of those things that are shaken.

That's the dissolution spoken of by Peter and as Bro. Branham said in the spiritual, "*manmade religion*." It's going to shake the boots right off the people, when that gets shaken down, and they find they're sitting here, and the Great Tribulation is on them.

They say, "Well, you told us we were going to make the Rapture. You told us we had the Holy Ghost. Where did you preachers make your mistake? What have you got? Nothing!"

They're going to take them right into the great whore, brother/sister. Yes.

You know what they'll be prostitutes to? A priesthood. A stinking, rotten, carnal, filthy, miserable, God hated, Satan spawned priesthood. And you'll get the love of Satan, and the love of Satan that seduced Eve and take her right away from the good things of God. Put her in a place of torment and thousands of generations down the road. Then he's got the guts to sit in the Lake of Fire and scream, "Well I got you here. You can be with me now." You've seen enough murder, raping, and everything else in this age to know what I'm talking about, to know it's no good to serve the devil, brother/sister. It's no good to turn away from the Word of God.

40. He said:

- (27) And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain.
- (28) Wherefore we receiving a kingdom (New Jerusalem coming down. Literally racing toward that day.) which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear:
- (29) For our God is a consuming fire.

Now, what is he talking about all this time? He's been talking about Melchisedec. Who is Melchisedec? What is there at the end time that we need to know? This is Eph 1:17-23 when the Spirit of God comes into the church. This is Acts 3:19 when Elijah comes on the scene and brings forth all the Word of God. This is also in context of Lk 17:20-30, the Kingdom being on earth and not even recognized. The Son of man appearing, the Bride being separated and finally taken out of this world. And Lk 17:30, by the way, goes plum over to Luke 18, because there's no chapter. God doesn't deal in chapters. That's man. And in verse 8, the last part.

- (8) ...Nevertheless when the Son of man cometh, shall he find faith on the earth?

In other words, at the time of the appearing of the Son of man, will there be a true understanding of the Word of God? And the answer is, "No." But God will bring the faith of the people back to the fathers, and there will be a true understanding of all the precepts, which we find in the first three ages, Luther... I mean the last five, six, and seven; Luther, Wesley, Pentecost and then the seventh church age messenger coming with the full Word of God.

41. Now then, let us extend our knowledge about the order of Melchisedec. Not just so much about Melchisedec Himself; let's look at the order. I read it to you in Heb 7:17. Now I hope you're following, because all this is vitally necessary.

- (17) For he testifieth, Thou art a priest for ever after the order of Melchisedec.

See? Now he doesn't say, "You are Melchisedec." He says, "You're a priest after the order of Melchisedec." So there must be a Melchisedec and a priesthood. See? That belongs to that order.

Okay, where is this quote taken from? It is taken from Psalms 110. So let's go back to the Psalm 110.

- (1) The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. (Well man alive, imagine that.)
- (2) The LORD shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies. (Imagine that.)
- (3) Thy people shall be willing in the day of thy power, (And thy authority, and thy strength.) in the beauties of holiness from the womb of the morning: (There's going to be a new day dawn.) Thou hast the dew of thy youth. (Hey, that sounds like resurrection.)
- (4) The LORD hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek.
- (5) The Lord at thy right hand shall strike through kings in the day of his wrath.
- (6) He shall judge among the heathen, he shall fill the places with the dead bodies; he shall wound the heads over many countries.
- (7) He shall drink of the brook in the way: therefore shall he lift up the (Thine.) head.

42. Now It tells you right there, brother/sister, that God is going to do something for somebody that's after the order of Melchisedec, and it's going to be a time of blessing and cursing. Right? Look at it.

- (1) Sit on my right hand, to make your enemies my footstool.

Okay? Hold your finger there, and let's go back to Hebrews. We go to Heb 1:13.

- (13) But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool?

Well, my goodness where is that anyway? Well you can leave your finger mark there, and you can just swing right on back to 1 Cor 15:20:

- (20) But now is Christ risen from the dead, and become the first fruits of them that slept.
- (21) For since by man came death, by man also the resurrection of the dead.
- (22) For as in Adam all die, even so in Christ shall all be made alive.
- (23) But every man in his own order: Christ the first fruits; afterward they that are Christ's at his presence. (Not bodily Coming but Presence.)
- (24) Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. (Who put it down? Not Jesus, but God the Father.)
- (25) For he must reign, till he hath put all things are put under his feet.
- (26) The last enemy that shall be destroyed is death.

