
THE FUTURE HOME OF THE HEAVENLY BRIDEGROOM AND THE EARTHLY BRIDE



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

2 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, and as we are here to turn our attention towards the Eternal things and the Life that lays beyond this mortal reach. Now we pray that You will give us of Your directions, of how that we must turn, what we must do in the future, and even in the presence now, to gain that place that we are . . . been promised.

3 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—and to stop their life, and to send them to a—a premature grave. And we're asking for them, today, that You and Your mercy and grace, Lord, will extend their days to the allotted time.

4 Laying upon the platform, or 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.

5 O 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 is the One that's representing us for this prayer. May each and every one be healed for Your glory, Lord.

6 Bless these handkerchiefs. When they're laid upon the sick, may they recover.

7 And 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.

8 As 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'm . . . I—I trust that—that you'll be comfortable, as possibly you can be, until we finish the Message.

⁹ 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—I trust that God will make you just as comfortably as He can.

¹⁰ And when we are in, billed gatherings like this, I—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 would profit by it, by coming. And then, knowing too that we don't have too much longer to do this, that we're—we're coming to the—the very closing hours, and I—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.

¹¹ And I want to comment you, that, 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. And he said, he called me, "Brother Branham." I wondered how he knew me. And he said . . .

I said, "Are you the manager?"

¹² He 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."

¹³ He said, "Sir, that's one of the finest bunch of peoples I ever seen." He said, "They're really nice."

¹⁴ 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—the mot- . . . the room they were in.

¹⁵ He said, "And you're Brother Branham?" That's up at the Oaks.

And I said, "Yes, sir."

¹⁶ 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."

¹⁷ 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."

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

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

He said, "I feed all your people up there."

20 Some two hundred, or something, each Sunday, eats at the Blue Boar. And everywhere I go, I hear comments of how nice you are.

21 This fellow said, "Down on the—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."

22 So, to be that, to me you're the salt of the earth. I—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 a 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.

23 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.

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

25 And I've been telling you, in the times past, about the Seven Seals, the Church Ages, and the things that—that's been taking place.

26 And now, this morning, I have a very important subject, to me, it's a very blissful one; I hope it strikes you the same way. And 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.

27 I've been telling you about *where* and *what* is happening, and we see all these things taking place.

28 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.

29 And now I—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. Come in, praying for the last little while, in the rooms and around, for the ones who are just almost helpless and hopeless.

³⁰ And, the Lord willing, I'll probably have another service the sixteenth, just maybe prayer for the sick.

³¹ Start my vacation now. Since last January, I've been traveling, and I'm coming back here. I'm only going to be, have to take my family to Tucson in the morning, and then I'll return back to spend the time down here in Kentucky, with some of my friends, hunting, and squirrel hunting, for a couple of weeks, or maybe seven or 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.

³² Now for this great subject, we—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.

³³ Then soon, maybe, the Lord willing, in October, I don't know when, but whenever He will provide, I'd like to have a—a few days, just of constant meeting, on the 12th chapter of Revelation, 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.

³⁴ 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?

³⁵ To have with me here, like my good friend, Doctor Lee Vayle sitting back here, his lovely wife and daughter. And Brother Roy Borders, and, I think, Brother Ruddell, Brother Beeler, and Brother Palmer, and Brother Jackson. And, oh, my, the—the . . . Them dear brethren from all different parts! Brother Anthony Milano, and, oh, everywhere you look, you see some other brother! From down in Arkansas, I can't think of their name; Brother John, Brother Earl Martin, and Brother Blair. And, oh, there's just . . . you . . . 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.

³⁶ 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 man; 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.

³⁷ We're glad to have you; thankful to God for this. May He ever bless you.

38 Now we want to stand just a moment, while we read from Second Peter the 3rd chapter, and also from the Book of Revelation 21.

39 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." And 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.

40 Second Peter 3.

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

That ye may be mindful of the words which were spoken before by the holy prophets, and of the commandments 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 person 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, and without blemish.

And accounting 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 some times hard to be understood, which they that are unlearned and unstable wrestle, wrest, as—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.

41 Now in the—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.

42 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, of 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.

May be seated.

43 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 burnt up a transformer, the other night. And if the custodian will do that for us, we'd appreciate turning the bottom lights, the main auditorium lights, off. And then I think you'll have plenty of room to see, to write.

