

The Future Home Of The Heavenly Bridegroom And The Earthly Bride

Jeffersonville, Indiana, USA

August 2, 1964

1 Let us remain standing a moment, as we bow our hearts now before God.

Our heavenly Father, we are indeed grateful for the privilege of being here today assembled together in the name of the Lord Jesus. We pray You forgive our sins, as we are here to turn our attention towards eternal things and the life that lays beyond this mortal reach. Now, we pray that You will give us of your direction, of how that we must turn, what we must do in the future, and even in the present, now, to gain that place that we have been promised.

There are many that are sick and needy in the land, and they haven't completed their journey. And our great enemy—not only our enemy, but your enemy—has come to beset them and to stop their life and to send them to a premature grave. And we're asking for them today, that You in your mercy and grace, Lord, will extend their days to the allotted time.

2 Laying upon the platform and the pulpit here lays handkerchiefs and parcels and ... out in the halls and around the place is them on cots, stretchers—sick and afflicted—standing in the audience with hardly enough strength to stand on.

Oh, eternal God, blessed one, may You hear our prayer this morning through the blood of the Lord Jesus; not looking at our iniquity, but knowing that He stood in our place, and He's the one that's representing us for this prayer. May each and every one be healed for your glory, Lord.

Bless these handkerchiefs; when they're laid upon the sick may they recover.

Now, Father, until we wait for the great healing service we believe will follow, break to us the way of life, Lord, that we might know through thy Word what we should do. For we ask it in Jesus' name. Amen.

3 Always this is deemed one of my highest privileges is to be in the house of God and to speak to his people. And now, I know it's very congested, and I have a very long lesson. So, I trust that you'll be comfortable, as possibly you can be, until we finish the message.

4 Now, it's hot, but we're grateful for the air conditioner. But a group of this size there'd be no air conditioner could take care of it, see, because your own body is a generating unit about ninety-eight degrees, and it's constantly putting out heat—and sitting close together.... But I trust that God will make you just as comfortably as He can.

5 And when we are in gatherings like this.... I wouldn't have you come here by no means if I didn't think it was to help you, if I didn't think that it was doing you good, and that you'd profit by it—by coming. And then, knowing too that we don't have too much longer to do this, that we're coming to the very closing hours, and I want to make every moment count that I can for his kingdom.

And now, I'm trusting that the Lord God will bless us as we assemble.

6 And I want to commend you. Yesterday I was going to different places, out seeing some of the sick and afflicted in the motels, and I got to meet some of the managers this week—some of the eating places. Like, I was over to the Ranch House this week, over here, and the manager was shaking my hand as we started out. He said.... He called me Brother Branham. I wondered how he knew me.

And he said ... I said, "Are you the manager?"

Said, "I'm the owner." So then he said, "Yeah, your people come in here to eat from down there." Said, "They...."

And I said, "Well, I guess they overcrowd you."

He said, "Sir, that's one of the finest bunch of people as I ever seen." He said, "They're really nice."

7 I went to a motel yesterday to see a young lady I wanted to talk to (her father and mother was present), and I had to go to the manager to find out where the room they were in.

He said, "And you're Brother Branham?" (That's up to the Oaks.)

And I said, "Yes, sir."

He said, "I want to shake your hand."

He said.... (He introduced me to his wife, very nice couple.) They said, "Every person in this motel is attending your services. We reserved it for them." And said, "All of our other customers we turned down."

And I said, "Well, I thank you for that."

He said, "Brother Branham, one of the nicest bunch of people I ever seen are the people that comes up here, that attends your meetings."

8 I went in last night to a friend of mine, Mr. Becker down here, and ... I always liked his sandwiches. He's such a ... I knew him when I was a boy; I knowed him all my life. There was a couple sitting there from down at the old place, down at the Riverside Hotel down there. So they ... Mr. Becker said, "Billy."

I said, "What is it, Homer?" (We know one another real well.)

He said, "I feed all your people out there." Some two hundred or something each Sunday eats at the Blue Boar. And everywhere I go I hear comments of how nice you are.

This fellow said, "Down the Riverview down there," said, "all that place is took up with the people attending the meeting." Said, "There be hundreds won't get to come in."

9 So to be that to me, you're the salt of the earth. I'm so grateful to know that I have the privilege of preaching to people, that even sinners and people—I don't say these people are sinners, but I mean people that—business and so forth, that can say that you're nice people; and they appreciate you in their business, around their places. You know, that's being salty. I appreciate that your behavior, the way you take care of things.

I've always said, "If one comes in and doesn't—hasn't the money to take care of his bill, you just call me up." See? I said, "We'll do something about it." And I said, "Always feed them whether they got money or not." See, anything can be done.

I feel you're my children. You're the stars that.... If I ever have one when I get there, you'll be that jewel, outshining part, in the crown of my ministry. When it's crowned you'll be that jewel.

10 And I've been telling you in the times past about the seven seals, the church ages, and the things that's been taken place, and.... Now, this morning, I have a very important subject. To me it's a very blessing one, I hope it strikes you the same way. If I could only give it in the inspiration I received it in—be wonderful, but that'll be up to God to do that.

11 I been telling you about where and what's happening, and we see all these things taken place.

Now, I'm speaking this morning on the "Future Home of the Heavenly Bridegroom and the Earthly Bride": where they're going to live. And.... For I trust that by God's grace we're all a part of that great economy of God.

12 And now, I trust that you'll bear with me. Have your Bibles, your pencils, or whatever you do to read with me, 'cause I'm going to refer to many Scriptures, trying to get through in time enough to have prayer for the sick. And I promised that. We have been praying for the last little while in the rooms and around for the ones who are just almost helpless and hopeless. And, the Lord willing, I'll probably have another service the sixteenth, just maybe prayer for the sick.

13 Start my vacation now; since last January I've been traveling, and I'm coming back here (I'm going to be ... have to take my family to Tucson in the morning), and then I'll return back to spend time down here in Kentucky with some of my friends, hunting and—squirrel hunting, for a couple of weeks or maybe seven, eight, ten days, whatever it is; unless the Lord leads me somewhere else.

I never know just where you're going to be; we never know that because that's in the hands of God—God alone.

14 Now, for this great subject, we—I suppose if I would take my time on this ('cause you have to bring in many things) it would take weeks. But I've wrote down some scriptures, some notes, just to hit the highlights of it to where it'll let you study.

Then soon, maybe, the Lord willing, in October, I don't know when, but whenever He will provide, I'd like to have a few days, just of constant meeting on the 12th chapter of Revelations to tie in with this here. Oh, I believe it would be great. It'd just be—it would be great to see how He done.

15 Then us coming together.... Now, I said last night—I said, "You know, when I ... in the morning...." Like every morning I think, "When I come down here I'm going to recognize every one of my friends that's there." Now, how am I going to do it?

To have with me here: like my good friend, Dr. Lee Vayle, sitting back here; his lovely wife and daughter; and Brother Roy Borders; and I think of Brother Ruddell; Brother Beeler; Brother Palmer; and Brother Jackson—oh my, them dear brethren from all different parts; Brother Anthony Milano, and (oh, everywhere you look you see somebody) Brother from down in Arkansas (I can't think of their name)—Brother John, Brother Earl Martin; Brother Blair; and—oh, there's just—it's just endless, you see. I'm so glad to have a group like that gathered around me when I'm teaching on the Word of God—men who I think are gallant men, real men of God.

16 I'm thankful for this little tabernacle. I'm grateful for its five open doors to the public. Each door.... We have four deacons here, Spirit-filled men; four trustees, Spirit-filled men. That's two at each door. And it's got a double door in front for the two pastors, the shepherds. We're glad to have you. Thankful to God for this. May He ever bless you.

17 Now, we want to stand just a moment while we read from II Peter, the 3rd chapter and also from the book of Revelations 21.

As we stand, O Lord, fill our hearts with gladness because of the reading of thy Word; knowing that Jesus has said that, "Heavens and earth will pass away but my Word shall never fail." Know again that He said, "All Scripture must be fulfilled."

As we read these things, may we have an understanding from You the hour in which we live. We ask it in Jesus' name, the author of the Book. Amen.

18 This second epistle, beloved, I now write unto you; in both which I stir up your pure minds by way of remembrance:

That ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour:

Knowing this first, that there shall come in the last days scoffers, walking after their own lusts,

And saying, Where is the promise of his coming? [If that don't meet this infidel woman in....] ... since the fathers fell asleep, all things continue as they were from the beginning of the creation.

For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water:

Whereby the world that then was, being overflowed with water, perished:

But the heavens and the earth, which now are, by the same word are kept in store, reserved unto fire against the day of judgment and the perdition of ungodly men.

But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day.

Now the Lord is not slack concerning his promise, as some men count slackness;

but is longsuffering to us-ward, not willing that any should perish, but that all might come to repentance.

But the day of the Lord will come as a thief in the night; in ... which the heavens [and the earth, with a great noise] shall pass away with a great noise, and the elements shall melt with fervent heat, and the earth also and the works that are therein shall ... burn up.

Seeing then that all these things shall be dissolved, what manner of persons ought we to be in all holy conversation and godliness,

Looking for the 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?

Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.

Wherefore, beloved, seeing that we look for such things, be diligent that you [may not be found] may be found of him in peace, without spot, without blemish.

And accounted that the longsuffering of the Lord is salvation; even as our beloved, ... Paul, ... according to the wisdom given unto him has written unto you;

As also ... all his epistles, speaking in them of the things; ... which are sometimes hard to be understood, which they that are unlearned and unstable [wrestle] wrest, as they do also the other scriptures, unto their own destruction.

Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with ... error of the wicked, fall from your ... steadfastness.

But grow in grace, ... in the knowledge of the Lord and Saviour Jesus Christ. To him be glory both now and for ever. Amen.

19 Now in the Revelation of Christ, in the 21st chapter, I read these words:

And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there were no more sea.

And I John saw the holy city, the new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

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

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

And he that sat upon the throne said, Behold, I make all things new ... he said unto me, Write: for these words are true and faithful.

And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. And I will give unto him that is athirst of the fountains of the water of life freely.

He that overcometh shall inherit all things; and I will be his God, and he shall be my son.

Let us pray again.

20 Lord Jesus, with such a promise and such stern talk as Jesus Himself and the apostle has given us concerning the hour we are approaching; give us, O Lord, thy direction, that we might know how to approach it in the right way, because it's coming, we know. The Scriptures must be fulfilled! And so shall it be. And now, Lord, we ask your mercy again upon us all as we study thy Word. Be with us and unfold it to us, Lord, for we ask it in Jesus' name. Amen.

You may be seated.

21 Now, I wonder if there could be a way that perhaps maybe they could turn the lights from the main auditorium off and just leave them on the platform here, which would probably be better and take some of the current. We about burned up a transformer the other night. And if the custodian will do that for us we'd appreciate it: turn the bottom lights—the main auditorium lights off. And then I think you'll have

plenty of room to see to write.

22 Now, the subject again, to announce it, that we are approaching the subject of the "Future Home of the Heavenly Bridegroom and the Earthly Bride."

Now as it's been.... I'm just going to have to do this; it's just too hot up here. As we ... I know my wife don't like me to do that, but that (take my coat off)—but it's just too hot up here, see. You got air out there, and it's just cut off in a little pen there, see.

Now,

23 in the future, or in the past rather, we have studied the seven seals, the seven churches. Brother Vayle and those are working upon those now faithfully to get them in book form.

24 And seeing all these mysterious things that we have seen come to pass, then I think, after understanding that, in the hour that we are living in and the position; there is no one that would want to sit down real sensibly and examine what has been spoken of, and what is promised to happen, and what has happened, but what could say that those things are fulfilled. Exactly what God said He would do; He did it just exactly to the letter, see.

25 Now, I think in this that not knowing what time that the Lord Jesus might appear—I thought it would be good; it seemed pleasing to the Holy Spirit, that we speak on this and maybe come back to it again two or three times, because I won't have quite ample time to get all this out. As where you hit a subject that might be a little stumbling to someone, you can't carry it all the way out to make it plain. Then you come back again to catch the next subject; and then later on in the—if the Lord willing, when we come into the twelve seals (pardon me)—the 12th chapter of Revelations, which lays between the coming of the Lord and the ending of the trumpets, and so forth. We'll try to bring that back to show who's Satan, what he did, where he come from, what's his purpose, and how that his great beauty that was given him caused his fall. His deceit caused him to fall—beauty.

26 Then, how that the impossibility for any man that wants to look at it right—that serpent's seed. I'd make a challenge to that to anybody, see, that would want to look at it with just absolutely common understanding. A child could see it, see. Now, we'll get to that later.

27 Now, we understand here that these two scriptures.... The reason I read II Peter, the 3rd chapter and compared it with Revelations 21, they both here are speaking the same subject, but John never—never wrote it out like Peter did. See? We understand that this great home of the bride is to be here on earth.

And now, if you read.... Just like 21 chapter—21st chapter of Revelations, the apostle here said—or the prophet said that, "I saw a new heaven and a new earth." Sounds like there comes a annihilation.

28 Now, way I always find my messages is by prayer. I'll be sitting in prayer and something reveals to me. And I wait on it a few minutes and see if it's right, then I feel it closer. And then sometimes I keep waiting till it breaks into a vision. But when it begins to come and I'm satisfied it comes from God, then I go to the Scripture. See, that is the con... to be the confirmation of every spiritual thing that's done, because the Bible is the complete revelation of Jesus Christ. See? It is his body.

And now, in that, maybe I find a place in the Scripture that doesn't sound just right, and I'll wonder. I go back again to prayer. It comes again. Then I begin to examine my Scripture.

29 Now, our Bible is wrote in English. In English, words change all the time; for instance, like St. John 14 said, "In my Father's house is many mansions"—a mansion in a house! Well, then you ... what you do with that then is run it back to the original and see what James meant, or go back to the Hebrew or to the Greek (from the first translation). And in there it says, "In my Father's kingdom is many palaces." Well then, you come back to the time that the translators translated for King James, the kingdom was called, in English, a house; and the king was a father over his delegates. There's the reason they translated, "In my Father's house is many mansions." See? And then you get those words and you have to hunt them up.

30 Then, you see from that inspiration.... In this pulpit this morning I say, not one time has it ever been nothing but straight, the Scripture. That's how serpent's seed and all these other things come, see.

And it's really.... If a fellow would just read and say, "In my Father's house is many mansions," if you didn't stop to study—pray, you'd be all confused. See, but just keep praying. God always makes it right, if it comes from God.

31 Now, John explains the change and the come—how it comes about—he doesn't explain it rather, but Peter does. John just said, "I saw new heavens and new earth. First heavens and first earth was passed away, there was no more sea. I, John, saw the holy city coming down from God out of heaven prepared as a bride adorned for her husband." But we turn back to II Peter now, to find out Peter explains how this process will come about. Now, if you'll look at what John said, it sounds like, "For the first heavens and first earth was passed away"—annihilated. See? And that sounds very strange, so that's what struck me and I begin to look for the word pass away. And now.... But it's clear that both of these apostles and prophets were talking of the same thing.

32 And now, also in the book of Isaiah (now if you want to put these scriptures down), in Isaiah 65:17, Isaiah speaking of the millennium (that thousand years of rest for the people of God)—Isaiah spoke of it, and he said, "I.... There was a ..." all the former things had passed away, and how they'll build houses and inhabit them. If we had time—maybe we just take time and read this just a minute, Isaiah 65. And let's just read for a few minutes here; and here it is right for us. Now, to begin, Isaiah 65:17:

And behold, I create new heavens and a new earth:

Now, Isaiah, the prophet, was one of the prophets that wrote exactly the entire Bible in his prophecy. He starts out with the creation; in the middle of his book (about the 40th chapter) comes around John the Baptist (the New Testament); and winds up here, in his book, in the Revelations—in the millennium. There's sixty-six books in the Bible, and there's sixty-six chapters in Isaiah. He wrote a complete commentary. Now, we find out here now, he's getting the 65th chapter—one more chapter and he speaks of the millennium! Notice it how beautiful!

... behold, I create new heavens and ... new earth: and the former things shall not be remembered, or come into mind. [It's to pass away.]

But be ye glad and rejoice ... even in that which I create: for, behold, I create Jerusalem a rejoice—and her people a joy.

And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, ... for ... nor the voice of crying.

There shall be no more thence ... infant of days, and an old man that has not fulfilled his days: for a child shall die an hundred years old; and a sinner being a hundred years old shall be accursed.