- (27) For he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is (left out,) which did put all things under him.
- (28) And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.

43. All right, now he says, “Sit at my right hand until I make thine enemies thy footstool.” In other words he said, “Sit here until I get up and go down and settle their hash. Now I’m going to leave you here.” The second verse says:

- (2) The LORD shall send the rod of thy strength out of Zion:

Who’s the rod of the strength of Jesus? God is. Who is going to rule in the midst of the enemy? God is, because He’s got a job: put everything under the feet of Jesus.

Now he said:

- (3) Thy people shall be willing in the day of thy power, (The manifestation of the authority and the dunamis.) in the beauties of holiness from the womb of the morning: (A new day dawning.) thou hast the dew of thy youth. (Turn back.)

[Mal 4:2]

- (2) Son of righteousness risen with healing in his wings.

Here comes the... [Psalm 110]

- (4) The LORD hath sworn, and will not repent, Thou art a priest for ever after the order of Melchisedec.

Now remember, Melchisedec sat on the throne as King, and Jesus was merely on the right hand until a certain time came, when the Father got off the throne, and the Son climbed on it. Now this One that says:

- (5) The Lord at thy right hand shall strike through kings in the day of his wrath.
- (6) He shall judge among the heathen, he shall fill the places with the dead bodies; and wound the heads of many countries.

You see right there now it’s coming back at the great—not the White Throne now—but coming back on the rider, the white horse.

- (7) He shall drink of the brook in the way: therefore he shall lift up the (his) head.

44. Okay now, let’s go over here to Hebrews 10:

- (12) But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God;
- (13) From henceforth expecting till his enemies be made his footstool.

So It tells you, there's two sitting down. There's one sitting down, as Bro. Branham said, "*Behind the throne on the white throne as a mediator, but there's another sitting down now.*" Let's look at it: already told you about it. It's in Rev 3:21.

- (21) To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.

He has moved from the mercy seat to the Throne. Now God is putting everything in His order. Okay, what you see here then is an established order of a priesthood. Now, where did this priesthood come from? It came from Gen 14:17-20.

- (17) And the King of Sodom went out to meet him after his return from the slaughter of Chedorlaomer, and of the kings that were with him, at the valley of Shaveh, which is the king's dale.
- (18) And Melchizedek King of Salem brought forth bread and wine: and he was the priest of the most high God. (This is Melchisedec Himself.)
- (19) (And he blessed Abraham.) And he blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth:
- (20) And blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all.
- (21) And the king of Sodom said unto Abram, Give me the persons, and take the goods to thyself. (And so on.)

All right, now, we read all about it, this very thing here, taken over to Heb 7:11-17.

- (11) If therefore perfection were by the Levitical priesthood,

But it's not. And remember Jesus was the Levitical priest who presented the blood, because remember, Melchisedec does not present blood. He presents the emblems. And remember, we drink anew of the emblems in the Kingdom of God. The blood has been shed, period. It's redeeming work goes on and on.

- (11) If perfection were by the Levitical priesthood, (It's not.)

45. You tell me, brother/sister, that Bro. Branham could open those Seals and perfection come without the Pillar of Fire, without God coming down here and the Lamb taking the Throne? No way! No way! 1963 with the opening of the Seals could not come until the right time, and when it did, the One on the throne came down here; same as in Revelation 1, the Judge, God Himself, Elohim, the Judge of all the earth under Sodom conditions—came right down—opened the Seals. And Bro. Branham said, "*The Lamb took the book from off the One that sat on the throne. Ripped the Seals off the book, gave it back at the One who sat on the throne and climbed on the Father's throne.*" He wasn't there before. Where's God? Right here. What's He doing? Bringing everything into subjection. Bringing on a church order, my brother/sister. The world knows nothing of church order in Bro. Branham's ministry, except those people that caught the understanding.

46. (11) (For the priesthood be now... It says:) what further need was there that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron?
- (12) For the priesthood being changed, there is made of necessity a change also of the law. (What law is that? That's the law of Abraham—grace. The rainbow color.)

- (13) For he of whom these things are spoken pertaineth to another tribe, of which no man gave attendance at the altar.
- (14) For it is evident that our Lord sprang out of Juda; of which tribe Moses spake nothing concerning priesthood.