44 Now, a subject again, to announce it, that we are approaching the—the subject of: *The Future Home Of The Heavenly Bridegroom And The Earthly Bride*.

45 Now as it's been . . . I'm just going to have to do this. It's just too hot up here, see. Yes, sir. As we . . . I know my wife don't like for me to do that; but, that, take my coat off. It's just too hot up here. See, you got air out there, and it's just cut off in a little pen here, see. Now, in the—in the future, or . . .

46 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.

47 And seeing all these mysterious things that we have seen come to pass, then I think, after understanding that, in the hour that we're 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. See? Exactly what God said He would do, He did it just exactly to the letter. See?

48 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'd speak on this, then; and maybe come back to it again, two or three times, because I won't have quite ample time to get all this out.

⁴⁹ As where you hit a—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.

⁵⁰ And then later on, in the . . . if the Lord willing, we come into the 12th seals, or not . . . Pardon me. The 12th chapter of Revelation, 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 is Satan, and what he did, where he come from, what's his purpose, and how that his great beauty that was give him caused his fall. His deceit caused it to fall; beauty.

⁵¹ Then, how that the impossibility for any man that wants to look at it right, that serpent's "seed." I would make a challenge to that, to anybody, see, that would want to look at it, with—with just absolutely common understanding. A child can see it. See? Now, and we'll get to that later.

⁵² Now, we understand here that these two Scriptures . . . The reason I read Second Peter the 3rd chapter, and compared it with Revelation 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.

⁵³ And now if you read, just like 21 chapter, 21st chapter of Revelation, the apostle here said, or the prophet said, that, "I saw a New Heaven and a New Earth." Sounds like there comes a annihilation.

⁵⁴ 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, ought 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.

⁵⁵ 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—then I begin to—to examine my Scripture.

⁵⁶ Now, our Bible is wrote in English, and English words change, all the time. For instance, like Saint 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—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 the father over his delegates. There is 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.

57 Then, you see, from that inspiration . . . 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? By . . .

58 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.

59 Now, John explains the change and the com- . . . 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 Second Peter now to find out, Peter explains how this process will come about. Now, if you’d look at what John said, it sound like, “For the first heavens and first earth was passed away,” annihilated. See, then, 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, apostle’s and prophet, were talking of the same thing.

60 And now, also, in the Book of Isaiah, now, that you want to put these Scriptures down, in Isaiah 65:17. Isaiah, speaking of the Millennium, that thousand years of rest for—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, inhabit them. If we had time . . . Maybe we just take time and—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: . . .

61 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 Revelation, in the Millennium. There is sixty-six books in the Bible, and there is sixty-six chapters in Isaiah. He wrote a complete commentary.

62 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 heaven and . . . new earth: and the former thing shall not be remembered, or come into mind. (It's to "pass away.")

But be—be ye glad and rejoice . . . even in that which I have created: 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 accused. 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 long. . . 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 offsprings with them.

63 Now notice, here is where I'm going to get to, after a while.

And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I'll 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 or destroy in all my holy mountain, saith the LORD.

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

65 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.

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

67 What does it do? It . . . Then these thistles, and sickness, and death, and politics, and sinful man, and sinful woman, and evil spirits, will all be gone away and annihilated. See? 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 this, its 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 spirit. Now we're going to go deep and long, in this, see.

68 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. See? It was made by God, the Creator. But all . . .

69 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 create it, you were in His thinking. And in Him, the Great Eternal, was the thought, which is His attribute.

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

71 Satan is still here. That's the reason all these things happen. He is 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 atmos- . . . ?" Yes, sir!

72 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.

73 Here, the apostle, in Second Peter here, the 2nd chapter, and the 5th and the . . . and the 5th and 6th verse. Yes, I've got it. He refers to three stages of the earth. See, he—he gets three stages of it. Notice how he brings them.

74 “The old world stood out of the water,” now, that was the antediluvian world.

75 Now, the one that is, the present world we live in now, called it a “world.”

76 “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.

77 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 in any of His plans or anything. Such a glorious thing!

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

79 You have to keep your three’s together, your seven’s, your twelve’s. The numerics of the Bible must run perfect or you’ll 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?

80 Notice, “the old world,” the antediluvian; the “world” that’s present now; and the One to come . . .

81 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 every one He saves will have to be the same way.

82 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. He is perfect. What a hope that ought to give the sick people!

83 If He ever healed a person, He has to do it again when the same conditions is met. He ever, 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.