Then shall ... And they shall build houses, and inhabit them ... and they shall plant vineyards, and shall eat the fruit of them.

And they shall not build, and another inhabit; [That is, your farm, your son fall heir to it, or some of your heirs] they shall not plant, and another eat; there [They do their own planting and remain there; they got life eternal] for as the days of a tree are the days of my people, and my law—mine elect shall long enjoy the works of their hands.

They shall not labour in vain, nor bring forth for trouble; for they are the seed of the blessed of the LORD, and their offspring with them. [Now notice, here's where I'm going to get to afterwards.]

And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear.

And the wolf and the lamb shall feed together, and the lion shall eat straw like a bullock: ... dust shall be the serpent's meat. And they shall not hurt nor destroy in all my holy mountain, saith the LORD.

33 What a promise of these prophets and great sages, teachers of the Bible, way back in ancient days seeing this glorious day come!

By these passages one might think, or be led rather, to believe that the whole planet of this earth will be destroyed. "I make a new heaven and a new earth." See?—that the heavens will be gone and the earth will be gone—completely annihilated. But a close study, and with the help of the Holy Spirit, we can see the truth of this, and that's what we're going into.

34 It is only the atmospheres around it and the sin that's upon the earth that will be destroyed. Now, we realize that the heavens means the atmospheres above.

35 What does it do?

It... Then these thistles, and sickness, and death, and politics, and sinful men, and sinful women, and evil spirits will all be gone away and annihilated. It has to be done that way, because we are going to live right here. We'll prove that by the Bible. Right here is where we live.

Now notice, thistles, germs, all sicknesses, and things will be completely taken away. All of this existence that's in the earth now: man-made systems, politics, sin, all kinds of evil spirits that the world is contaminated with—and all the heavens above us in here is contaminated with evil spirits. Now, we're going to go deep and long in this, see.

All this exists in the heavens, or atmospheres, and the earth which is now—this earth holds those things. But it wasn't made for that purpose. Sin caused it to be like that. It was made by God, the Creator. But all—and all of our bodies that we live in now was put on the earth when God created it, because you're out of the dust of the earth. It was all laid out here when God Himself created. You were in his thinking, and in Him, the great eternal, was the thought, which is his attribute.

And now sin caused all this to happen, and God through this age is gathering up his material.

36 Satan is still here. That's the reason all these things happen. He's still here, and all of his evil forces are still here.

Notice, that's why the earth now is so filthy. That's why the scum and ridiculous things that goes on—bloodshed, war, politics, sin, adultery, all kinds of filthiness goes on—is because that Satan is the ruler of this earth and this atmosphere.

You say, "The atmosphere?"

Yes, sir!

37 Both the heavens and earth now is contaminated with devils that can accuse us before God. Jesus is there to intercede for us (see?), while the accusers keep pointing a finger "They did this. They did this. They did this." But the blood still covers! He came to redeem that elected that He foresaw. That's why it's so filthy today.

38 Here the apostle, in II Peter here, the 2nd chapter, and the 5th and 6th verse (Yes, I've got it), he refers to three stages of the earth. See, he gets three stages of it. Notice how he brings them. The old world stood out of the water. Now, that was the antediluvian world.

Now the one that is—the present world we live in now (called it a world), the old world that stood out of water (Genesis 1:1), now and the world that is now present, and then again he refers to another one, the world that is to come, the new world—three worlds, three stages of the world.

39 And notice how God makes plain to us his plan of redemption. Oh, this just thrilled my soul when I saw it! How He makes plain to us here now, his plan of redemption. Now, compare what we see with our own eyes what God has done to redeem his world! He's done the same plan to redeem his people! For the unchangeable God changes not any of his plans or anything. Such a glorious thing!

40 How He led us to Himself, to tabernacle in us by three stages of grace, just like He's led the world in three stages to come through the world. As God will come to the world after it has gone through three different stages of purification, that's exactly how He comes to us through three stages of grace. I've taught that at the beginning; I've never changed since. It's God's Word!

41 You have to keep your three's together, your seven's your twelve's. The numerics of the Bible must run perfect or you get your picture all mixed up. If you can't

understand it, just keep praying. You watch, it'll cut right in, exactly. God is perfected in three's. See!

42 Notice, the old world (the antediluvian), the world that's present now, and the one to come. Now, first stage that He brings us to.... See, his plan of redemption is exactly the same by everything. He uses the same method. He never changes. He said, in Malachi 3, "I am God and I change not!" The way He does it, therefore, if He saved the first man He ever saved by the shed blood of an innocent one, He'll have to save the next one; and everyone He saves will have to be the same way. If He healed a man at any time through the journey of life—let it be in the days of Jesus, the apostles, the prophets, whenever it was—when the same conditions is met He's got to do it again! That's right. He doesn't change. Man changes, time changes, age changes, dispensation changes, but God remains the same—perfect! What a hope that ought to give the sick people.

43 If He ever healed a person, He has to do it again when the same conditions is met. If He ever saved a man, He's got to do it on the same grounds He did it the first time. If He ever filled a man with the Holy Ghost, He's got to do it on the same grounds He did the first time. If He ever raised a man up from the grave, He's got to do it the second time and every other time on the same principle.

44 He doesn't change.

Oh, what a hope that gives me! What is it? Not in some man-made theory, something that groups of men have come together, but his unchangeable Word!

You say, "Is it the truth?"

He said, "Let every man's word be a lie and mine be true. For heavens and earth will pass away but my Word shall never fail."

All Scripture is given by inspiration, therefore, it's good and profitable for doctrine; and remember that all Scripture will be fulfilled! Every bit of it!

45 Notice, how God makes it plain to us. And if that wasn't a great confirmation, a good—a great, loving blessing from God, when I see this and see that since a boy (first time ever Christ dealt with me), I still always taught those three stages of grace! Notice if it isn't true now.

46 Now, the first step is repentance towards God, and then follows after that, is water baptism. Water baptism: "Repent and be baptized in the name of Jesus Christ." See? Water baptism follows, showing that repentance was genuine—or, to remit our past sins. That has nothing to do with future sin. It only remits. "Repent and be baptized in the name of Jesus Christ." What for? Remission, taking away of past sin, has nothing to do with the future. Just your sin that's been chopped off—what you did.

You can't repent for what Adam done. You never done it; Adam did. You just get forgiveness for what you done. The old nature is still there.

47 Let me take this board just a minute.

Now, here is a human heart. I'm not ... I'm a long ways from being an artist, see. Here is a human heart, and here is a human heart. Now, this one over here has a snake in it—that's sin. Here he has ... is life. This one over here has a dove in it, which is the Holy Spirit. Here he has a life. Well, this one here has malice, hatred, envy. That's what's causing it: this fellow here. Well, this one over here has love, and joy, and longsuffering, and that's what does it down here.

Now, when you're asked—or you are forgiven of your sins, you've only done this—taken that away. But the thing that made you do it is still here. That's the old root of evil. It's still there.

Notice,

48 then you repent and are baptized in the name of Jesus Christ, that He forgave you of your sins.

Notice, then secondly comes sanctification, which sets our mind in order for holiness—to think right—taking away. Sanctification is a compound Greek word which means cleaned and set aside for service.

Then, the next comes the baptism of the fire and Holy Ghost that God might dwell

in us, and the fire of God cleanses our hearts from sin and puts the Holy Ghost inside. Then we bring forth the same life that this did, because that's in us.

49 Notice, in the natural birth when a woman gives birth to a baby (the natural life types the spiritual life)—when a woman gives birth to a baby in the natural, the first thing happens is breaking of water, then blood, and then the spirit—life. Grab the little fellow and spank him and away he goes—screaming. Water, blood, spirit.

50 And now, when a baby is borned into the kingdom of God, he comes the same way: water, blood, Spirit.

Now notice, sanctification, the third stage—second stage of it, cleanses the mind, sets the heart, the mind of the heart in order of holiness.

A man can repent of sin and he's still thinking of ... well, maybe he's a immoral man. Every immoral looking woman he finds, it's still there. Maybe he's a drunkard. Every time he smells a drink, it's still there. See? But then when he gets sanctified, that cleanses that desire out of him. See? It takes the want of it away. He can still be tempted, but He takes the want of it away. Still he's not right yet. Then, he is baptized with the Holy Ghost and fire; cleansed, burnt out, cleaned up, and then put into the service of God. Sanctification only sets him aside for service.

51 And notice just exactly how that comes. The message is coming: Martin Luther, justification; John Wesley, sanctification; the Pentecostals, the baptism of the Holy Ghost. The messages—that's where there can't be no more ages of it, see. We're at the end time. Three stages. Baptism cleanses the heart with the Holy Ghost.

52 How striking, now! He takes the place where we are to dwell in through the same process. Now He's called the church through justification; called it through sanctification; then filled it with the Holy Ghost and fire, and He took it through a process that He Himself, the Holy Spirit Himself, the Son of God, could dwell in the human heart. Now it has to go through that before He can come into it. Notice, He done the world (where that bride is going to live in) the same way—his same plan of salvation.

53 Notice the antediluvian world. After it had repented by—through the bride of that day, Noah, He give it a water baptism, covered it over with water; then justification, showing that He's on his road to call this fallen world from Eden back to its restoration again. Then Christ came and shed his blood upon it, cleansing it and claiming it. See? That's the world that we live in now.

See how Satan here in the Scripture tried to make Him break God's plan to receive it—give it to Him when he took Him up on the mountain and tried to give it to Him without the purchase of the blood?

54 Did you notice how Abraham, when they tried to give him the land, he bought it with so many shekels of silver before the people as a ensign, as a witness: "Let it be known this day that I've bought this very place!" See? Purchased it. And Satan tried to give Him the kingdom which belongs to him now. He tried to give it to Him as a gift, but He wouldn't receive it 'cause it.... See, then Satan could still have claim on it. But, it had to be bought! Amen! He was the Word in the fullness thereof. They couldn't deceive Him in it.

Then, it is now to get a baptism of fire.

55 See, it has now.... What happened? Christ came and called the Church to repentance, baptism in the name of Jesus Christ for the remission, sanctify the church, and with the fire of God come down and burnt out all the filth and come and dwells in the human heart.

56 Now, the world, to be redeemed for this redeemed person, He uses his same method. He baptized it in water after the antediluvian destruction. Shed his blood upon it to sanctify it and claim it. It's his.

Satan tried to say, "I'll give it to you." He said, "No, sir, I'll buy it!" Let it be a witness. He was lifted up for an ensign—that He bought it; He purchased it.

57 But now it has to go through a baptism of fire—holy fire from God which cleanses the earth and the heavens around it. Then it's purchased so that the redeemed can live on it—live in it in peace.

Notice, the baptism of fire is to cleanse it from sin, from sickness, from disease germs, from sinners, from the devil and all of his group. He's to be cast out into the lake of fire. Holy fire from God comes down from God out of heaven and burns it up (notice) to make it ready for God to dwell in. For God, in the new world that is to come, is to dwell in the earth 'cause.... You say, "God? He dwells in the human heart." But, He and the bride becomes one, and they go to their home in the new world. And the same plan of redemption is used to redeem both world and the persons that live in it.

58 See, the heart has to be cleansed like that. Before God can come down in the person of the Holy Ghost, which is Christ coming down and dwell in the human heart, it first must be repentant. It must be baptized in water in his name to show who it belongs to. Then it must be cleansed by the blood of Jesus. And then the holy fire and Holy Ghost from God comes down and burns out all the desire of sin, all the nature of the world. And therefore, he that sins willfully after receiving the knowledge of the truth.... Then again the Bible said it's impossible, for a man that's borned of God cannot sin; he does not sin. There's no way for him to sin. How can he be a sinner and a redeemed at the same time? How can I be in the pawn shop and out of the pawn shop at the same time? Oh, He redeemed us by his blood; by his Spirit He cleansed us, and then comes to dwell in us, the church (not the denomination now—the church).

59 Notice close now as we take this. The places we are to dwell in.... Now, the antediluvian repentance then brought water baptism. Then Christ came and shed his blood upon it to cleanse and to claim it. And then comes the next, the destruction of the world as it is now. All the sin that's in the heavens above ... he's the prince of the power of the air. He keeps off—wards off the blessings from God. In there comes thunderbolts of lightning and strikes the earth, and everything from the heavens, sheets of ice and rain, and typhoons, storms, and everything comes from above which is Satan—the prince of the power of the air!

60 Notice, see how Satan tried to take it, as I said a few minutes ago, by giving it to Jesus without buying it. Then Satan still has a claim because it's earmarked (see?), but Jesus buys it by his shed blood and brings it back to the rightful owner! That's how He bought us by his blood; how He bought the church.

And now, its baptism of fire cleanses from all germs, all diseases, all sicknesses even all the spiritual things (which is by us too; it does the same way) to make it ready for God to dwell in, in this great age that's to come, the new earth.

See, He redeems it in the same way He does his people. He makes it all just the same—his plan of redemption. For He is the unchangeable God, always the same in his plan.

61 How I've told you before and make it known to you and—by all ages that God cannot change! Makes it known every way by the same. He made it known, his first message in the antediluvian world, by Noah, the prophet.

62 I was talking to a dear brother, who is sitting present with me now, yesterday. He said, "One thing you said, Brother Branham that always shook me."

I said, "What is it, Brother?"

And he said, "Here's what you said (and it's true): 'the minority'—how a little group is going to be saved in the days of coming...."

And we talked of how Jesus said, "Strait is the gate, and narrow is the way and but few there'll be that'll find it."

Now notice, the Bible said, "As it was in the days of Noah, wherein eight souls were saved by water, so shall it be in the coming...." I said, "Brother, you just got...."

He said, "Remember, there's only eight souls there."

I said, "You just got half the picture!"

63 Yet, Noah was a type of the remnant that's carried over—not the translated bunch. Enoch, one man, went in the rapture before the flood came, showing that the church does not go into the tribulation or anything around it! Enoch was translated—one man! Oh, the church may be a number but the bride is going to be a very small group—that'll make up the bride. Now, the church may be a great number, but the bride, you see.... Compare eight with one. Eight times less will be the bride than the church. "And if the

righteous scarcely be saved, where will the sinner and the ungodly appear?" Those who know better to do it and go ahead and do it anyhow; those who follow the rules of denomination instead of the Word, where will they appear at? Yet called Christians, taking the name of Christ.

64 Now, perfectly Noah was a type of those carried over. Remember, when Noah come out, Ham was with him. Sin was still in there. Sin went right on over through the ark—unbelief—doubt went over in the ark, carried above the judgment, but Enoch went higher than the ark! He went on into the presence of God, but Noah went through and come out, and there was still sin—type of the millennium—of the world's condition.

The millennium is not the end of it; there'll still be time after the millennium. The millennium is a space of time—but not the new earth. No, indeed!

Notice in that; we'll get to it after a bit.

65 See, the earth redeemed goes back to its original owner again. It took.... He took it from Satan. He pulled ... taken the earth away from Satan just like He took you away from Satan; like He took the little woman at the well away from Satan. There stood the priest—thought he was with God and he had nothing. See?

66 I'd like to draw that for you just a moment.

Now, we want to get this real clear, so I'll—watch close now on this teaching. Now, this here—here is God. God, which is the eternal without.... There is no one but Him. But in God—He had attributes. Now, this here represents the Word, the Word of God, which was made flesh and dwelt among us in the person of Jesus. Now this here—fellow here we're going to make him like this. Now, this is called the woman at the well. This is the priest, Pharisee. And where you see this open blackboard—means grace and salvation.

67 Now, in the beginning was the Word, and the Word was made flesh and dwelt among us. The three stages: it was an attribute first, was God that He thought of Himself as being human, and that transmitted Him down to be Jesus. And now, if you'll ever be there, you was with Him then! For there's only one form of eternal life; that's God. And, you had to be a part of God at the beginning! Not what you just chose down here; He chose you! "All the Father has given Me will come."

68 Now, look at this priest here. We find his bottom part here—his back life—back behind him, his predestination back here is sinful. Here's hell down here. Now, this little part in here (looks like the blackboard), that represents his purity. He was a priest; he was an honorable man. That represented this. He was also.... He had to be good man or he couldn't be a priest. But you see how he got it? —with intellectual learning.

69 Now this little woman, her first life up here, she was a prostitute. She was all marred up, but way down in her here was just a little bit of understanding: "I know when Messiah cometh...." That was there.