But he was in the loins of Abraham when he paid tithes also.

- (15) And it is yet far more evident: for that after the similitude of Melchisedec there ariseth another priest,
- (16) Who is made, not after the law of a carnal commandment, but after the power of an endless life.

So who was Melchisedec? One with an endless life. That means no beginning, no ending; and the son had to have the same thing (that is, no ending).

- (17) For he testifieth, Thou art a priest for ever after the order of Melchisedec.
- (18) For there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof. (In other words...)
- (19) For the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God.

And we're suppose to draw nigh to New Jerusalem, to God, and you can only do it on the grounds of Melchisedec. See? You can't do it on the Aaronic priesthood. It won't work. See, Christ fulfilled the letter of the law under Aaron. See? He was the sacrificial Lamb, but also he could present his own blood. But you don't have to worry about that anymore. See?

47. Now, 11-17, we read the same thing over here in Revelation 3. Read It again. And we're just going to be finished in perfect time to start next Saturday night. Okay, and he said here:

- (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.

Now It tells you right there, "Therefore you be sure that you hear the one from Heaven that is speaking to you, because you're approaching now unto the Holy City." Who's going to make it? Don't you see what Bro. Branham said, "*There's nothing outside this Message come to life.*" And this message identifies you as whether you are habited by the Holy City or not.

Listen, don't you worry, what anybody says. We at least have got some vindication, and if we're going to go to hell, we'll go to hell at least with bells on. Yes. Yes. Because we know there was something out there speaking back to Bro. Branham.

What have they got? Nothing! But their Jimmy Swaggerts, and their Bakkers. The Assemblies of God by gifts and franchising, or unfrocking. The great Mr. Swaggert hasn't done one thing to the Assemblies of God as though they are now righteous, because they've got the same junk in them that brought forth the Swaggerts and the Bakkers. A crocodile brings forth crocodiles. And bastards last for ten generations. Didn't like that, did you? Let's like it. There isn't any hope for Pentecostals, Baptist, Methodist, the whole bunch. Only body got any hope, as far as I'm concerned, is we've got a little bit of vindication. And in this world nobody's proved anything, because nobody's come back that we know of.

48. I can understand brethren wanting Bro. Branham back even more than looking upon Christ the way they do, because they know until he gets back, there isn't anything proved no how. But you know, I believe it's already been proved, and I believe that Jesus appeared, William Branham is going to appear out of the dust, and I believe I'm going to appear with him. I can't believe for one instant, for one minute, that I can so perfectly see this Message that he preached in this Word, under every single solitary condition and show you people that, that there's any chance that I'm going to miss it, because it's not by Lee Vayle doing anything or having anything. It's because God showed it. There's something in us that believes it. All right.

49. "Receive the priest after the order of Melchisedec." But we asked a question as Bro. Branham, "Who is this Melchisedec? Who is Melchisedec Himself." And this is what this sermon is all about. And with the answer to that question, which has to come under the Seven Seals, which is part of the Seven Thunders, if not one of the Seven Thunders, we hope by the message that Bro. Branham brought us, and we're going to study word by word, to find the necessity for such an answer under that Seventh Seal and what it is going to do for us, and I've backgrounded it. You've got a lot of stuff to go over. You go over it.

Now we have a unique way of teaching the Word of God here, you won't get it in the books. It's taken from the prophet, and I believe it's inspired by the same living God that inspired the prophet. We in our measure, as he had his measure.

50. And I'm going to tell you, brother/sister, I don't care what anybody says, but until the day of Noah, there was a pure line of pure people, and they got smaller and smaller, until just one person left. And there are pure believers somewhere in this world, and the trickle will get smaller and smaller, until the last one is brought in and child trained. But it doesn't matter how small the numbers are. They're going to make it all the way to the Holy City and sit under the eternal Light of Almighty God. We're on our way, brother/sister. Peter said, and Paul said, "Hey, you're already there. You just don't realize it, because the day after tomorrow, with hardly three minutes left in this day—hardly three minutes left in this day. The day after tomorrow, twenty-four hours, you'll be climbing the beautiful steps, the terraces of New Jerusalem."

51. What manner of people we ought to be? That's what I say if you believe this Word. Now listen, there's something wrong somewhere; if we all believe this Word as I've tried for six or seven years, there should be a love and a power in this church that is missing today, because some of you are still skeptical. Now if I'm in your way, you've got a vote, you get me out of here. If you're getting in somebody else's way, you better repent and get your heart wide open for the truth. I speak rough at times, but God is my Judge. I've got to tell you.