84 He doesn't change. Oh, what a hope that gives me! What is it? Not in some man-made theory, something that groups of man have come together; but His unchangeable Word.

You say, "Is it the Truth?"

85 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.

86 Notice how God makes it plain to us. And if that wasn't a—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've still always taught those three stages of grace. Notice if it isn't true now.

87 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, it 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 has been chopped off, what you did.

88 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.

89 Let me take this board just a minute. [Brother Branham draws illustrations on the blackboard—Ed.] Now, *here* is a human heart. Now, I'm not . . . I'm a long ways from being an artist. *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 his life. This one over *here* has a dove in it, which is the Holy Spirit, here he has a Life. Well, this one *here*, he has malice, hatred, envy; that's what's causing it, is this fellow *here*. Well, this one over *here* has love, and joy, and longsuffering; and That's what does it, down *here*.

90 Now, when you are 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 there. That's the old root of evil; it's still there. Notice, then you repent and are baptized in the Name of Jesus Christ, that He forgave you of your sins. Notice.

⁹¹ Then, secondly, comes sanctification, which sets our mind in order for holiness, to think right. Taken away . . . sanctification is a compound Greek word, which means “cleaned, and set aside for service.”

⁹² 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.

⁹³ 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, the natural, the first thing happens is breaking of water, then blood, and then the spirit (the life). Grab the little fellow and spank him, and away he goes, screaming. [Brother Branham clapped his hands—Ed.] Water, blood, spirit.

⁹⁴ And now when a baby is born into the Kingdom of God, he comes the same way: water, Blood, Spirit.

⁹⁵ 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.

⁹⁶ A man can repent of sins and he is still thinking of . . . Well, maybe he’s a—a immoral man, every immoral looking woman he finds, is still there. Maybe he’s a drunkard; every time he smells the drink, it’s still there. See?

⁹⁷ 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.

⁹⁸ 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 them aside *for* service.

⁹⁹ And notice just exactly how that come, the messages coming. Martin Luther, justification; John Wesley, sanctification; the pentecostal, 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.

¹⁰⁰ How striking now, He takes the place where we are to dwell in, through the same process.

¹⁰¹ 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.

102 Notice, He done the world, where that Bride is going to live in, the same way, His same plan of—of salvation.

103 Notice the antediluvian world. He, 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.

104 Then Christ came and shed His Blood upon it, cleansing it and claiming it. See, that's the world that we live in now.

105 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?

106 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 bought this burying place." See, purchase it! And Satan tried to—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's, 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.

107 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 burn out all the filth, and come and dwells in the human heart.

108 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."

109 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.

110 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 is 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.

¹¹¹ 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 repented. 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.

¹¹² 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—a man that's born of God cannot sin; he does not sin." There is 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? See? 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!

¹¹³ Notice close now as we take this, the places we are to—to dwell in. Now, now, the—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.

¹¹⁴ All the sin that's in the heavens above, "he is the prince of the power of the air," he keeps off (wars off) the blessings from God. In there comes thunderbolts of lightning and strikes the earth, and everything, from the heavens, sheets of slicing rain, and typhoons, typh- . . . storms and everything, "comes from above," which is Satan, "the prince of the power of the air."

¹¹⁵ 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. See? That's how He bought us, by His Blood, how He bought the Church.

¹¹⁶ And now its baptism of Fire cleanses it from all germs, all its 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 plans.

117 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.

118 He made it known, His first message, in the antediluvian world, by Noah the prophet.

119 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?"

120 And he said, "Here is 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 will 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 is only eight souls there."

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

121 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.

122 "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?

123 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.

124 The Millennium is not the end of it. There will 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.

¹²⁵ See, the earth, redeemed, goes back to its original Owner again. It took . . . He took it from Satan. He pulled, taking 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?

¹²⁶ I'd like to draw that for you just a moment. Now, we want to get this real clear, so now watch close now on this teaching. [Brother Branham draws illustrations on the blackboard during the next few paragraphs—Ed.]

¹²⁷ 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.

¹²⁸ 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.

¹²⁹ Now, "In the beginning was the Word. And the Word was made flesh and dwelt among us." The three stages. It was a attribute first, was in 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."

¹³⁰ 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 is hell, down *here*.