Notice, when Jesus came and manifested the Word, because the Word discerned the thoughts that was in the heart (as Hebrews 4 says it will [4:12] that He would) ... the Word was a discerner of the thoughts of the heart. And He came as the Son of man, the prophet. What happened? This priest with only intellectual learning said, "He's a devil," because that's what his denomination called it. What did it do? He had no representation, so it blacked him out.

70 But this little woman had nothing to present; she was as filthy and dirty as she could be. But notice, way down in her she's got representation! And then, she was looking for this to be made flesh, and when He said, "Go get your husband and come here."

She said, "Sir, I have none."

Said, "You said the truth 'cause you got five, and the one you have now is not yours. You've had five; that makes six you had."

She said, "Sir, not.... You're not Beelzebub! I perceive that You are a prophet! Now, we know the Messiah, which is called Christ will come; when He does, He'll do this."

He said, "I am He!"

No more doubt! You can't explain it! She saw it. She believed it. Away she went. Why? What did it do to her? It redeemed her!

Now watch, He came to be a Redeemer. Is that right? What does redeem mean?—bring back. Why didn't He get the priest? He never was up there! He had no representation.

He came to redeem that which had fallen. In the fall this got messed up with that girl, but God had her in his thinking before the foundation of the world, and He come to cleanse her. Then He knowed he had eternal life. See?

71 Where the priest.... What did it do to him? It sent him right back to his destination. He had nothing to begin—only intellectual learning.

Now listen, friend, if the only thing you've got is just intellectual learning, you get something different from that! And you'll never be able to get it unless you've got representation. That's the reason I believe you come from the east and west, north, and south. The Word—living, made manifest.

72 Notice now, how He makes his way known by his prophets in the beginning. He's never changed it! [Blank spot] salvation: He justified him and sanctified him, sent the Holy Ghost and Fire and burnt the sin out him and dwelt in him Himself.

He does the earth that He's going to use in a plan of redemption the same way. It repented and was baptized in water in it—by Noah. Jesus come and sanctified it by dripping his blood upon it and claimed it. And in the new earth that's to come, it's to have a holy fire baptism to clean it of every devil, every germ, every sickness, everything that there is and make it anew. "I saw a new heaven and a new earth." You become a new person! Amen! Not just an old one patched up by joining church or trying to turn a new page, but you are a complete brand new unit! God takes the old man and burns him completely out with the Holy Ghost and fire and comes Himself—sends down your representation. "No man can come to Me except my Father has drawn him. And all the Father has given Me will come to Me." You see it? Same plan; same way.

73 Satan was—will be taken from the earth, just exactly like Satan was taken from you. Satan cannot bother.... He can tempt, but he cannot get a born again Christian, for God from the foundation of the world foresaw him, and sent Jesus to redeem him, and the blood speaks for him. How can he sin when it can't be seen even by God? He don't even.... The only thing He hears is your voice. He sees your representation! Amen! That is true, see.

74 By the same means (for the world is one of his attributes just the same as you are one of his attributes) the world becomes one of his attributes, because it was God's thinking in the beginning: to have a world, to be on a throne, to be a King, to be a redeemer, to be a healer; that's his attributes—

75 just like an attribute of you.

I can't say "a post" lest I think of post. I can't say "man" lest I think of man. And when I think of man; then say "man," the thinking is my attribute and the expression is the Word. See? Like Isaiah—how could he say that a virgin was going to conceive? What is a thought?

76 Now, many of you wonder how them—that discernment comes? I'm going to tell you. See, it's a word that I say, and it isn't my thinking 'cause I don't know. I don't know of the thinking of it. How can I tell you who you are and where you come from, when I don't know you? How can I tell you what you done ten years ago, when I never seen you in my life? How can I tell you where you do and what you'll do ten years from now? How do I know the future? But it is somebody else's thought!

"Let the mind that was in Christ be in you." "Let the mind that was in Christ be in you." See, then it isn't your thinking; it's his thinking through you, and you're not expressing your own words; you're expressing his words.

77 That's how many a times the brethren gets confused on interpretation of tongues and things. See, they say things that's not right, they don't realize that that's Satan. You say, "In the garden of God?" Just wait till we get through. Find out if it is or not.

The weeds and the wheat grow in the same field; they both live by the same sun and the same rain, see.

"But if there be one among you who's a prophet, I, the Lord, will speak to him; and if what he says happens, then that's Me, 'cause he's not expressing his own, he's

expressing my thoughts! My attributes are the things that has to come out—use his mouth to express them by! And after he's said them, they've got to come to pass! Heavens and earth will pass away but my Word shall never fail."

Isaiah said, "A virgin shall conceive." That settles it: she's going to conceive. What God said, He does.

78 Oh, make known by his prophets all of his manifestations, because it's his attributes of his thoughts expressed. Now, here it was in this little woman; she was one of his attributes, see.

And there was a priest representing the light: he had learned it from the Bible; he had learned that God was God; he had learned that holiness was right; he was learned that there was a law of God; he had learned it because of an intellectual conception. And he was born of the right lineage: he was a Levite, but he only knowed it by intellectual conception! And when the light of the hour.... See, he learned it, by what had happened; not what was happening—what had happened. And when he found what was happening, his denomination said nothing about it, therefore, he had no representation of it.

79 But here was a redeemer on earth at that time to redeem those attributes of God—and she received it.

She never questioned it. She said, "When Messiah cometh, He'll do this, and that settled it. And she seen it done, so He said, "I'm the Messiah," so that settled it. There's no more questions; she just went telling everybody else, "Come, see who I've found."

80 These processes make us clean—a temple for his dwelling place: justification, sanctification, baptism of the Holy Ghost with fire, that does the cleansing of this temple.

81 So as old world frame did not destroy by the waters when it was washed off—the frame of the planet, the old frame (all the dirt, all the stuff that God put on the earth), was not destroyed when the first world was destroyed—and the Bible said it was destroyed. But it never destroyed the frame; it just destroyed the sin and sinners that was on it. The framework remained.

82 But you see, as justification (as you Baptists and Methodists want to think of it) ... just justification, believing and being baptized, that's not enough! You'll wander right back into the things of the world; bob your hair and wear shorts, and everything else. See, there is nothing happened yet. You just looked back and seen you done wrong.

83 What did justification do to the world?—never done a thing to it; started right off again, just as much sin as it ever was. That's the way a man does and that's all the farther he goes. That's the way the great evangelist Billy Graham ought to see. He said, "I go and have thirty thousand converts—come back in a year and ain't got thirty." That's all the farther they went, see. Surely, they repent. I believe they repent—most of them, or some of them at least—but that isn't what it takes. It proves it here.

84 Now, so the old world framework was not destroyed by the water. The world was only washed off. That got its baptism; it was baptized. So will the framework remain though it be burnt by fire. It don't destroy the earth, see, it just destroys the sin that's on it.

85 Notice here, some of you Bible students (especially Dr. Vayle looking at me). Notice, in Peter, in the 2nd chapter of Peter here ... 3rd chapter, rather, he uses the word world as a Greek word, cosmos, which means the world order. The earth shall pass away—melt the elements with fervent heat. See? Doesn't mean that the earth, the planet, is going to pass away, but the world, cosmos—the politics, the sinners, the system, sin, disease, germs, everything that's wrong—will pass away. Everything that it.... Once ... God once shook the heavens, but this time He said He'll shake the earth—heavens and earth. He shook the earth, rather, then; this time He'll shake the heavens. See? For we receive a kingdom that cannot be moved, the eternal kingdom. Watch how He does to it.

86 Notice here, Peter said, "And will melt with fervent heat and the works therein burnt up"—not the planet, the works therein: the works of man. All their politicians, and their schemes, and all their denominations and man-made schemes will all go with it when it burns.

87 "And heavens will pass away with a great noise." Did you notice here? "Heavens will pass away with a great noise." Listen, the whole earth will be on fire and will ignite the gases that's in the earth and explode it. Exactly.

The Bible said here—Peter said, "And the heavens will pass away (and earth) with a great noise." Such an explosion will rock it, oh my!—'cause it's got to kill every disease, every thistle, every thorn, everything there is to be done, the fire'll burn it up! And remember, it's not all together just a literal fire; it's also a holy fire (see?) that will take away Satan and all of his ... all the devils. Both heaven and earth (amen) will pass away, killing all the germs, all the insects, all natural life on it and around it, even the H₂O, the water, will explode. Think of it! Talk about a noise!

You think that little noise out here in Tucson was something, when He opened the six seals, that shook the country around about and caused the talk, wait till this earth receives her baptism!

88 You know, when a man receives the baptism of fire there's a lot of noise around there. They think that's a shame to hear people scream and shout like that. Just wait till this earth gets her baptism. Yeah, it'll explain—explode it, the H₂O, the water, for the Bible said here in Revelation 21, "and there was no more sea." Explode it.

This will change the whole surface of the entire earth! She'll burst and blow to pieces. On the outside, the crust and to hundreds of feet below it, it will just simply be completely demolished. The atmospheres, the gases, that's in the earth now, where they're finding these missiles that can't get through it—a great sphere up in there, way up in some kind of a sphere, that—there's all kinds of gases, they say, and that'll burst! The holy wrath of God will come upon it, and will cleanse it—will change the entire surface.

89 Now, many of you that want to put down this word, the Greek word, pass away. It comes from the word.... I had to find out. I thought, "How's this world going to pass away, and yet we're to live on it?" But if you'll notice (some of you people that wants to put it down, I'll spell it for you; I couldn't pronounce it), p-a-r-e-r-e-c-h-o-m-i-a; I don't know how to pronounce it.

Now, that way, as I said, when I get—the inspiration strikes me for something, then I go back to find out the word. Now here I can't spell the word ... I can't pronounce it. But in that the Lord has still give me a way: I go and find out what that word means; then I got it! Then I got it again. See, "Heavens and earth will pass away." Now, this word means, passing from one form to another. It does not mean, annihilation. As the English word would mean, pass away; it's annihilated. But the Hebrew word—or the Greek word here does not mean pass away; it means, from passing from one thing to another. Look, but to pass from one condition it says, to another.

90 Now notice, Paul used it (if you want to read it now—put it down you can read it later), in Titus 3:5. Paul is using this same word: means regeneration of man—that man is passed from a sinner to a saint, not completely annihilated. When a man's changed, he isn't annihilated, but he's a changed person. He's been changed from what he was to what he is, not annihilated.

91 Jesus used the same word in Matthew 19:28—not 28:19 now, 19:28. He said to them, "You've set with me in my Father's kingdom"—regenerated you see, changed—when you're changed. He used the same word. And He used the same word when He said to the colt; said, "loose the colt and let him go." Said the same thing at the resurrection of Lazarus, "Loose him"—change him! He's been tied—let him go!

What does it mean? The earth will be loosed from the grip of Satan! It'll be loosed! It'll be loosed from politics; it'll be loosed from denominational religious systems to be used for the kingdom of God, to establish it here on the earth. But as long as it's in the hands of Satan, politics—Satan the ruler of the earth, he owns it. It belonged to him, but now Christ has redeemed it!

92 One time I was his property, but not now. One time that little woman was his property, but not now (see?), He come to loose the grip of it. He loosed the grip of sin of Satan upon my life, upon your life, and now we're not his! Have you often heard me say in prayer, "Take your hands off of God's property"? Amen! Have faith to claim your own. That's your right. "Take your hands off of her!" "Take your hands off of him!" See? Faith

will do it.

Oh my! Not annihilate it, but just, "Take your hands off of it"—to loose it; let it go; pass it away. It changes; earth will change; politics will change; the religions will change; the denominations will pass away; politics will pass away—the kingdom of God shall be established.

93 We read in John—read John and Revelation 6:14 (see?) it departed as a scroll. The Bible said that it.... John said, "I saw the heaven and earth depart as a scroll," Revelation 6:14. Jesus said, "Heavens and earth shall pass away," or in other words, heavens and earth shall be changed. Used that same word right there again, not annihilated. For later in Revelation 21:2-24 he seen the new Jerusalem coming down from God out of heaven and sitting upon this earth. It doesn't mean that it'll be annihilated. The systems'll be changed.

94 Daniel saw the same thing; A rock struck the world—was hewed out without hands, and the whole image of the systems was broke down and become like chaff on a summer threshing floor, and the wind packed it away. And the rock itself grew into a great mountain that covered the earth. Watch that mountain now in a little bit; that mountain covered the earth.

Also, we find out here over in—also in Revelation there, it said, "The kings of the new earth will bring their honor and glory into it." In the earth is sitting ... the New Jerusalem is sitting on this earth. See, it just changed.

95 You're the same man in statue that you was when God called you—same woman. But you see what it did—it was a regeneration: the old life passed away; the old desires passed away. When you used to like to drink, and cuss, and fuss, and stew, and run around, and immoral ... that thing just died. See? But now you are used.... Then you was Satan's instrument, now you are redeemed. And that's what the world will be, the same way, redeemed! A new heavens and new earth just like you—you are a new creature. And the Greek word there (anybody knows) said you are a new creation. Amen! A new creation in the same old temple! Hallelujah! Watch what happens here now. Glorious! All right.

96 Now we find that this earth will hold the kings of the earth, and again in Matthew 5: 5, Jesus said, "the meek shall inherit the earth." It isn't going to just—going to have another earth; it's just going to be the same earth. I'm trying to get the plan of redemption to you before—if I don't get nothing else, see.

The baptism of fire on it only is to cleanse it and make it a fit place for his meek to live in. See? Oh! Like He did us—this creation to live in—before He could come in it, He had to give us the baptism of fire; then the Holy Ghost come in and live—baptism of fire. Then, when you get that baptism of fire, then the Holy Ghost can come in. What if it does? It burns up everything contrary to the Word out of you. See? It won't believe nothing else but the Word, because it is the Word.

97 That's what we was talking the other day—the evidence of the Holy Ghost, see. The evidence of the Holy Ghost when you can receive the Word, not some system, but have a clear understanding. How do you know the Word's clear understa...? Watch it vindicate itself. "Well," you say, "I see this do it and that...." Oh yes, weeds live the same way (see?) but it's got to be the entire Word! To be the bride you have to be part of Him; He is the Word. See? And what part of Him is it? The Word that's promised for this day when He calls his bride. You're a part of that. You get it? Now, don't ... don't lose that now. Notice. And He makes it a fit place to live through eternity.

98 Notice, this is still not referred to, this millennium reign, the thousand years, is not the new earth, see. The millennium reign is a different reign. That's what we go into, the millennium, but that isn't the new earth, the new heaven. No, no, that's just a rest place (see), a rest period. Not at all in the new heavens and new earth. For you see, in the millennium we have things that would not go into that. It's a type of the old seventh day out of Eden, the seventh day after He made the world. The seventh day He rested in Eden.

And the millennium....

99 See, the world is now ... almost six thousand years old. See, every two thousand years it's had a destruction. See? First two thousand: the flood came, and He baptized it

with what? Water. Next two thousand: Jesus came to sanctify and claim it, dropped his blood upon it, called it his.

All right, "And I'll come again"—now, as king with his queen. And the second two thousand years what does He do? He comes and gives his rest period and then burns her off and claims it for his own, puts his own back on it. And notice, not the perfect world, this millennium is a type of the seventh day. Then comes the white throne judgment. See, we still have judgment; we're still in time in the millennium. It's a day, one thousand years. It's a time element. Not.... Don't get that mixed up with the new earth now, 'cause it's not.

100 You might say this to me ... I just.... Somebody might say this to me, that, "Now, Brother Branham, what are you going to do now? You've run out of your complete sevens. What are you going to do now? Now you're a dispensationalist" (which I am, and I believe that God is too). So—notice, "You've run out of dispensation types, for it you are going to put something beyond that seventh day, how are you going to get it? Where are you going to now?"

All right, I'll call your attention to something, see. I ain't—I ain't out of dispensations yet. I got another Scripture here. And you remember all of it has to be fulfilled, every bit of it, see.

101 Now you say, "Brother Branham, you're trying to put something way over yonder beyond that seventh day, that seventh day sabbath. "As God made the earth and labored six days and rested the seventh was only a type of time—time, but I've just said here we become eternal!

"So where is your type now? You said you was a 'typologist,' so you—you've run out of types now." No, I haven't. Let's just find out we have.