52. Soon I'll be speaking on the spirit of the promises and show you where we must come in. You say, "Bro. Vayle, is it changed?" I'll tell you today, no boast, no pride, no nothing. I'm a changed person from what I was a few years ago. It didn't take sickness to do it. That helped a little bit. My sickness always helped me, because then I relax. The only time I can relax is when I get so sick I can't do anything else but just sleep and relax. But I tell you, this Word is doing something. It's got to be, brother/sister. Bro. Branham said, *"If we're not Bride—now listen carefully—there's a Bride out there somewhere, and by the grace of God, I won't stand in her way."*

53. Questions, questions, questions. It's no longer a question. It's answers, answers, answers. I no longer have a bill to pay; Jesus paid it all. All to Him I owe, sin left a crimson stain. He washed it white as snow, and the blood of Jesus Christ scattered sin until there be no evidence. Then how can I be called a sinner? How can I be judged and put aside as Paul said, "Who dares condemn me?" When he said by the voice of his prophet... He was vindicated. I believe those clouds, I believe that Pillar of Fire. He said, *"You are the righteous, virgin Bride of the Lord Jesus Christ. You didn't even do it."* The price of that is one thing, brother/sister—faith. Only believe all things are possible, only believe.



54. Can you believe this is White Throne? You've already passed it. Can you believe twenty-four hours and three minutes, you'll be walking those streets of glory? Three minutes to go for all I know, shaking hands with Bro. Branham and the saints that come out of the ground. A breath going over a people and they being changed. Nothing else is worthwhile. Now if I die tomorrow, and I go to hell, I still believe I've told you the truth. Let's rise and be dismissed.

Gracious, Heavenly Father, again we thank and praise You for Your love, Your mercy, and grace which has been bestowed upon us in this hour. And we know Lord God that without You none of us should stand. There isn't any of us could do it, and only because of Your foreknowledge are we amongst those who do stand, if indeed we do stand. But with thoughts of grace, as the prophet said that one time, *"I take my place with you people, believing you're Bride."* And of course we take our place with him, believing he's Bride.

This morning God, give us a church that doesn't want to cow-tow and doesn't want to defer, that doesn't want to be sickly, that doesn't want to be lukewarm and pukish, but give us a church that does know how to understand the truth of a church order, the power of Almighty God, God Himself in the midst and this Word Lord, and enter in, then Lord, to those graces that can come by the Word of the living God that has been nurtured in us. Because Father, we, at least I am—I can't speak for anybody else—but Lord God, I am sick and tired of all the disgraces that lie within us by the wrong Word that we inherited from our ancestress, Eve, who has been known even by science to be the mother of all. Father, that mix up in our flesh, that mix up in our genes, all those things in the physical cause such a problem to the little sheep even, that they many times act like wolves. To see Elisha come out and get so mad at little kids he could curse them and a bear come out and kill them. Maybe they deserved it? I don't know but looked like he wanted to act like White Throne, look like we do too many times, Lord. There's just too much in us that shouldn't be there, Father.

Help us O God, to get rid of that old soulish nature, thoroughly annihilate it, absolutely burnt out by the Power of the Holy Ghost, until Lord every sensibility lies within Your Word comes forth with a pure love unfeigned. Without dissimulation, loving the brethren. Walking upright Lord and knowing there's no, "God bless you brother, I love you," one arm there's a hug, the next there's a knife, Lord. Father help us to get rid of all this junk that's amongst us and in us Lord, and I would suppose that every individual here has got his problems, her problems, Lord. In fact, I would know it.

Father as we're looking to that great day and seeing the power of the Word being fulfilled, and Lord may Your Word be fulfilled in us in the Name of Jesus Christ, our God, until Father God in Heaven we have a pure Spirit and a pure nature, and by understanding Your Word Lord, Your Word living in us. If it doesn't live in us Lord then it really doesn't matter, does it? So Father, right back again to the great cry of our hearts, restore Your Word within us O God, breath upon It Lord, and let It be a Word to delineated life of Word, life that comes forth. And unto Thee we shall give You the praise, because we ask it in Jesus Name. Amen.

The Lord bless you.

"Take the Name of Jesus with You."

[Communion and Foot-washing service follows.]