¹³¹ Now, this little part in *here*, that looks like the blackboard, that represents his purity. He was a priest. He was an honorable man. That represented *this*. He was, also, had to be a good man, or he couldn't be a priest. But you see how he got it, was intellectual learning.

¹³² 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 . . ." See? See, that was there.

¹³³ 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 heart," and He came as the Son of man, the Prophet. What happened? This priest, with only intellectual learning, said, "It's a devil," because

that's what his denomination called it. What did it do? He had no representation, so it blacked him out.

¹³⁴ 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, see. 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."

¹³⁵ Said, "You've 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."

¹³⁶ 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. And when He does, He'll do this."

He said, "I am He."

¹³⁷ No more doubt. You didn't have to explain it. She saw it. She believed it. Away she went! Why? What did It do to her? It redeemed her.

¹³⁸ 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. See? See, he had no representation.

¹³⁹ 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. See? Then He . . . She had Eternal Life. See?

¹⁴⁰ 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.

¹⁴¹ 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 got representation. That's the reason I believe you come from the east and west, north and south; the Word, living, made manifest.

¹⁴² Notice now how He makes His way known by His prophets, in the beginning. He has never changed it.

¹⁴³ [Blank spot on tape—Ed.] . . . salvation. He justified a man; sanctified him; sent the Holy Ghost and Fire, and burnt the sin out of him, and dwelt in him, Himself.

¹⁴⁴ 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 . . . 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."

¹⁴⁵ 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.

¹⁴⁶ Satan was . . . will be taken from the earth, just exactly like Satan was taken from you. Satan cannot bother; or, 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?

¹⁴⁷ 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.

¹⁴⁸ Just like an attribute of you. I can't say a—a "post" 'less I think of post. I can't say "man" unless 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?

¹⁴⁹ Like Isaiah, how could he say, that, "A virgin was going to conceive"? What is a thought?

¹⁵⁰ 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'll do and what you'll do ten years from now? How do I know the future? But it is Somebody else's thought.

¹⁵¹ "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.

¹⁵² 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's not, or not. The weeds and the wheat grow in the same field. They both live by the same sun and the same rain. See?

153 "But if there be one among you who is a prophet, I the Lord will speak to him. And if what he says happens, then that's Me, see, 'cause he's not expressing his own. He is expressing My thoughts, My attributes of the things that has to come, and I'll use his mouth to express them by. And after he said them, they've got to come to pass. Heavens and earth will pass away, but My Word shall never fail."

154 Isaiah said, "A virgin shall conceive." That settles it. She is going to conceive. What God said, He does.

155 Oh, make known, by His prophets, all of His manifestations, because it's His attributes of His thoughts expressed.

156 Now, here it was, in *this* little woman. She was one of His attributes. See?

157 And there was the 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 in 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.

158 But here was the 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. No more question. She just went, telling everybody else, "Come, see Who I found."

159 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 (our) this temple.

160 So, as old world frame did not destroy, by the waters when it was washed off; the frame of the planet, the old frame, the . . . 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.

¹⁶¹ 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, and bob your hair and wear shorts, and everything else. See, there is nothing happened yet. You just looked back and seen you done wrong.

¹⁶² 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.

¹⁶³ 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? And, 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.

¹⁶⁴ 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.

¹⁶⁵ 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.

¹⁶⁶ Notice here, some of you Bible students, and especially Doctor 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 *kosmos*, 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, *kosmos*, the politics, the sinners, the systems, sin, disease, germs, everything that's wrong, will pass away. Everything that once . . .

¹⁶⁷ God once shook the heavens, but this time He said He'll shake the earth, heavens and earth . . . "He shook the earth," rather, "and then this time He'll shake the heavens." See? "For we receive a Kingdom that cannot be moved." It's a Eternal Kingdom. Watch how he goes to it.

¹⁶⁸ 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.

¹⁶⁹ "And—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. That's exactly. Talk . . . 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 will

burn it up. And, remember, it's not altogether 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 insects, all natural life on it and around it, even the H₂O (the water) will explode. Think of it. Talk about a noise!

170 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!

171 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!

172 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. All the outside, the crust, and for hundreds of feet below 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, see, and will cleanse it, will change the entire surface.

173 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 it. I thought, "How is this world going to pass away, and yet we're going 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.

174 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, or I can't—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. See? Then I got it, again. See?

175 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."

176 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 has passed from a sinner to a saint, not completely annihilated. When a man is changed, he isn't annihilated,

but he's a changed person. He has been changed from what he was to what he is, not annihilated.