102 Let's go to Leviticus—back in the 23rd chapter of Leviticus. I want you to notice in Leviticus where we was at last Sunday, or last.... This what give me the idea right here. The 23rd chapter of Leviticus and the 26th verse. Now remember, there is seven feast days: the feast of trumpets, the feast of tabernacles, the feast of the sheaf waving, all this. There's seven great feast days that was only a type of the seven church ages. And you remember how many sabbaths there was between one and the other? See, seven sabbaths between Pentecost and the trumpets, which was seven church ages. And there was seven feast days that represents the seven church ages. Keep your numbers right.

103 Say, "Well now, Brother Branham, you've done run out. You got your seven." All right, let's take the last feast, which was the feast of tabernacles. Now notice, here in the 36th verse:

Seven days ... shall you offer ... offerings made of fire unto the LORD: on the eighth day shall be a holy convocation [there's another holy time coming] holy convocation unto you; and you shall offer an offering made by fire unto the LORD: and it is a solemn assembly; and ye shall do not servile work therein.

Now we got an eighth day. Now, there's only seven days, but here we speak of the eighth day holy conversation ... convocation. Notice, do no work in it. The eighth day are what?—back to the first day! Why, it speaks of eternity, as she rolls around without a stopping place. Amen! Do you see it?

104 Notice, it was also upon this eighth day, last day, feast day of the tabernacle; notice, after that, after the last feast day, after the last church age, after the last complete seven days upon the earth, after the millennium that this holy convocation comes.

Remember this is the feast of tabernacles, gathering places. Amen! We're in the millennium, the Bible said, "They shall build houses; they shall inhabit." But in the new earth He has already went and prepared the place; it's built. We have nothing to do with the building of it. Amen! Eternal! Oh, I just love that Word! My, a holy convocation, the eighth day (which there's only seven days), then on the eighth day, which comes back to the first day again (comes right back to the first day), the eighth day is a holy convocation.

105 Notice, seven days only has to do with the old creation, world time. Seven days—that's the millennium, the rest day. As God labored six days, rested the seventh, the

church labors six days and rests the seventh. But you're still in time element. I ain't speaking of the eternal. But you see, there is no such a thing as eight days; you go back to the first day again! See? The first day.

106 The sabbath speaks of the old law which was to pass away, the keeping of the sabbath, which passed away, or I've said changed to another. It didn't pass away; it just changed from the old law of keeping a certain day of the week. Isaiah the 19th chapter said (I believe 28:19)—said, "Precept must be upon precept; here a little and there a little; hold fast to that what's good; for stammering lips and other tongues will I speak to this people, and here is the rest." See, you enter into life, not keeping a day or shadow. Paul said over there in Hebrews the 4th chapter, "You keep days and shadows and things like that; I'm scared of your experience." See, we don't pass into certain days and orders. You pass from death unto eternal life—not days and times; you pass into eternity. That's the holy conversation—convocation, rather.

107 Seven days, is what?—which pass away, or I have said, will change to another. Eight days deals with new creation. See, not old creation; eight days is new creation. For it was on the eighth day that our Lord raised from the dead! There is your other convocation—the holiness, not considering the sabbaths at all, or the feast of the tabernacles, the feast of this, the feast of the Pentecost. Jesus raised from the dead for our justification on the eighth day! After the seven sabbaths or seven days, seven church ages, Jesus raised from the dead! Eighth day, which is a Holy Convocation (see?), which is the first day. See, you've done passed through time and dropped into eternity again, not keeping of days, and keeping of sabbaths and new moons, and things like that, but have passed; changed your form, not annihilated (Glory!), but passed from death unto life eternal! Oh, what the Bible does teach us! See? Passed from one to another.

108 All right, passed—the old sabbath's passed. Jesus raised on the eighth day. That was a solemn day, holy, and it wasn't a day, 'cause day, a time had done run out. It passed into eternity. See it swung right back to the first day again, see.

Eternity's like a ring; you can't find no corner to it; you can't find no stopping place in a perfect circle. You go on and on. I don't care how far you go, you're still going. You start going around like this; go through the floor; go through the earth; go beyond the earth; you are still going [blank spot on tape] ... was created down here a perverted (not created) by Satan, will drop out when the great golden bell rings and a trumpet sounds. And back yonder at the beginning where the tie post was made in Eden, when man came to the earth and he fell, a little lamb shed it's blood; that spoke of the great Lamb was coming to shed its blood. Calvary raised the cross, that tied for the Old Testament to them who justified, looked for it. And in this new dispensation, at the coming of the Lord, at the new earth, the rope of salvation, the blood, the redeemed power that I'm talking about, it's through the same system has redeemed both man and the earth; will raise right up into eternity again. And the lake of fire will consume everything that's ungodly and unpredestinated to it. Do you see it?

109 Notice, the eighth day Jesus raised for our justification, the eternal king with the eternal kingdom, to be baptized into it to eternal life. Not seven days; had nothing to do with any of the days. It's speaking of another eternal coming; speaking of an eternal time—the world that I am speaking of.

110 And notice, after fifty days, or seven sabbaths from there again, there come another holy convocation. What happened? The Holy Ghost fell on the day of Pentecost, on the seventh day, or the eighth day rather. Eighth day—fell on the eighth day was seven sabbaths later, exactly after his resurrection, see. So it'd be seven times that again; bring you right back around to the first day of the week again. Exactly, see.

111 There's your holy convocation, not have anything to do with the literal thing; it's beyond that. It's into the kingdom of God with eternal life, with the predestinated that never did start! It never started on any day. You wasn't saved on any day! You was always saved. Jesus just come to redeem that, but you was saved from the beginning because you had eternal life to begin with.

112 A trout fish can never be a gar or a tadpole. He might be in the same water with him, but he was from the beginning a trout. The net only caught him, see, but he was that from the beginning. There's that.... Now, we're not out of dispensations are we?

We're right into the Scripture. Fifty days later it come.

113 See, eight cannot be counted with the week. See, it cannot be counted, eight days in a week; you can't do it (see?), because there's only seven days in a week. Count it any way you want to; Sunday's the first day of the week. See? You count seven, and you got to go back in and start over again. Count seven and come back and go over again. See,

114 and we live through all these types in here, but when you hit the eighth, you go on into eternity.

You don't come by laws, and rituals, and orders, you come by predestination. Amen! There's the genuine holy convocation. See, and we're ending the seventh church age—church age, the Pentecostal age. Do you see it? We're entering that holy convocation! We are entering into that real, genuine eternity, where the church is called, not to some station, some denomination, but into eternity with her eternal King. We don't have it at all. There's no such a thing as days and things and time. You've passed into eternity, where you come from. You was there to begin with.

115 If you got eternal life, there's only one form; that's God, and you are an expressed attribute. See? If you're not, you're not going to be there anyhow. "No man can come to Me except my Father has drawn him." See, which passes away all these old things, but these things don't, so it speaks of eternity.

The Holy Ghost is eternal. Then you are in eternity where you was all the time, but you've just recognized what happened. See, you were made for an eternal purpose, because you was—the manifestation of an attribute that was in God that thought of you and expressed you, and He made an earth to take you out of, and to make you a human being; and sin come along and perverted his way. You come anyhow, but you was lost with the world, so He come and redeemed you, the expressed attribute, and also redeemed this earth by the same way. Then his purpose rolls on. See? Hallelujah! Oh, that does me so much good! Think of just what lays ahead.

116 Now in Ephesians 1:10, it's called (now, if you're putting it down—Ephesians 1:10)—it's called, not a dispensation, not the seventh day; it's called the fullness of time. And when the fullness of time has come—that's when time has been fulfilled, when there is no more time, then you go into eternity. After the seventh church age is over (and it is); Luther's age is over; Methodist age is over; Pentecostal age is over, and now you go into what? Eternity. No more sevens; no more threes; no more of any ... eternity, where there is no such time as numbers, and times, and things. Amen! Oh my! You see it?

Now ...

117 or after time has been fulfilled. All sin is gone—taken away at the millennium, at the great white throne judgment—a type of the Holy Ghost. After the world is on fire and baptized, its baptism of holy fire from heaven; all sin is gone; all germs is gone; all devils is gone; all temptations is gone; all evil is gone (type now). Then what does God do? He can sit upon the earth (see), because all sin's gone.

118 That's the same thing He does when He gives you the Holy Ghost baptism with fire. He can come and dwell with you, and we can sit in heavenly places in Christ Jesus, because we are already in Him! Not we will be, we are now, sitting in Christ Jesus! How do we get into it?—by one Holy Ghost baptism. By one Spirit we're all baptized into Christ, which we are now—won't be in Christ, we are! He is the great spiritual King over the Spirit that's in us, because we were in Him at the beginning.

119 See, God in the beginning, when he thought of you, and thought of others, like that, thought of Himself of being tangible. That was his thoughts (see?), so He expressed his thoughts by what? He said, "Let there be! Let there be"—and there was! "Let there be"—and there was. Then after while He kept saying, "Let there be," till the people said one day, "Don't let God speak." He said, "Then I'll speak to them through a prophet." See? "From this on I'll speak to them through a prophet." And the prophet said, "There shall come! There will be!" And it was, and it was, and it was, and it was! See?—just like that. You get it now?

120 The fullness of time has come, after time has been fulfilled. Sin is gone, after the world's baptism—after the world's baptism makes it a fit place: no sickness; no germs; no thorns; no thistles; no death; no sorrow; no heartaches; no old age; nothing to

represent death; nothing wrong, all right; nothing natural—eternal. Then his attribute is expressed, because it was there first to begin with. That's what He thought.

121 And then what happened? He set Adam and Eve here on the earth and said, "Multiply now and replenish the earth." Their bodies was all laid out here for you to eat—make your bodies. That's the way He had of doing it. But sin come along interrupted his plan. She rolls right on just the same (time does).

122 But what did Jesus do? God came down and expressed Himself in the form of a man, a human being; gave his life, instead of staying here (which He was the King), but He gave Himself to redeem the rest! Do you get it? And when it's all over, then it's pulled right back, and God's purpose is fulfilled. There's a eternal King again with his eternal subjects expressed in human flesh. Exactly the way it happened. Sin's took away. The devil's gone. It's all done now,

123 what will do it?

This earth couldn't be a place for heaven to sit now. Look at it —the sin. It will have to be cleansed. No man, no person, no woman, boy, girl—I don't care who he is—is fit to go in the pulpit, or even claim to be a Christian, without being filled with the Holy Ghost! You have no right to the Lord's supper or any communion or feet washing or anything, until you have been cleansed by the holy fire of God.

No man has a right to preach unless he, like Moses, meets Him out there on that sacred ground; that pillar of fire hanging there, where he knows he's at, see.

124 Notice now, how we go. After the world's fire baptism (all germs is gone) makes it a fit place then for heavens to dwell here on earth. Type now is sitting in heavenly places in Christ Jesus. Passed from this dirty (like the little woman was)—into the expressed attribute of God. Now we are the sons of God—not we will be. We're the attributes of God's thinking. See?

125 Now you say, "Well, look at this priest; wasn't he a son of God?" It proved he wasn't; he couldn't recognize what? Did he say, "I believe the Bible"? Sure, but he couldn't recognize the expressed Word of the hour. He only had a intellectual learning from some group that'd been back before him. And it's the same thing today. See? I know that's strong but it's the truth. There was the Word, as spoken exactly for that day, and he.... Yet he was a scholar; yet, he was a renown person, but he could not recognize it. Why? No matter how scholar he was, anything like that, he still didn't have representation of predestination. See? Only the predestinated will only be the one that does it. Only can be. And you only can do it because—look, it proves predestination, 'cause if you've got eternal life, you had to be a part of God all the time 'cause He's the only one that's eternal. You see it? Oh my, think of it!

126 Now watch what happens through the great millennium.

Sin all gone; millennium now set in. There's time now the Holy Spirit takes its place just like He does in us. Passes from death unto life. Dwelling in the heavenly places in Christ in his glorious presence, even physical death will pass away then, just as spiritual death has passed away now. There is no such a thing as spiritual death now to a baptized saint of God. "Though he were dead, yet shall he live. Whosoever liveth and believeth in Me shall never die." All Scripture, it must be fulfilled. You can't die. You got eternal life. Only thing, the Redeemer has made you recognize it, and you were always that. And that's the reason you see the day you're living in. How many sees it; raise your hand! Thank you. See? The day that we're living in, you recognize it.

127 Now the Methodist said, "When you shout you got it." Lot of them shouted and didn't have it. The Pentecosts said, "When you speak in tongues you got it." Many speak with tongues and didn't have it. Look how all kind of forms those Pharisees had, but when the Word was made manifest, they didn't recognize it. See? And if you are the bride.... The bride is a part of the husband. And if—the only place that you'll ever recognize it, is recognize what part of that husband, that Word, you are, or you can't recognize being the bride. How many sees that? See, you have to recognize your position.

128 You can't recognize somebody else's.

What if Moses were to come with Noah's message, and Noah was a part of it? But it

wouldn't have worked. What if Jesus would've come with Moses' message? It wouldn't have worked. See? It was a different age; it's a different prophecy. A different part of the Word had to be fulfilled there. They was in another day of the week. Not Tuesday's work can't be done on Wednesday. Wednesday's got to be done on Wednesday, see. Saturday has to be Saturday's work, see.

And they was recognizing. "Oh, Moses—we have Moses."

He said, "If you'd have knowed Moses you'd know Me," for he's the one spoke of Him. "The Lord your God shall raise a prophet liken unto me." Get the idea? Oh my! See then Jesus said in John 14, "When He, the Holy Ghost is come He will bring these things to your memory (see?), show you what day you're living in. And then another thing you'll know Him by, He'll show you things to come." See? Right back to the prophetic again—"When He's come." See?

129 In a new earth, new heavens will never be blackened again. When this new earth is to come, the devil will be bound. Satan, he's still loose now; he's accuser, but in the new earth, he will be bound and cast into the lake of fire, in this holy fire.

130 Then in this new earth—let's look at it for a few minutes now.

In this new earth the skies will never be black again. No, that's from the curse—never be black again with angry clouds! Winds will never blow across her again like that. No, she'll never tear up the trees and tear up the houses and turn over the things. Lightning and the wrath'll never belch from Satan across there and kill a man walking down the road or burn up a building. See? No, no more. There'll be no more typhoons sweep down and storms and tornadoes and tear up houses and kill little children and things. Unh-uh, won't be no more. Trying to destroy, it won't be there. Satan is cast out.

Wish we had time now; I'm just passing the Scriptures now, so we won't be too late. I got to pray for the sick.

131 Heavens and earth have met. God and man is reconciled. A restored Eden has begun, see. All the curse is gone, just like all the curse of sin is gone when the Holy Ghost accepts you. See, you don't accept it; it accepts you ('cause it's God's attribute; see, if it's the Holy Ghost, means God's Spirit, and it's the attribute, the thought of God has accepted you), because you were ordained for that purpose.

See, yet you was borned in sin, but God had that attribute, and here you expressed yourself here on earth, and He comes down and gets you. See you're back here; here's where you belong. See, see? Sin's lost its power. That's right. The desire of sin has gone from your heart, when the Holy Spirit comes in. You are a restored person.

132 And then when the earth is restored by the same thing, there can be no more cursing, no more storms, no more winds, no more taphoons—typhoons rather; you're reconciled. Man and God has met.

The new earth will be put on its Eden beauty again. The new earth will spread forth her.... After her baptism of fire, just think, she'll catch afire and burn up. The elements will burn with fervent heat; all the works in the earth will burn; all the water will explode; it'll ignite and blow all—everything will blow up. Volcanics will erupt, and thousands of miles in the air will fly burning, hot lava. Every germ.... The Holy Spirit of God will cleanse off every speck of—all the sin and everything; all the devil will be bound and cast into the lake of fire—consuming fire, God's wrath of fire.

133 No beast will be there to destroy you again. When you walk down the road in the flower gardens, there'll not be any serpent there to hiss at you and bite you with his poison venom. Oh my! Won't it be wonderful?

Listen, there'll be none of that new earth ever mounted up to a little yellow sod bank for a grave. Be none of them there. Man and God has come together. Bride and Bridegroom, heavens and earth has embraced each other. God has come down to dwell among men; his tabernacle's with them. There will be no more sin, no more sorrow. Never will there ever be a tear drop off of a mother's cheek over her baby. Amen! It won't be on that new ground. No, it's redeemed. It belongs to Him and for his, that was redeemed out of it.

See,

134 and look, you are part of that ground. Is that right? And when He redeems you, He

redeemed the earth with the same thing, and you are together again. Oh, how much plainer can it be, see? You have to be redeemed, 'cause you're part of it. If the blood didn't drop on you, you ain't redeemed yet; you're not called. Then He cleanses it; that's the same thing He does in the fire. Even the blood dropped; it's yet got to be cleansed by fire (it's right) for a dwelling place for God. God already took up his abode. Potentially the kingdom of God is in the earth now in the hearts of his saints. It's his attributes that He begin in the beginning. Now his attributes is redeemed. What's He waiting? To redeem the earth; to set his attributes on it; to fulfill exactly his predestinated plan. Do you see it?

135 Notice: no graves; no tear drops, never; no more bloodshed. She'll never be moistened by a tear drop or a blood, no; be no more wars, no; no clouds of winter; no cold snow upon the breast of her —won't lay there no more on it; the hot sun will not— never burn its grass. Hallelujah!

Even the desert shall bring forth roses. That old, sticky desert will blossom one day like a rose (God said so!), when she's redeemed, when she takes her fire baptism. There's all kinds of cactuses and stickers and everything there now, but she's got a fire baptism coming. Like the man was, and he still had hatred, malice, and strife in him, when the fire baptism come, it cleaned it off. No more jealousy; no more nothing; it's just absolutely the dwelling place for God. And remember, that's his delegation that's going to meet Him over yonder. Amen! Oh what....

136 That's not just a story; that's the truth. That's what God said. That's what He's promised. That's what the bride goes to.

Even the desert, He said, shall blossom, be a rose. Satan, sin, and sinners has gone forever. It's all done; blended into eternity and all that was perverted.... That great archangel that set there one day, Satan, that did all this evil will be destroyed.

Remember, the Bible said if that soul won't do as He said do, He will even destroy that soul. But you see, He can't destroy Himself and remain God. So if that soul is of the world, it has to be destroyed. But if it's eternal with God, it never did begin because it's part of God; it can never be destroyed. Amen! What a beautiful.... How thankful that.... The church ought to see that.

137 People, all you've done lays right here. This what I'm trying to say. I'm omitting some of it, 'cause I want to get back to it again.

138 Even these things: Satan, sinners are gone for eternity, never no more to be ... all.... See, Satan cannot create. If he is, he's God. See? He can only pervert what has been created. See? And all perversion will—perverting will be done away with, and death is a pervertage of life, and when the perversion's done there can be no more death. Old age is a sign of death, and when old age is gone away, life comes in. All perversion signs and everything else is gone. Thorns and thistles is a sign of sin. The earth'll be cursed with them, and when they're done away with.... Sickness come by that, it'll be done away with. Death'll be done away with. Bloodshed will be done away with.

139 Nothing will ever touch that sod but holiness—the redeemed. Oh my! Oh, I just feel so good!

God and his creation and his creatures of this creation is redeemed by his own blood; cleansed by his own cleansing process —his germ-killing, sin-killing process—like if anything is sterilized. The best sterilization we've ever has been fire. You can take anything and wash it with soapsuds and all these chemicals that they talk about; it still ain't free, but you burn it once.

140 And when the holy fire of God sterilizes the earth ... when the chemicals ... He's lifted his bride, which can come into heaven with Him while this is going on, and comes back upon the earth again—a new heavens and a new earth.

The cold winter can't hurt it; the hot summers can't hurt it; the deserts will blossom as a rose; sin and sinners are gone; God in his creatures and creation is dwelling together in perfect harmony.

As the heavens and the earth is husband and wife, so is Christ and the church. And they all meet in one big glorious plan of redemption and is brought right into the bosoms of God again. You see it?

141 And in the new earth, there is a new city (Oh my! Now listen close! Don't forget this!) that Jesus said in John 14, He would go to prepare. "Let not your hearts be troubled (when He's going away). I have a reason to go away. You believe in God," He said, "believe also in Me." They couldn't see He was God. Said, "You believed in God, now you believe in Me. And I'm going to prepare a place for you. In my Father's house is many mansions. In my Father's kingdom is many palaces." Christ is there under the construction of this New Jerusalem now.

Now, listen close; don't move; don't miss this! Christ is in heaven today, preparing the New Jerusalem.

142 Just as God created the earth in six days—made the earth in six days (or six thousand years)... They said, "Be not ignorant." We read in the Scripture, one thousand years is one day. And Christ is gone and is preparing a place (that's been on it's construction for many, many thousands of years)—preparing a place. "And if I go and prepare a place, I will come again, and receive you, that wherever I am, there you may be also." Notice, the Redeemer and the redeemed.

143 Wish we had time now; I got marked here, Solomon quoting this girl, the bride. Oh, I just have to omit it, it's getting too late. See? I'll get it again.

When he tries to get her, but she's engaged to a shepherd boy. Some probably thought that was a song he sang. Oh no! Solomon was the throne ... inherit of David on earth. But showed that kingdom had to pass away. It was a type of Christ in love with the bride, see.

144 Notice that Jesus said (John 14 now), "...going to prepare a place." Oh, what will it look like? Did you ever think now, bride, what it will look like? It is prepared and designed by the divine architect. What will that city look like?

Now I'm going to talk about it for a few minutes. The divine architect has prepared it, designed it. And look, He's designed it with tender hands for his beloved bride. What's it going to look like? Could you imagine a man marrying a wife, that's able, how he builds and puts every little thing just exactly to her touch, just what she'd like. Amen!

145 Now, the divine architect has designed a new city where He will live with his bride, just to her touch. No wonder the apostle said, "Eye has not seen; ear has not heard or neither has it ever entered the heart of man...." Let's see if we can probe into it just for a moment; see what it's going to look like. The divine architect has designed this for his beloved. See? Oh, what a place it must be when divine nature, a divine architect has designed it for a divine attribute that's been divinely predestinated by a divine God, who is the author of divine life.

What will that city look like? Think of it.

146 Remember it's not heaven! John said, "I saw it coming down out of heaven." It's to be on earth. See? Not this earth that's going to pass away; it's a redeemed earth. God didn't say He's going to raise up a new generation; He's going to redeem the one that's here. Not going to raise up a new generation; He redeems the one that's already here. He ain't going to make no new world; it's this one right here; He's just going to burn it off, cleanse it, like He did you. His plans must forever remain.

Now look, it's going to be....

147 Remember, it's going not to be heaven; it comes down from heaven. It's a dwelling place, a place to dwell in, to take up his abode. Like a.... It was ... John, on the isle of Patmos here in Revelations 21, he saw it descending. John saw the city descending from heaven like a dove, like he seen.... Here come God down upon his earthly tabernacle, Jesus, descending out of heaven.

Jesus was baptized, went straight-way.... When He met the prophet ... (The Word comes to the prophet and He was the Word.) And the prophet was standing there, denying all their denominations and everything, and when he seen the Word, the Word come right to him. The prophet was so shocked, he said, "I have need to be baptized of Thee. Why comest Thou to me."

He said, "Suffer it to be so, for thus it is becoming to us (we know the message) to fulfill all righteous ... I am the sacrifice that must be washed." He suffered him.

148 When He went up out of the water, he said, "I saw heavens open." The prophet

saw it. He saw the heavens open, and here come descending out of heaven a form of a dove and a voice saying, "This is my part of the earth that I have redeemed, and from this part of the earth I will redeem the rest of it, for He is my Word made manifest. And the whole world—I spoke it into existence by my Word (Hebrew 11), and Satan's held it all this time, but I've come to redeem it"—so much of it has made his body—"and I'm coming to dwell in it."

149 John said, "I saw the holy city, the New Jerusalem descending out of heaven, as a bride adorned for her husband." And where did it settle on?—Just exactly like it did on there, upon the earth. Jesus was part of that earth that the Holy Ghost descended upon (is that right?) and remained upon Him forever. It never can leave Him, it's always there. He and God are one. Always has to remain. And so John saw the holy city, the New Jerusalem descending like a comet or a dove, coming down out of heaven and settling upon a redeemed entire earth. To do what?—to claim every attribute that He made the earth for; every man that was represented in the eternity and every woman is redeemed then. She's been scoured and burned by fire—Jesus in his fiery temptations in the wilderness for forty days. After that, notice, it was ready for his ministry then.

150 Think of it, the Holy Ghost descending upon earth, Jesus, and that holy blood. Now watch. I hope I don't go too deep for you, see.

The holy blood that was created by God, the blood, the life, the creation of God—Jesus was the beginning of the creation of God. You see it? God made in creation. He was Spirit. The Bible said He's the beginning of the creation of God. How did He begin? In the womb of a woman, which is what? The woman is ... not like.... How them blind people can't see the serpent's seed right here! See? Eve was put here on the earth, and before Satan ever touched her or anything else, God said to them, "Multiply and replenish the earth." It's right. But Satan comes in here, and if that was Adam's son, then where—Adam was a direct descent from God, and you only take the nature of your parent. And when you are borned again you take the nature of your parent of heaven. And your parent of heaven is the attribute of the Word, or the Word is the attribute of your parent. And how can you deny it for denominations?

I hope you don't miss this. I know it's from God.

151 Jesus—here He comes descending, and there was Jesus, the attribute of God. Now, the woman, she.... Watch! God said, "Because they did this," said, "I'll put enmity between your seed and the serpent's seed." Is that right? And the woman don't have any seed. Did you ever think of that? She has a field, not a seed. See, the serpent had already placed his seed there. Then, if the woman doesn't have a seed, she has to remain—to have a seed.

152 You see, through the sexual intercourse here had brought from Satan, the serpent—which was not a reptile; had legs 'cause his legs went off of him. He was the most subtle ... the only beast that would coordinate with the woman. A beast seed won't do it now, man and nothing else. They tried it; won't work, see. The seed life out of a male won't go into a female woman; it won't do it.

153 But that was the closest thing....

See, they can't find that specie between a chimpanzee and a man. See, each one as it is evolved up from the birds on up to monkeys and so forth, up to chimpanzee, then there's a loss. That was the serpent, not a snake. Every form is lost from him, because he was cursed.

Now, God didn't curse Adam. He might have done the same thing, but He cursed the earth—thorns and thistles. He didn't curse Eve, but said Adam would be her ruler. From now on she ain't trying any preaching or anything; Adam is her ruler. "All the days of your life and in sorrow ... and you'll bring life into the earth." But He said, "I'll put enmity between your seed...." Now, she didn't have any seed; she never did have. So, she had to receive a seed from some way. God gave her seed, not by sexual intercourse, but by creation!

Can't you blind people see, that's the seed of the serpent! Oh my, Satan got there before Adam, that was the seed. But she received a seed. What was it?—God Himself. He was the beginning of the creation of God!

154 Now look, when Seth was born—or Abel, he was a just man from his father—Seth

the same way. Where did that evil fellow come from? Murderer, liar. See? See where it come from? It had to be a seed because he was a seed. Cain was a man. Oh, where's them blind people at? God of this world has blinded them. What.... No wonder Jesus said no man can see it. See?

You say, "Why don't they see it?" Jesus said one time to his disciples, "it's given to you to know the kingdom of God, but not to them."

155 And that's the reason you come from fifteen hundred miles square. See? "Given to you to know the kingdom."

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

Now, can you see the serpent's seed there? See how it done, just perfect. Now, someone said—now like that guy in Tucson the other day trying to.... Ah, he may listen to tape, but if it is, man, I want to tell you something. When he said, Eve said (here's where they go to...), "I've gotten a son from the Lord, or a man from the Lord." Why, certainly; God has a law.

156 Look, you take a seed and plant it out here in a field where there's wheat, and you plant briars out there. I don't care, the same sun and the same rain brings that seed to life. God has a law, and that law cannot be broken. I don't care if a—the orneriest woman in the town and the orneriest man (and unmarried and everything) would have an affair and live together and bring forth a child, that child would have to come by the law of God 'cause there's no other way. If you don't, you make Satan a creator, and then he's a god. Oh, how blind can you be! See? God's law, certainly. If you ever got a baby, I don't care if it was Esau, Jacob (whoever it was) or any ill-famed person.... If it was Judas, it had to come by God. God has a law.

157 The Bible said, "The sun shines on the just and the unjust. The rain falls on the just and...." Hebrews the 6th chapter and—it says that the—"The rain cometh oft upon the earth to water it and prepare it for what it's dressed"—you know, to make living—"but thorns and thistles live by the same water, same sunshine," for it's a law of God to ripen every seed, to make every seed produce itself. So, it had to produce the serpent's seed. And it never hindered God; it fulfilled his complete plan, it made Him a redeemer. Any blind ... ought almost see that, unless it's hid—the god of the world has hid it from you. It's just as plain as anything you can see. There you are. There's your serpent's seed.

Now notice. But Jesus was the beginning of the creation of God.

158 Now, what does a woman do? When the germ comes from the male sex.... Now deny that. The woman has no life in her at all. She only has a little egg, which is a field out here. Like you took a field and disc it all up and put a spray on it and spray all the germs out of it, and not even grass or nothing could grow in it; and then you fertilize it again and sow some seed in there: and if the enemy comes and sows some other seed, the same law of God will ripen both seeds. Well, God wasn't intending for that to be (see?), but what happened?

159 See, the sperm from the male carries the hemoglobin, which is the blood. In the blood is the life. And if you ever ... I've watched it in hybreeding cattle and things like that. Brother Shakarian and I—taking us through and the doctors and so forth watching how it goes through (the chemists). See? Then here comes the sperm from the female, which is a bunch of eggs. Here comes a sperm from the male, which is a bunch of germs. This hasn't got a bit of germ in it; it's only a by-product of a man. That's how she got here in the first place, and she's only a field. There's a egg; it's got the fertile ground for this life. And this life moves in and crawls.... There's a mystery how that....

160 Maybe you say, "Well, the first one meets the rest of them dies."

Well, how ... who determines it?

"Well, the first one."

Will it be the one in the front, the first egg in front and the first germ? No, no, it might be one egg plumb back in the back; in the middle of the sperm will come up (a germ) and go meet it. Shows that some intelligence determines whether it's going to be red headed, black headed; whether it's going to be little, big; male or female. See? You

can't do nothing else about it. It won't work. You can mix them together and everything. It won't make a bit of difference. God determines it.

And after awhile one little germ will crawl into that field, egg. What ... it has a little tail-like on it, twisting around, drops off, and there starts the spine of the baby.

161 What is she then? She has no seed. She has a field to receive the seed. So the seed of the enemy went forth, while the good sower went forth sowing good seed, and the enemy come behind him sowing corrupt seed. But the rain falls on the just and the unjust. The sun.... It all has to grow. Jesus said, "Let them grow together, at that day they'll be bundled"—the tares. And they're bundling now in big organizations, going to the big bundle—World Council of Churches. And what is the end...? Is to be burned. But the grain's to be taken to the garner. See? Where they both live by the same thing, the same water, the same rain.

162 A citrus tree, that's a orange tree, will bear—will have to—will bring forth on it, if it's grafted into it, a pomegranate. It'll bring forth a lemon, it'll bring forth a grapefruit. See? But it won't be an orange, but it's living off the same life that the orange tree's producing.

The denominations have been injected into the vine, because if they claim Christians, they live by it. Caiaphas was (you know what he was), and yet he even prophesied. See, they live by it. Oh, I wish we could have a week, and we could just study this thing out, and make it so clear you can't miss seeing it. Now, I'm going to omit some of these things.

163 Now watch!

Look, them hands designed this for his beloved bride. Designed in tenderly love for his bride. Remember that the Holy Ghost descended on Jesus, which Jesus was a part of the earth. Why? The germ of God, the life of God was designed in the womb of a woman (is that right?), which was the earth. All right. And then the life of God came in, so He was the beginning of the creation of God. See? And then that blood of God, that was there by that germ, when it was shed at Calvary, dropped back upon the earth. What for? To redeem the earth. Now, it's been justified; it's been sanctified, called and claimed; and now it's to receive its baptism of fire, and be cleansed for Jesus and his bride. And you are these other parts that's drawed out of this earth—the earth. You are part of the earth, your body. Your soul is part of God, an attribute of God, displayed here on earth in a body. The body's to be redeemed. Now the soul's redeemed, because it was in sin. So God come down by process of justification, sanctification, baptism of the Holy Ghost, and redeemed your soul.

164 And you, being part of the earth, it's redeemed by it. You're in the process now, it's growing on.

Your body was justified under Noah's baptism. Amen! And your flesh, when it dropped upon there.... And the earth is to be cleansed by fire (the place where you live) with the baptism of the Holy Ghost, a dwelling place for Christ and his bride, the New Jerusalem.