¹⁷⁷ Jesus used the same word in Matthew 19:28; now, not 28:19. Now, 19:28, He said to them, "You'll set with Me in My Father's Kingdom, regenerated," you see, "changed," when you're changed. He used the same word.

¹⁷⁸ And He used the same word when He said, to the colt, said, "Loose the colt and let him go."

¹⁷⁹ Said the same thing at the resurrection of Lazarus, "Loose him! Change him! He's been tied; let him go!"

¹⁸⁰ 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 be establish it here on the earth. But as long 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.

¹⁸¹ 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.

¹⁸² Have you often heard me say, in prayer, "take your hands off of God's property"? See? Amen! Have faith to claim your own. That's your rights. "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.

¹⁸³ The 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.

¹⁸⁴ We read in John, read John in Revelation 6:14, see, "it departed as a scroll." The Bible said the . . . that it . . . John said, "I saw the heaven and earth depart as a scroll." John, Revelation 6:14.

¹⁸⁵ Jesus said, "Heavens and earth shall pass away," or, other words, "heavens and earth shall be changed." See, used that same word right there again.

¹⁸⁶ No, not annihilated. For, later, in Revelation 21:2 to 24, he seen the New Jerusalem coming down from God out of Heaven, and sitting upon this earth. It doesn't mean it'll be annihilated. The systems will be changed.

¹⁸⁷ 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 threshingfloor, 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.

¹⁸⁸ 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.

¹⁸⁹ You're the same man, in stature, 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 desire has 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.

¹⁹⁰ And that's what the world will be, the same way, redeemed, a New Heavens and New Earth.

¹⁹¹ 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.

¹⁹² Now we find that this earth will hold the kings of the earth.

¹⁹³ 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—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!

¹⁹⁴ Like He did us, His 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? As 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. See? See? See?

¹⁹⁵ Now, that's what we was talking the other day, the evidence of the Holy Ghost. See? The evidence of the Holy Ghost is when you can receive the Word; not some system, but have a clear understand. How do you know the Word is clear, understand It? Watch It vindicate Itself.

¹⁹⁶ "Well," you say, "I see *this* do it, and *that*." Oh, yes, weeds live the same way. See?

¹⁹⁷ 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 a part of Him is it? The

Word that's promised for this day when He calls His Bride. Be 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.

¹⁹⁸ 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 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 at Eden; the seventh day, after He made the world. The seventh day, He rested in Eden, and the Millennium.

¹⁹⁹ See, the world has now almost six thousand years, old. See? Every two thousand year it's had a—a destruction. See?

²⁰⁰ First two thousand, the flood came, and He baptized it with (what?) water.

²⁰¹ Next two thousand, Jesus come to sanctify it and claim it, dropped His Blood upon it, called it His. All right.

²⁰² "I'll come again," uh-huh, now as King with His Queen, and the second two thousand years (what does He do?) He comes and gives His rest period.

²⁰³ And then burns her off, and claims it for His Own; puts His Own back on it.

²⁰⁴ And notice, not the perfect world, this Millennium, it's 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.

²⁰⁵ You might say this to me. Now I just feel 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. Where you going to do now? Now, you're a dispensationalist." Which, I am. I believe that God is, too. Note, notice. "You've run out of dispensation types. For, if you're going to put something beyond that seventh day, how you going to get it? Where you going to now?"

²⁰⁶ All right, I'll call your attention to something, see. Uh-huh. See? So, I ain't out—I ain't out of dispensations, yet. I got another Scripture here. And, remember, all of It has to be fulfilled, every bit of It. See?

²⁰⁷ Now you say, "Brother Branham, you're trying to put something way over yonder beyond that seventh day, that seventh-day sabbath."

208 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.

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

210 Let's go to Leviticus, back in the 23rd chapter of Leviticus. Now I want you to notice in Leviticus, where we was at last Sunday, or last . . . This is what give me the idea, right here. The 23rd chapter of Leviticus, and the 26th verse.

211 Now remember, there is seven feast days. The feast of trumpets, the feast of—of tabernacles, the feast of the sheaf-waving, the . . . All this, there is 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 represent the Seven Church Ages. Keep your numbers running.

212 Say, "Well, now, Brother Branham, you've done run out. You got your seven."

213 All right, let's take the last feast, which is 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—on the eighth day shall be a holy convocation (there is another holy time coming). . . holy convocation unto you; and ye shall offer an offering made by fire unto the LORD: and it is a solemn assembly; and you shall do no servile work therein.

214 Now we got a "eighth day." Now, there is only seven days, but here we speak of "the eighth day," holy convocation, 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?

215 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.

216 Remember, this is feast of tabernacles, *tabernacles*, "gathering places." Amen! Where, "In the Millennium," the Bible said, "they shall build houses; they shall inhabit."

217 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, is 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 Convo- . . . Convocation.

²¹⁸ 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.

²¹⁹ But, you see, there is no such a thing as eight days; you go back to the first day again, see, the first day.

²²⁰ The sabbath speaks of the old law, which was to pass away. The keeping of a sabbath, which "passed away," or, I have said, "changed to another." It didn't pass away; it just changed from the old law, of keeping a certain day of the week.

²²¹ 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 with stammering lips and other tongues will I speak to this people. And here is the rest." See?

²²² 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've passed from death unto Eternal Life," not days and times. You've passed into Eternity. That's the holy convo- . . . convocation, convocation, rather.

²²³ *Seven days*, watch, 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.

²²⁴ 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, feast of *this*, and 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.

²²⁵ See, you've, done has passed through time, and dropped into Eternity again; not keeping of days, and keeping of sabbaths; and new moons, and things like that. "But *hath* 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.

²²⁶ All right, "passed," the old sabbath is 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?

227 Eternity is like a—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 can start going around like *this*; go through the floor, go through the earth, go beyond the earth, you're still go- . . . [Blank spot on tape—Ed.]

228 All things that was created down in *here*, are perverted, not created, by Satan, will drop out when the great golden bell rings and a Trumpet sounds.

229 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 its 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, and 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?

230 Notice, the eighth day, Jesus raised for our justification. The Eternal King, with the Eternal Kingdom to be baptized into, 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'm speaking of.

231 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 it right back around to the first day of the week again, exactly. See?

232 There is your holy convocation, not have anything to do with the literal things. 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. Amen. Jesus just come to redeem that; but you was saved, from the beginning, because you had Eternal Life, to begin with.

233 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 is that . . .

234 Now, we're not out of dispensations. Are we? We're right into the Scripture. Fifty days later, it come.

235 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 is the first day of the week. See, you count seven, then you got to go back in and start over again. Count seven, come back and go over again. See?

236 And we lived 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 is a 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 their Eternal King. See? We don't have it at all, no such a thing as days, and things, and times. You've passed into Eternity, where you come from. You was There, to begin with. See?

237 If you got Eternal Life, there is only one form, that's God, and you are an expressed attribute. See? If you . . . 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.

238 See, you were made for an Eternal purpose, because you was the—the manifestation of an attribute that was in God, that thought of you and expressed you; and He made a 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 redeems this earth by the same way. Then, His purpose rolls on. See? Oh! Hallelujah! Oh, that does me so much good, think of just what lays ahead!

239 Now, in Ephesians 1:10, it's called . . . Now, if you're putting it down, Ephesians 1:10, is 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 seven's, no more three's, no more other. They're in Eternity, where there is no such time as numbers, and times, and things. Amen! Oh, my! You see it now?

240 Or, after time has been fulfilled, all sin is gone, taken away, at the Millennium, at the great White Throne Judgment. (A type, by 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 is gone.

241 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.

242 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 Word. He said, "Let there be." "Let there be," and there was. "Let there be," and there was.

243 Then, after a while, He kept saying "let there be," till the people said, one day, "Don't let God speak!"

244 He said, "Now I'll speak to them through a prophet." See? "From this on, I'll speak to them through a prophet."

245 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?

246 "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!

247 Then, His attribute is expressed because it was there, first, to begin with. That's what He thought. [Brother Branham illustrates at the blackboard—Ed.]

248 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 and make your body. That's the way He had of doing it.

249 But sin come along and interrupted His plan. She rolls right on, just the same, time does.

250 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. You get it?

²⁵¹ And when it's all over, then it's pulled right back, and God's purpose is fulfilled. There is the Eternal King again with His Eternal subjects, expressed in human flesh, exactly the way He had it; sin is took away; the devil is gone; it's all done now.

²⁵² 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.

²⁵³ 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, feet-washing, or anything, until you've been cleansed by the Holy Fire of God.