165 Watch this city.

Earth—take up its abode on earth. Now, you can plainly see, as I said, this change, the earth must be changed; it cannot have it like this.

The church could not go—the world could not go right on after the millennium without being changed. See? To have such a place then it'll have to be changed. Just like we must be changed by it's holy fire, to condition and make a place for Him to be contained within us; that is, the Holy Ghost.

166 Notice now. There'll be plenty of room in the new earth. Yeah (see?), plenty of room. It'll be renovated, that's true, by fire, but there'll be no more sea.

Notice, the city is fifteen hundred miles square. Now, listen real close while we draw these dimensions (I want to erase the blackboard just a moment).

Here's a deep revelation from God. None of these other ... I'll bring the rest of this up, the Lord willing.

167 Notice, now the earth is ... wait turn over into the book of Revelations, you can see

how he measured it by the cubits and by the furlongs—2,300. So now, we find out that the city is measured, fifteen hundred miles square. You know how far that would reach? (I measured it off this week.) It would reach from Maine to Florida, and from the Eastern Seaboard to six hundred miles past—west of the Mississippi. In other words, half of the United States, just for the city.

You say, "There ain't no room."

168 When the sea's gone there will be 'cause pretty near four-fifths of it's in water. That right? The explosion dries up the sea, erupts the earth. Oh my, remember fifteen hundred miles square. What a city! And.... But remember the sea is gone. And the breadth and the height are the same. That would make it fifteen hundred miles this way, fifteen hundred miles that way, fifteen hundred miles the length by the breadth by the height. Fifteen hundred miles (think of it!) transparent gold! And the city had a wall around it.

169 Now, now, that doesn't necessary mean by being equal. It said, "...and the walls and the foundation were equal." That doesn't necessarily mean that it's a cube or square. There is another geographical measure that the dimensions are the same. That is the pyramid. Foursquare—lieth foursquare, and the walls were the same.

170 Let me draw it.

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

Notice, the dimensions of this angle is exactly the same, all of them. Length by the breadth by the height. There is another measure of the pyramid that proves it. This being this way would answer exactly Enoch's sign in Egypt, the pyramid. Would it?

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

171 Now, God made three Bibles. Now there's a pyramid teaching that's nonsense, but there's a genuine pyramid. See? Notice. Now, God's first Bible ... He made three; they have to be everything in a three. Jesus comes three times. He come once to redeem his bride; next time to get his bride; next time with his bride, see.

172 Now notice, how beautiful. See? And in this pyramid was seven steps and then the king's chamber. And we are in the seventh church age before the King takes his throne. And remember, the pyramid never did have a capstone on it.

173 God's first Bible was in the skies, the zodiac. It starts off and runs every age. The first, beginning of the zodiac is the virgin. That's how He come first. The last figure in the zodiac is Leo the Lion, the second coming. Just before that is the crossed fishes, which is the cancer age, that we're living in now.

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

Notice, but this geographical measure now that we have, whose dimensions are the same, doesn't necessary mean that it has to be a cube. Notice, this would answer Egypt's—or Enoch's sign in Egypt.

174 In the earth's time of purifying by its baptism of fire, there will be volcanics, such as this earth exploding, and will push up a pyramid-like mountain. See? Plenty of room to do it; this whole thing'll be changed; the whole surface'll be changed. You got it? It'll push up a pyramid-like mountain.

175 This would exactly be with the Word if it does it, which it will.

Now notice, for in Isaiah 65:25 (where we just read) it said, "They shall not hurt or destroy in all my holy mountain, saith the Lord." Oh!—all my holy mountain. Remember, it's always a mountain.

If the walls were straight up and down, the city could only be seen from the outside—or from the inside. The throne can only be seen from the inside. But notice, it would be seen only from the inside, but now we see the promise of Isaiah 4:5. Let's just

read it.

176 Are you in a hurry? No, don't be in a hurry now. We're too particular thing now, too much of a time that you must understand right here; 'cause I want to make this clear, and then when we get back to it again, I'll show you then where we're talking about— what ... our next study on this, at another time.

177 Oh, praise the Lord Jesus! Watch here, how the Word cannot fail. Now watch here in Isaiah. I got it wrote down here, if I can find it again. Just a minute. Isaiah 4:5. Now listen, he's talking of the coming of the Lord, how that women would be so immoral. Oh, he said, "Seven women...." Listen, let's just read it. Look here:

And in that day seven women shall take ahold of one man, saying, We'll eat our own bread, ... wear our own apparel: only let us be called by thy name, to take away our reproach. [That's the end time where we're living now. Marriage, divorce, and prostitution and whatmore.]

In that day shall the branch of the LORD be beautiful and glorious, ... the fruit of the earth shall be excellent and comely ... them that ... escaped of Israel. [How that you escaped all that damnation, see.]

And it shall come to pass, that he that is left in Zion, and he that's a remnant in Jerusalem, shall [Let's see] in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem: [See?]

Wherein the Lord shall have washed away the filth of the daughter of Zion, [Remember that's always the bride, see.] and shall have purified the blood of Jerusalem [That's the remnant of the Jews plus the bride, see?] and in the midst thereof with the spirit of judgment, ...

Fire!—that's always God's judgment. When He makes his final judgment, calls you, justifies you, and brings you to redemption; then his judgment breaks forth upon you, and the Holy Ghost and fire cleanses away the sin. Then you're his. Same thing He does to the earth, when He purges it with fire and by the spirit of burning. Now look, listen, are you ready?

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

178 The Lord in that day, upon the top of it, shall create a fire of light to burn, upon the day. And it goes ahead and says it'll be a shelter of rest, a refuge. Notice, making exactly the speaking of the Bible, exactly. The walls are straight up and down, you couldn't see it; it has to lean. "All of my holy mountain...." He'll create this light upon this mountain, and it shall be for a defense. Oh, we have sang that song:

Oh that city of Mount Zion,

As a pilgrim, yet I love it still.

Down in through those ages....

When I reach that city on the hill. (See?)

179 Notice, Mount Sinai was where God descended on top of it, when He spoke to Israel in a pillar of fire. He descended on top of a mountain, Mount Sinai. On the Mount of Transfiguration, when He declared, "This is my beloved Son' hear ye Him," He descended in a pillar of light and shining brightness upon top of the mountain before Peter, James, and John. And in there He was represented with both Moses and Elijah, the translated and the dead raised. Glory!

180 The new city and the new earth, the new creation, the city on the hill with the throne in the top of it; the throne up here in the top and the dwellers all up and down this mountain, and the wall that's around this had twelve foundations, and each one of them had the breast ... a stone was in Aaron, which represented the twelve tribes of Israel. And in the gate.... They had four gates set just exactly like the temple in the wilderness, like the tent was in the wilderness. Notice, each one had ... that the apostles, three on each side, twelve apostles. Each.... And it was 144 cubits high. One hundred and forty-four cubits is exactly 216 feet, taking each one of those big stones almost twenty foot tall ... the breast plate, in that gate, making up that wall that was

around the city.

181 Now, it ... the city doesn't rest on top of the wall, 'cause a city fifteen hundred miles cannot do that. It's a wall here, that you enter in, like the gates of the old Jerusalem. You entered through the wall into that, and each one of these has its twelve foundations. And each one had the emerald, and the different stones which represented the twelve tribes of Israel. And the apostles each.... Over that big, one, solid pearl gate set a name of an apostle. And didn't Jesus said, "You'll sit on twelve thrones, judging the twelve tribes of Israel"? Who sat at the gate to judge when they come into the city? Oh my, there you are! The kings of the earth, entering into the city, comes before the apostolic judge, as Jesus promised.

Oh my!

182 On this throne, on top of it, fifteen hundred miles high, the whole world will see the light of the world—Jesus—sitting on the throne on top of the world, top of the church, top of Mt. Zion, which is fifteen hundred miles (half size of the United States) and it raises plumb up till you can see Him the world over—1500 miles high.

183 And all up and down the earth will be the redeemed.

There will be the houses of pure gold. There will be avenues, and parks, and gardens, and the river of life coming trickling out from the throne and running down through little chasms and over the terraces. And the tree of life will be blooming in every yard and bear its fruit twelve times a year—a changed fruit every month. Then the kings of the earth shall come into it and bring their honor.... And the leaves are for the healing of the nation. When the kings are living in peace out there, when they go out, they'll pick a tree—a leaf off like that (like the dove come back, the wrath of God had been settled, and brought the holly leaf into the ark), so when the king leaves by bringing his glory into the bride's chamber here into the city, he'll hold a leaf to his neighbor king, and we're in peace forevermore. Healing of the nations. It's all settled.

One time we fought for one another's blood, Brother, and we cherished, and hollered, and shot, and burnt children and everything, but now there's peace! The healing, not disease healing, it's all done—healing of the nations. Amen!

184 City with the throne in top. Revelation 21:23 "And they need no light for the Lamb and the Lord God is the light thereof." See?

The Lord God is that pillar of fire that followed the children of Israel through the wilderness. And He is ascended upon the throne in that perfect kingdom, when time—the kingdom that Jesus is to surrender to the Father, that God might be all and in all. Jesus sets upon his throne here as our Joseph. Then the King is that light that will be on top of Mt. Zion, and his holy light will flood the entire city. Hallelujah!

185 Fifteen hundred miles high and fifteen hundred miles square with the paradises of God built all through that city. Streets, avenues.... Read your Revelations 21; see if it isn't right, see! They need no light there for the Lamb is the light. And on the throne can be seen setting fifteen hundred miles.... It don't run right straight up like this, it slants off like the pyramid. If it'd be half of the distance then, that'd be about ... run up like this, you see, from one city to the other. Now if you will notice—from one side of the city to the other.

186 I could drop a little something here if you want me to.

Did you notice the little group here? It's just about that part of circumference it covers: (see?) from Georgia, California, to Saskatchewan, from Kansas to the rock-bound coast of Maine. That's what's gathered. That's about what's represented right here —about fifteen hundred miles square.

Oh, they come from the East and West,

They come from the land afar;

To feast with our King;

To dine ... (What on? Man shall not

live by bread alone, by bread—Word)

To dine as his guests,

How blessed these pilgrims are.
 (In the world, I have to say, 'I
 never seen people like them.')

Oh, beholding his hallowed face,
 Aglow with light divine;
 Blessed partakers of his grace,
 As gems in his crown shall shine."

Oh, Jesus is coming soon,
 Our troubles will then be o'er
 Oh, what if our Lord,
 This moment should come...."

187 It won't be long. Everything's perfectly, geographically—Sodom, the messengers, everything sitting just exactly right. What does it mean? Just think, coming to this one little tabernacle, fifteen hundred miles square—from the same dimensions.

Why is it God so thought and cared so much about that little place of Palestine (see?) when it's just a little spot? But right in there is where the temple is set. That's where the New Jerusalem will break up right there. Olive ... Mount of Olives shall cleave part to the right and left, sure, when she pushes up from the beneath. Now, if they said pushing apart like this.... It's pushing up, in that day when He stands, his holy feet upon the mountain.

Notice, on his throne fifteen hundred miles high....

188 Remember, Satan tried to tempt Him one time on top of a mountain. See? The new city has twelve foundations, as we went through it: the twelve patriarchs, 144 cubits being the breastplate of Aaron, twelve gates of pearl, twelve disciples' names. Jesus stand the headstone on the throne, when his saints has crowned Him the King of Kings, the Lord of Lords, and He's the headstone.

189 I don't have my pocketbook with me, but if you'll notice in your pocketbook if you have a one dollar bill, they have the seal of the United States, the eagle on one end, holding the spears, the coat of arms, as it were. And on the other end it's got the pyramid with the all-seeing eye on top of it. See, they didn't know what they were doing. And on there it's wrote in Latin, and you'll find out it says, "This is the Great Seal." They didn't know what they were doing. Neither did Caiaphas know he was prophesying. There's the Great Seal. Here it is. See? The city, it's not just a flat cube like this (see) but it leans up so it can be seen. And upon this holy mountain of the Lord, the Lord shall descend upon top of his mountain. Here He is. That's the reason the capstone wasn't put on by Enoch. See? That's the reason the Capstone has to come now. And the mountain will be pushed up and it'll be the mount of the Lord

190 and in here will dwell the redeemed.

These avenues and big freeways, as it was, parks, and the river of life will flow—run right through it. And every house will be made of transparent gold, and the streets will be made of gold, and the trees of life will be there and will bear twelve manners of fruit. And the kings and the honored men of the earth shall bring their honor and glory into the gates, and the gates shall not be shut by night, because there is no night there!

In that city where the Lamb is the light;
 In that city where there cometh no night;
 I've a mansion over there,
 That's free from toil and care,
 Oh, I'm going where the Lamb is the light."

191 Don't you see the towns, the cities, the houses, the dwellings, are speaking of that right now. All these natural things are a shadow. Take a shadow at a distance, like my hand. Before there can be a positive or a negative, there has to be a positive. And you see that shadow, look like I got a dozen fingers, but then when you go to getting it close

together, it focuses down to one, and then the shadow fades into the hand. That's a lot of times people thinks there's three or four Gods. You're looking too far back in the early reformation. See? Come on down now and you find focuses into—there's one. Exactly.

192 There's one bride, not a dozen denominations, but one bride that's the elected out of the earth that's been predestinated to this, the ones who can recognize their place in the kingdom.

193 On this throne, look so high, the new city with its foundations, twelve gates, Jesus the headstone, the apostles judging the twelve tribes. The pyramid of Enoch casts no shadow no time of the day. I've been in Egypt at the pyramids. It's so geographically fixed, and in the dimensions of this great geometrical figure; that no matter where the sun is, there is never a shadow around the pyramid. See how it is? And there'll never be no night there. Him on top of the mountain floods it with his glory. His glory-light will be there all the time. There'll be no night there. Jesus the headstone.

194 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's waiting. See? That's what's the attribute, what we feel.

Truly, this is (are you ready?)—this is the city that Abraham was looking for. Being a prophet he knowed that city was somewhere; the Bible said so. And he forsook the city he lived, and he went over—and look where he went. Exactly where it will be. See? He was looking for a city whose builder and maker was God, see, being a prophet.

195 Jesus gone to prepare with divine hands, a divine city, divine architect, for a divine boughten people, for a predestinated people. He's gone to prepare ...

Abraham was looking for it, and he professed that he was a pilgrim and a stranger, for he looked for a city whose builder and maker was 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 Melchizedek, the king of it—and give Him a tithe—which had no father, or no mother. He had no beginning of life or no ending of life. 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'll live.

Oh my! That time just don't stop! No, we're in time.... After while we'll go to eternity.

196 Oh, holy mountain.... There will be streets of transparent gold, avenues, and houses, and parks. (If you want to read this: Revelations 21:18.) The tree of life will be there, twelve different manners of fruit; one each month will be bore on it. The people that eat these fruits, they'll change their diet every month, and it's from—for only the overcomers. Do you know that? It isn't for the denominations. You say, "You mean that, Brother Branham?" Let's turn to Revelations 2, just a minute and find it, Revelations 2: 7. Let's find out now whether it's really the truth or not Revelations 2:7 reads like this:

And he that has an ear, let him hear what the Spirit ... [Now remember, He's not talking to the Jews now, this is the church, the Gentiles.] He that has an ear, let him hear what the Spirit saith 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.

197 Overcomers only—that overcome the beast, overcome his mark (that's Catholicism, Protestantism, denominationalims)—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 that defiles can ever go in. See? Think of it! Now, just a minute now as we go just a little bit farther. Tree of life will be for the overcomers only.

The leaves will be for the healing of the nations, that is, the kings that live in there, bringing their honor in. When they bring their honor in and lay it before the throne of God (just like the outside, the ten—the eleven tribes brought in, every one of them a tenth to Levi, see), when they bring their honor into the—from the blessed land and that, they'll reach from the tree of life, break off a holly leaf—or tree of life leaf, and they'll walk out together. There's no more war; everything's at peace. The leaves are memorial for the healings of the nation.

198 The same tree.... Now like Adam there was a tree of life in the garden of Eden that he might've eaten from, if he hadn't of fell. That tree of life reminded him all the time

that his new—his youth was continually going on. See? Same will the nations. The leaves will be for the healing of the nations. Notice, not the sickness now, he'd have the same rights that Adam did, like the dove with the holly leaf, it's all ... each king taking a leaf.

199 Notice, the river of life, perhaps many little streams making it up. Now, in this earth (I'm going to close just in a few minutes.) In this earth ... (I'm just going to stop. That's how much more notes I got—around about thirty pages.) In this life I have never seen nothing so quenching as to be in the mountains and find (as I preached on the other night) that stream bubbling up. It's life giving resource—you'd be tired and thirsty, fall down by a good stream. Way down where germs can't go, way down hundreds of feet in the earth is bubbling forth pure, genuine, life-giving water. We appreciate that; that's little.

Now, the earth has its many streams with refreshing water. When you're thirsting and dying you get a good, cold drink from that; it'll help you to live.

200 But look where this one comes from—from the throne. There's where it gets its life-giving resources. Comes from under the throne of God, where God sits.

All of its.... All of this earth (this earth here we live in now) every one, whether it be Christian or pagan, has temples. Did you ever think of that?—churches, all of them. But this one doesn't have any. The Bible says, "...and there was no temple there, but the Lord God and the Lamb is the temple of it." The Lamb is the light; the Lion is the temple; the Lamb is the throne, the Lamb is the life. He is that temple. See, all these temples have a object they're worshipping, but in this city He is the object. He's with his people.

His Spirit-light floods the pyramid city.

201 Like Peter and John up on top of the mountain; the light covered the top of the mountain, and a voice spoke, said, "This is my beloved Son."

202 In Revelations 21:3-4 "The tabernacle of God is with men." God has tabernacled in man by redeeming him, by these three processes.

Now, God is going to redeem the earth and tabernacle in the earth with his subjects of the earth, which He brought forth from the earth. And through sin it fell, but the ... he had to let it go on. But now He sent Jesus to redeem that fallen earth, which we are a part of. There's not one hair of your head will perish; Jesus said so. He said, "I'll raise it up again at the last day." See? Why? You're a part of the earth.

203 You notice, I had the little joke about my wife telling me I lost my hair. I told her I hadn't lost one of them.

She said, "Where are they at?"

I said, "Where they were 'fore I got them." Everywhere they was a substance, wherever they are, they're waiting for me, see! That's right. I'll go to them one day.

204 This old body, wrinkling and falling and dwindling over, shoulders and ... aching in knees and hoarse in the throat. That's all right. You can bury it in the sea but the trumpet will know its me when she rings. Yes, sir. We're going to change one of these days. I'm part of this world that's redeemed. You're in the world but nothing of the Cosmos. You're in a different order, a redeemed order.

205 Notice, the tabernacle of God will be with men.

Notice, the former things has passed away. This thing has passed away. This means that heaven has come down to resident with men. Heaven and earth are embraced, just exactly, when the dove came upon part of the earth, which was Jesus. He was the dust of the earth—man. God coming from that one little life germ by creative power, and that blood that was in that—the life that was in that blood ascended back to God, but the blood dripped upon the earth to claim it;

206 because of the blood that was brought through from the germ cell from Cain, see.

Now, He comes back with the creative power just like He did Adam, creating Adam; here is the second Adam. And through that breaking cell there ... where sin ... Cain broke that blood cell upon the just. See? Now this blood cell—because he killed Abel, but Abel was born sex, but this one wasn't born sex; it was a creation of God, the beginning

of it. And it redeemed the earth and all of the calcium, potash, petroleum, cosmic light that you're made out of is redeemed. Not one hair shall be harmed. "And I'll raise it up again at the last days." Then what?

207 God comes down to resident upon the earth, which He is a part of it—his own body. He raised it up for our justification, and we're justified by believing that and accepting that. Notice, in type—Jesus becomes.... In the type Jesus becomes man God, are predestinated to take his place to redeem us; to make all these things possible.

Notice, outside of its beautiful walls of this city....

208 Now have you got the city? See, it's a holy mountain. "Nothing shall hurt or destroy in all my holy mountain, saith the Lord." The city is not a cube, it is a mountain. And the width by the breadth by the height are equal. See? Fifteen hundred miles this way; fifteen hundred miles that way; fifteen hundred miles all the way around, and fifteen hundred miles high. So it's just a great mountain like the pyramid, and the city is on the mountain. Glory! There you are. There's the paradises of God. The light of the world. That perfect kingdom. Not the seventh day, the eternal one. See, not the millennium, the new earth, see.

209 While it's going through the millennium it's going through its sanctifying process, but still must be burned. See? Which the blood redeemed the people, it showed its memorial ... the price is paid that thousand years. But then it has to be cleansed by fire just like you were his delegates of this city—the delegation. So, if you die or if you live, what difference does it make? If He comes today or it comes a hundred years or a thousand years, I'll only rest till my change comes.

210 So old man and old woman, don't you be discouraged. If you are a representation up here in this attribute of God—He's God.... If you have.... If you're represented here, you cannot—you're in the eternal. And if you cross from that seventh day into the eighth (you got into the eternal by the baptism of the Holy Spirit), you're included in this. Now, if you're just trusting upon a sensation or jumping up and down or, "I do this; I keep my seventh day; I don't eat meat"; and things like that, that's going to perish in the end. But this is the eternal. This is the eternal, the feast after the feast of tabernacles. See? The feast of tabernacles was the last feast, the seventh feast. We're worshipping now under the feast of the tabernacles, the seventh church age.

211 In the millennium we'll be under the feast of tabernacles again in the seventh day. But then after the seventh day we have a holy convocation. Go back into the eternal. How? By the eternal one that came and redeemed us and taken us back; letting us recognize that we were a part of this.

Now, how do you know you're a part?—because that the Word of the hour, the promise of the day.... What is it? A restoration back to the first day, the first—"And he shall restore the hearts of the children back to the fathers"—bringing a restoration again of the Pentecostal genuine, not sensations ... and will manifest the evening light, the same sun that showed in the morning light. That's promised for the day. Amen, amen!

Where are we friends? Where are we? Just waiting now to get out of the way, so Revelations 11 can be made known to the Jews. That's right, the rapture coming.

212 Watch, outside the gates of the walls spread across the new earth, nations will dwell in eternal peace. Now watch, honored kings will bring their glory into it; no sin can be there. No more bobbed-haired women will enter that city; I'll guarantee you that. No more short wearing, cigarette smoking, whoremongers, whores, or liars, idolators (whatever they was), won't enter that city. No, it'll all be over; sin'll be gone. Nothing to defile its holiness shall enter there. That's what He said. All has passed away forever.

Look, out in its fields and around its gates:

... the bear will be gentle,

... the wolf will be tame;

And the lion shall lay down with the lamb;

And the beast from the wild,

Will be led by a child;

I'll be changed from the creature that I am.

213 With this death working in my moral body, old age setting in, I'll be changed. You've heard the song? "The bear will be gentle; the wolf will be tame...." He'll not jump up and rear up and try to kill you; he'll walk with you down the path. Who's going to inherit it? The redeemed. Who will it be?

Notice, I can only teach my types now. Notice, Brother Lee,

214 who come out on the new earth with Noah, the prophet?—those who went in with him in the ark. That right? That's who walked out on it. See? Those who went in with Noah by his message was the one who walked out upon the new earth after its water baptism.

215 The one who goes in with Jesus now.... How do you get into Him? By one Spirit, and He is the Word; you become part of Him. What part of Him are you?—the Word that's living at this hour, recognizing. You'll walk out with Him in the millennium; that's when you walk out.

Notice, not a new generation, a transplanting. You say, "Awh, Brother Branham...!" Notice, if God could raise up Elijah and take him up 2,500 years ago to transplant him back into the earth again, to be a prophet for the Jews, how much more can He do the bride!

216 After Noah came out of the ark, notice what was said to Noah. After he come out of the flood, just like it was with Adam before.... After he come out upon the new earth, He said, "Multiply and replenish the earth" (after the flood). Notice, was to be fruitful, replenish the earth, as Adam at the first.

Now, you can see exactly here.... Now, listen real close!

217 Adam was to multiply and replenish the earth. Is that right? Noah was (after the new—world was destroyed)—was to multiply and replenish the earth. Get it? Now, can't you see what the serpent's seed is? What replenished the earth? You get it?

All right, you see how Satan got to Eve now. That's why death has reigned on earth ever since. And heavens, earth, beast, atmosphere is all cursed of God because of it. That's the curse, because Satan got to this first. Jesus came to redeem it back to the Father. In order to do this He became part of it (as I just went through), and from that very dust (the part Jesus was Himself) being redeemed, through Him all of the attributes of God are redeemed with the earth.

218 He was the spoken Word. We who are redeemed is part of Him. Then if you can recognize ... see? The Pharisees claimed they were, but you see my first illustration. They was only that by intellectual. They couldn't recognize the Word when it was made manifest right before them. They said, "This man's a evil spirit." Now, today we're called false prophets. We're called every dirty thing could be called by religious people (see), by great and talented men. See, they just don't understand, see.

219 Its water baptism wasn't sufficient to cleanse it; neither is theirs. Sanctification of the blood brought it back; claimed it, but the baptism of fire cleansed it, like it did his bride, like justification, sanctification, baptism of the Holy Ghost.

220 Never promised to raise up a new race, as I have said, but He promised to redeem the fallen. Them that was the predestinated inherit it as He has promised. And He's the unchangeable God; we know that.

221 Remember, God took Elijah after the rapture and translated—transplanted him back, among the people, to take the place of the prophet among his people. Pretty soon He will do that. And has kept him alive these 2,500 years; he's to appear again.

222 Notice again, He raised up Moses from the dead. Where's his grave? Can anybody find it? Read the book of Jude. See? Satan.... The Archangel, disputing with (the Archangel) Satan, said, "Doth the Lord rebuke you" (disputing over the body of Moses), and here Peter, James, and John are standing there looking at him on Mount of Transfiguration; right there in the land where the mountain's to be raised up to dwell in. See? He come to redeem it.

223 See, there was the raptured church then, represented; there was them that are asleep represented. Whereabouts?—In the city, up on top of the mountain. See? There was Peter, James, and John looking on—three, a witness. There was Elijah, Moses, and Jesus as a heavenly witness. See? And there was Moses, the dead—had been raised up.

There was Elijah, the rapture,—was still alive. And they both represented on this holy mountain. And Jesus, the Redeemer, with God up above Him like this, overshadowed Him, said, "This is my beloved Son."

224 Remember, Jesus said—about a day before that, He said, "Verily, I say unto you that some are standing here now will not see death until they see the kingdom of God established in power!" What was it? The resurrected dead and the raptured saints together, caught up together to meet Him in the air with God overshadowing Him, and Jesus standing there in his shadow saying, "This is my beloved Son in whom I am well pleased." ... the order of the new kingdom.

Oh, Brother, Sister,

225 death doesn't change you. Death only changes your dwelling place. See?

Remember, Samuel, when he was dead and been buried for two years; he was in Paradise, and the witch of Endor called him up, and Saul recognized him, and she did too and fell upon her face. He hadn't changed one bit. He was still the same Samuel after being dead two years, and he was still a prophet. He said, "Tomorrow you'll fall in battle, your son with you, and by this time tomorrow night you'll be with me." And that's just what happened. See? And when Moses returns back and Elijah for Revelations 11, they'll still be prophets! Hallelujah!

226 And over yonder in the land—city where the Lamb is the light, I'll know you, Brother McKinney. And I'll know you, my people, my jewels in crown. When they come from the east and the west to this city, when fifteen hundred miles square she'll be setting there in the city built foursquare. When He's setting there in the holy mount, where God sets upon the mount and Jesus on the throne, and the golden trumpet sounds when Joseph leaves to walk down through the Paradise, and the children of God fall upon their knees and worship Him, knowing they were redeemed. Amen! Hallelujah!

Sometimes I grow homesick for heaven,

And the glory I there shall behold,

What a joy that will be,

When my Saviour I see,

In that beautiful city of gold.

I'm bound for that beautiful city,

The Lord has prepared.... [Blank spot.]

227 Isaiah said in Isaiah 9:6, "And of his peace and of his increase there shall be no end. The government shall be upon his shoulders his name shall be called Counsellor, Prince of Peace, the mighty God, the everlasting Father. And the government shall be upon his shoulders and of his increase and of his peace there is no end." Even the animals is there. Oh my!

The bear will be gentle,

And the wolf will be tame;

And the lion shall lay down by the lamb,

And the beast from the wild,

Will be led by a child;

(But I'm going to be changed!)

228 I'll be changed from this creature that I am.

... when that day comes, for I'm going to that city. I'm bound for that beautiful city. I feel the redeeming power in my whole heart now. If this isn't so, then I've throwed my life away; I've taught others deceitful things. But when I look down and see that the promise He made of this day and see it vindicated, and look at this fifteen hundred mile square congregation sitting here—an elected, that's been called from denominations and races and creeds and things, gathered together—as I see the Word vindicating itself, I know beyond one shadow of doubt, the jewels of my crown will outshine everything in the world at that day.

229 There will come a time, people ... we're not gathering here in vain. We're only waiting for that time. It's very, very late, but Jesus is still very, very near, and his glory, it's wonderful. His name shall be called Counsellor. That city—can you see it? There's where the bride and the groom will settle and never again to....

230 Now, if you think it's wonderful when we drive hundreds of miles to sit here and feed on his Word—which this is only a shadow —what will it be when we live in the city with Him; when I live next door neighbor to you; and when we eat of those trees, and we will walk in those streets—when we walk up those streets of gold to the fountain, drink from the fountain; walk into the paradises of God with angels hovering the earth, singing the anthems? Oh, what a day that will be!

It's worth all. The road seems rugged; sometimes it gets hard. But oh, it'll be so little when I see Him, so little. What will the bad names and things that they've said, what will that be when I see Him in that beautiful, beautiful city of God?

231 Let us bow our heads.

I'm bound for that beautiful city,
 My Lord has prepared for his own;
 Where all the redeemed of all ages,
 Sing 'Glory' around the white throne.
 Sometimes I grow homesick for heaven,
 And its glories I there shall behold.
 What a joy that will be!
 When my Saviour I see,
 In that beautiful city of gold.
 On the Island of Patmos John saw it....

232 Dear Jesus, this hope—my hope's built on nothing less, Lord, that's the mother of my heart—that city, the great King. God, don't let one here perish, please. May we examine our lives again today, Lord, waiting for the coming of the Lord. Where all them redeemed.... Out yonder in that great coliseum in Rome where them Christians was eat up by lions shall the dust break forth someday. There'll be no graveyards on the hillside of Glory; no doorknobs will hold a funeral wreath; no tear will spot upon it; no, no, no heaped-up sod; no storms will strike it; it'll all be glorious there.

233 Help us, Lord. If there is one here that is called to this wedding supper of the Lamb, this thousand years of millennium reign and to then enter into the city after the honeymoon is over—the millennium is merely the honeymoon. Then she—the bride takes his—bridegroom takes his bride home. It's hers, her bridegroom; his bride. Oh, He's gone to prepare a house since he's become engaged. May we be true to Him who is the Word, for He is the Word. Regardless of how others try to sass us, keep us away from it, Lord, draw me nearer.

For sometimes I grow homesick
 for heaven,
 And his glory I there shall behold,
 What a joy that will be,
 When my Saviour I see!
 In that beautiful city of gold.

234 The future home of the groom and bride, He's coming back [blank spot] into the wedding supper, it's going to be three and a half days. Then return again in the millennium on our honeymoon, and then, He's going to bring the city into view, like the bridegroom taking the bride to her surprise. How the little bride stands there in awe as she looks at her future home. And by faith today, Lord, we see it yonder. It'll be right here on this earth. You promised it. Your church will be completely redeemed one of these days, and then your world will be redeemed, the rest of the particles. But first You have redeemed your people, their bodies, that's made up of the world.

235 Help us, God. If there's one here who isn't just exactly sure of that, Lord, may they receive it just now. I know it's been long and hot, but people, we won't always be standing here; I won't always be your pastor. Let's make it sure. "Is there a way, Brother Branham?" Yes, become a part of the Word, a part of the Word of today. You can't be a part of the Word of Moses' day. That part's done made up; that was the feet. We're at the head now. This is Christ. Not the arms' time back in Luther; no, this is the head time. Christ, the headstone, comes to the body.

236 If you're not just feel exactly right about it, wherever you can, will you raise up your hand just so I can see. Let everybody else keep their head down. God bless you. Say, "Remember me in prayer, Brother Branham. I want to be there so bad; I don't want to miss it, Brother Branham. I'm checking, I'm doing everything I can, but pray for me now, will you?" God bless you. While you're thinking of it now, just pray. Say, "God...." It's in your own heart. See? If you feel something tugging—tingling at your heart, that's what it is. It's that attribute trying to declare itself.

I'm bound for that beautiful city,
My Lord has prepared for his own;
Where all the redeemed of all ages,
Will sing glory around the White Throne.
Sometimes I grow homesick for heaven,
And the glories I there shall behold.
What a joy that will be,
When my Saviour I see!
In that beautiful city of gold.

237 Heavenly Father, take us now, Lord. Let the great shepherd, the great redeeming shepherd, the great shepherd, who left glory, knowing that some of the attributes was lost on the great valleys of sin, where the wolves and the animals would soon devour that little sheep. But He left the golden corridors, came down into the earth and was made one of us, so He could declare the love of God to us. There He found them: some of them in denominations, some of them in the house of ill-fame, some of them on the streets—blind, some of them in the hedges and highways, but He redeemed everyone that the Father had ordained Him to redeem.

238 And He commissioned us that we would live this part of the Word for our ages. And we see the great reformation of Luther in that age, and of Wesley, and the Pentecostals. Now we're looking for the headstone of the city.

Oh God, we know the age and the promise that we are given for this day; how that this is to be restored again. The evening light shall ripen the fruit of it, and it shall come to pass that there'll be a day that cannot be day or night—can be called—but in the evening time it shall be light. That same glorious Son of God manifested Himself in human flesh up here on the earth, making the promise live itself exactly; blinded to the eyes of the Pharisees and Sadducees and Herodians and so forth, and today it repeats again. The Word being manifested just like it was. The Word, knowing the secret of the heart, just exactly the way it was, as the Scripture said, which cannot be broken. Help us, God, to realize it. Help these now who raised their hands. May they buckle up a little tighter; shod themselves with the gospel of peace; put on the full armor of God; pull the helmet down; take the shield of faith; march forward from today on. Grant it, Lord.

239 Just a little while and we'll be summoned; then the rapture will come. Just a little bitty group, like Enoch, will be taken up. Then the remnant of the woman's seed that keep the commandments of God (Jews), have the testimony of Jesus Christ (Gentiles), will be hunted down like dogs and shall give their life for their testimony. Then one great morning, the break of the millennium for the honeymoon will start. And then the rest of the dead lived not till the end of the thousand years. Then, at the end of the thousand years there was a judgment, showing that Ham was in the ark. And Ham is still there in the remnant. Ones that heard it and rejected it will have to be judged. Now, grant it, Lord, that we'll not be considered among them, but will be in the call to the wedding supper, for we do recognize Jesus among us today. We're going in with Him, out of the

world into Him. Let us walk forth in that city. Come out with Him.

240 Getting old, Lord. I ain't got many more sermons to preach. I'm certainly trusting You. I'm looking for that city like my father Abraham did. There's something in me tells it's coming. I'm trying everywhere, Lord, to spread the light 'cause.... Let not one of these, Lord.... How beautifully awhile ago You revealed that to me. From the circumference of about fifteen hundred miles, just one here and there are set together today. They're gathered to one little spot, waiting for that city to appear. We profess that we are pilgrims and strangers; we're outcasts. The heathen, the world laughs and makes fun; the religious denominations ridicule, but we are not moved by such things. Make us part of the Word, Lord, unmovable. It shall come to pass in the last days. may it be us, Lord; may we be considered among them. We ask it in Jesus' name. Amen.

You believe it? Let's raise our hands like this.

I'm bound for that beautiful city,

My Lord has prepared for his own.

Where all the redeemed of all ages,

Will sing 'Glory' around the White Throne.

Sometimes I grow homesick for heaven,

And glories I there shall behold.

What a joy that will be,

When my Saviour I see,

In that beautiful city of gold.

241 Now, if we're to dwell in that city together, just shake hands with somebody and say, "God bless you, pilgrim. Where are you from?" "Louisiana," "Georgia," "Mississippi." "I'm a pilgrim too. I'm looking for that city."

... and it's glories I there shall behold.

What a joy that will be,

When my Saviour I see,

In that beautiful city of gold.

Oh, the bear will be gentle, and the wolf
will be tame;

And the lion shall lay down by the lamb,
oh, yes;

And the beasts of the wild,

Will be led by a child;

And I'll be changed, changed from this
creature that I am. Oh, yes.

Oh, there will be peace in the valley for me
some day;

Oh, there will be peace in the valley for me,
oh, Lord I pray;

There'll be no more sorrow, no more
sadness, no more trouble I'll see;

And there will be peace in the valley for me.

242 Our invisible King this morning, will be made manifest. I won't look upon Bill Dauch at ninety years old. You won't look upon me as fifty. And I'll be changed that day.

... And when the beast from the wild,

Will be led by a child;

But I'll be changed, changed from this
creature that I am...."

243 Won't you be glad? Gray hairs will be gone, the stooped shoulders. But beauty, immortal, will stand in his likeness, the sun to outshine. Oh, wonderful!

... for me, oh, Lord, I pray;
There'll be no sadness, no more sorrow,
no more trouble I'll see;
And there will be peace in the valley
for me.

244 That's what we're here for. How many of you need strength for the journey? God grant it to us. How many of you is sick in your body? Wounded soldiers, dozen or more. You believe He's here, the invisible King? Things visible—invisible are made manifest by the visible. He is the same yesterday, today, and forever, only the corporal body. Now, if this is his Spirit that's preached this through me, He'll do the works that He did when He was here. Oh, how wonderful.

I am bound for the promised land,
I am bound for the promised land;
O who will come and go with me,
I am bound for the promised land.
All over those wide extended plains
Shines one eternal day;
There God the Son forever reigns,
And scatters night away.
Oh, I am bound for the promised land,
I am bound for the promised land;
O who will come and go with me,
I am bound for the promised land.

245 Five hundred walking into the river yonder, the first day the Angel of the Lord appeared visible to vindicate, like He did on Mount Sinai, that I'd met Him. I walked into the river; hundreds singing that same song for the baptism. Here He comes descending, that same pillar of fire that you see the picture there, descending down right down here at the river, and said, "As John the Baptist was sent to forerun his first coming, message will forerun the second coming."

O who will come and go with me,
I am bound for the promised land.

246 That same pillar of fire is here with us. Are you aware of it? He just made some us for one thing and some another. If you'll without one doubt believe that He's in the midst of the building, I believe He'll prove Himself to you. Will it satisfy you? If I don't get to everyone (it's going on two o'clock), but if you'll (it's a little after one o'clock rather)—if you'll believe, let Him ascend down upon us. Where is our faith? You got to believe that. You don't doubt it one bit, it's going to work. I recognize the divine presence of the being of Christ, who is the Word, and the Bible said the Word is powerful than a two-edged sword, and it cuts to the marrow of the bone and discerns the thoughts that's in the heart, revealing the secret of the heart.

247 Look. Why, I didn't know those things years ago. And when I said it, not knowing it, look what He has done. He said, "Now you'll take the people by their hand and don't think nothing. Just speak what attributes told you." Say, "It's tumor" (whatever it is). Then said, "It will come to pass that you won't have to do that. It will discern the very thing that's in them." We've had all kinds of impersonations; we know that. Almost to deceive the elected if possible. Watch how the rest of the thing goes with the Word, then you know whether it's right or not.

But still Jesus remains the same yesterday, today, and forever.

248 How many in here that's sick and knows I don't know you, raise up your hand. Say, "I know you don't know me." Oh, it's just—I guess everywhere. Only thing you have to do is just believe it.

Only believe, only believe;

All things are possible, only believe;

Only believe, only believe;

All things are possible, only believe.

249 Jesus said, "As it was in the days of Sodom, so shall it be when the Son of man will be revealed upon the earth in the last days." When the Son of man shall be revealed or reveal Himself in the last days. Now, not the former days, the middle days—the last days (see?) He would reveal. And now, we're in the last days. Sodom sets just exactly, everything; the messengers just alike.

What happened to the little remnant was called out with Abraham's group? There was one come among them in human flesh (represented in human flesh), eating with them, drinking with them—same food that they eat, everything. He stood among them; told the message. Then He said, "I'm going to do this great thing."

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

And He said, "Why did Sarah doubt this?" (She's in the tent behind Him.)

Abraham said, "Lord God, Elohim!"—'cause He discerned Sarah's thoughts.

Jesus said it would repeat again when He would be revealed in the last days, the headstone coming into the body, to redeem the—that's to redeem, coming to take his own. He's here with us.

251 Now, there's only about a dozen hands or more went up. I believe that God can heal every one of you, right ... I believe you are. I don't believe that a person really could set in a place like this, without—in this kind of time, and this atmosphere, without knowing, recognizing something. I want you to pray. I want you to get what's wrong with you in your heart. See? And then begin to pray, say, "Lord Jesus, reveal this. I'm speaking to You what's wrong with me. And now, You send your Holy Spirit to Brother Branham to fulfill what he said to be the truth in this message, that he's talked today about You. I know it'll be the truth. Now, reveal it to me, Lord; speak to me."

252 Now, they're scattered kind of here and around, so just pray and just believe with all your heart that God will grant it.

Now, I want you to look at me and pray. Just as Peter and John said, "Look on us." He wanted something, and he's just about to receive it. And you want something, and I believe you're just about to receive it. He said, "Look on us." He said, "Silver and gold, I don't have any, but such as I have, I'll give you." Now, healing—I don't have any. That's all in Christ. But such as I have, a gift of God, give I thee—faith to believe Him. Now, in the name of Jesus Christ every one of you be healed. Believe it. If thou canst believe.

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

What did she touch? The same thing that woman with the blood issue touched—the border of his garment, not mine.

Here's a little lady setting right down among the crowd, if I can make her to understand me. You that raised your head sideways. I don't know you; you're a stranger to me, but you're suffering with a stomach trouble. Your husband sets next to you; he has something wrong with his ear. Your name is Czap; you're strangers to me. You're not from here; you're from Michigan. If that's right, wave your hands. Go back to Michigan well. Your faith makes you whole. If thou canst believe, all things are possible.

254 Little lady there with throat trouble, sitting right back there on the end, from Georgia, dressed in white: go back down to Georgia well. Jesus Christ makes you well.

You believe it?

Lady sitting there looking at me, right on the end of the seat. She got sinus trouble. She'll believe it, God will heal her. Mrs. Brown, believe with all your heart; Jesus Christ will make.... You're a stranger to me, but He knows you. You believe it? Raise up your hand. That's right.

Laying here on this cot. Tell her to look over here; she's been suffering going on. If I could heal her, I'd do it, sir. I can't heal. She's not from here; come a long ways. You're from Missouri. Your troubles are internal, but if you'll believe with all your heart and don't doubt, Jesus Christ can heal you, and can go back to Missouri well and give your testimony. You believe it? Then accept it and take your cot and go home. Jesus Christ make you well.

255 Do you believe?

That's the identification of the eternal King's presence. Do you believe it now with all of your heart? Now, He's certainly made a ring right around through this building. Do you believe it with all of your heart? Do you believe you're in his presence? Now, do you believe and accept that you're one of the delegation of this kingdom. Raise your hand.

Jesus said, "These signs shall follow them that believe. If they lay their hands on the sick, they shall recover." We are one another. You are part of me; I'm part of you; we're all part of Christ.

Now, together let's lay our hands on each other. The woman on the cot's got up, moving around; going back home to be well. Amen!

256 You're every one healed, if you'll believe it.

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

Lord Jesus, we recognize You here; You're our King. You identify Yourself among us. We thank You for this presence. And Lord, You said, "If you say to this mountain be moved; don't doubt it; believe what you said will come to pass, you can have it. You can have what you said." Then, in obedience to this commandment, in obedience to the Word of God which cannot fail, we as your delegates from fifteen hundred miles square, like the city, we say to Satan, the defeated devil, "Your end is to be burned. We are the delegation from the city that's foursquare, the city where the Lamb is the light. We are the expressed attribute of God Almighty, who Jesus Christ has redeemed by his grace." Satan, come out and leave every sick person that's in here in the name of Jesus Christ. Holy hands has been redeemed, because they believe the Word and are attributes of God's thoughts. Now, them hands is upon each other. You cannot hold them any longer. Come out, in the name of Jesus Christ.

257 Now, in the name of the Lord Jesus.... Now, He's here. His Word says He's here. Your presence and your faith speaks of you're one of the delegation. Even every geographically measure that we can show it is. Can you recognize that you're redeemed sons and daughters of God? Can you recognize this is your home? This is where you're going. That's why you come here; that's why you come to Christ. You're feeding on his Word. And if you can have a time like this, here, just by his expressed attributes, what will it be when we come into his presence? Oh, it'll be wonderful. Each one of you has a right to heal the sick; lay your hands upon the sick. Each one of you has a right to baptize.

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

And there's no place in the Bible where anybody was ever baptized in the church otherwise than in the name of Jesus Christ. If you haven't been baptized that way, you had better do it. "Well," you say, "it don't make any difference." It did to Eve. Satan said, "Surely God.... You know God...." But He did; He said so.

259 He give Peter the keys to the kingdom, and what was bound at Pentecost is bound forever. That's the reason the bride come into preview the second time: there has to be

a Church called out of the latter day, like there was in the first day, just exactly. The tree's come from its roots up to the bride tree, like it did in that time—God's masterpiece again (as I said two Sundays ago) to be taken to the city.

God bless you. I now believe.

260 Satan is defeated. He knows; he's on the earth; he's going like a roaring lion. It isn't long till he's over, he's finished. He knows his time; he's going like a roaring lion. But remember, the Prince of Peace stands by. The great divine one, the architect of my being, the architect who built me what I am, who built you what you are, is here. It's the architect who knows how to put the building together in its right place. Who knows better than the architect? And He's here to prove Himself, He's here. Now, it's based upon your faith. Believe, only believe.

I'm bound for that beautiful city,
My Lord has prepared for his own.
Where all the redeemed of all ages,
Will sing 'Glory' around the white throne.
Sometimes I grow homesick for heaven,
(when this is all over)
And the glory I there shall behold.
What a joy that will be,
When my Saviour I see,
In that beautiful city of gold.

261 Remember, at the church tonight they'll be giving communion. If you're here in the city yet, would like to come, we'd like to have you. It's a memorial of what we're going to eat one of these days with Him.

I love you. I don't know how to express it. I think you're the salt of the earth, and I hear your behavior out amongst the world, and that gives me more confidence in you. But think, this little group will be (lovely as we are)—will be broken up one of these days, we'll dream of this. But if one of us happens to pass away before we meet again, we'll....

I will meet you in the morning,
by the bright river side,
When all sorrows has drifted away;
I'll be standing by the portal,
when the gates open wide,
At the close of life's long weary day.
I'll meet you in the morning, by the
bright river side,
I'm often ... sit down by the river,
And with rapture old acquaintance renew.
(I'll see you and know you.)
You'll know me in the morning,
by the smile that I wear,
I will meet you in the morning,
In the city that is built foursquare.

262 Do you love Him? Till we meet, now; let's stand. Take the Name of Jesus With You. Give us the chord. Do you love him? Isn't He wonderful? Do you believe this is truth? Are you headed that way by the grace of God? Until we get there, you take the name of Jesus with you, as a shield from every snare, and when temptations around you gather, just breathe that holy name in prayer. That's all to do, until we see you again. All right.

Take the name of Jesus with you,
 Child of sorrow and of woe;
 It will joy and comfort give you,
 Take it everywhere you go.
 Precious name, O how sweet!
 Hope of earth and joy of heaven;
 Precious name, O how sweet!
 Hope of earth and joy of heaven.

263 Now, I had to skip over my message. Someday, the Lord willing, I'll come back and take these avenues and pick it up (see?) where we can have more time. You been hollering about not staying long enough. We have today. It's hot, but now ... God bless you. I like that singing. A neighbor here said, the other night when they turned the outside speaker off, said, "I enjoyed the message so much, but why did you turn that pretty singing off?" See, on the outside. So, neighbor, if you're listening in this morning, I think we got the best neighbors there is in Jeffersonville. We park our cars in front of their houses and everything else; they don't say nothing about it; we just go on. So we thank them now. Oh, how wonderful He is. God be with you now.

...name, O how sweet!
 Hope of earth and joy of heaven.
 Till we meet ... (Bow our heads.
 The pastor will dismiss us just in
 a few moments. God be with you.)
 ... we meet at Jesus' feet
 (at the great city at the throne)
 Till we meet (till we meet), Till we meet,
 God be with you till we meet again.



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Sermons By
William Marrion Branham
"... in the days of the voice ..." Rev. 10:7