²⁵⁴ No man has a right to preach unless you, like Moses, meets Him out there on that sacred grounds, that Pillar of Fire hanging there, where he knows where he's at. See?

²⁵⁵ Notice how, how we go. After the world's Fire baptism, all germs is gone, makes it a fit place then for Heaven to dwell here on earth.

²⁵⁶ Type, now, of 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?

²⁵⁷ 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 an intellectual learning from some group that had been back before him.

²⁵⁸ And it's the same thing today! See? I know that's strong, but it's the Truth.

²⁵⁹ 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?

²⁶⁰ Only the predestinated will only be the one who 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 times, 'cause He's the only One is Eternal. You see it? Oh, my! Think of it.

²⁶¹ Now watch what happens through the great Millennium. Sin all gone, Millennium now set in, it's time now the Holy Spirit takes Its place.

262 Just like He does in us, “passes from death unto Life,” dwelling in Heavenly places in Christ, in His glorious Presence. Even physical death will pass away then; just as spiritual death has passed away now.

263 There is no such a thing as spiritual death now, to a—to a—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. See? 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. See? Thank you. See? The day that we’re living in, you recognize it.

264 Now, the Methodist said, “When you shout, you got It.” A lot of them shouted and didn’t have It.

265 The Pentecost said, “When you speak in tongues, you got It.” Many speak with tongues, and didn’t have It.

266 Look how, all kind of forms those Pharisees had, but when the Word was made manifest, they didn’t recognize It. See? See?

267 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? See? You have to recognize your position.

268 You can’t recognize somebody else’s. What if—what if Moses would have come with Noah’s message? And Noah was a part of it, but it wouldn’t have worked. What if—if—if—if Jesus would have come with Moses’ Message? It wouldn’t have worked. See, it was a different age, it was 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. And Wednesday has got to be done on Wednesday. See? Saturday has to be Saturday’s work. See?

And, they, they was recognize, “Oh, Moses, we have Moses.”

269 He said, “If you’d have knowed Moses, you would know Me, for he was the one spoke of Me. ‘The Lord your God shall raise a prophet likened unto me.’” Get the idea? Oh, my! See?

270 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? See? Right back to the prophetic again, “when He’s come.” See?

271 In the New Earth and New Heavens, will never be blackened again, when this New Earth is to come. The devil will be bound . . . Satan, he

is still loose now; he is accuser. But in the New Earth, he will be bound and cast into the Lake of Fire, in this holy Fire.

272 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, see. 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 will 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, or storms and tornadoes, and tear up houses, and kill little children, and things. Huh-uh, won't be no more. Trying to destroy, it won't be there. Satan is cast out.

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

274 Heavens and earth have met; God and man is reconciled. A restored Eden has begun; see, all the curse is gone.

275 Just like, all the curse of sin is gone when the Holy Ghost accepts you. See, you don't accept It; It accepts you, see, '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 that you were ordained for that purpose. See? Yet, you was born 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* is where you belong. See? See, sin has lost its power. That's right. The desire of sin has done gone from your heart, when the Holy Spirit comes in. You are a restored person.

276 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 typhoons—typhoons, rather. You are 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.

277 Just think, she'll catch afire and burn up. The elements will burn with—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.

278 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 will be none of that New Earth ever mounted up to a little yellow sod bank, for a grave; be none of them there.

279 Man and God has come together; Bride and Bridegroom. Heavens and earth has embraced each other; God has come down to dwell among man. His tabernacle is with them.

280 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?

281 And, look, you are a part of that ground. Is that right? And when He redeemed 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 a part of it. And 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, that's right, for a dwelling place for God.

282 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?

283 Notice, no graves, no teardrops, never, no more bloodshed. She'll never be moistened by a teardrop 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 is redeemed, when she takes her Fire baptism. There is all kinds of cactuses and stickers and everything there now, but she's got a Fire baptism coming.

284 Like the man was, when he still had hatred, malice and strife in him; when the Fire baptism come, it cleaned it off. No more jealousy, no more of nothing; it's just absolutely is a dwelling place for God. And, remember, that's His delegation that's going to meet Him over yonder. Amen! Oh, what a . . .

285 That's not just a story; that's the Truth. That's what God said. That's what He has promised. That's what the Bride goes to. "Even the desert," He said, "shall blossom, be a rose."

286 Satan, sin, and sinners, has gone, forever. It's all done; blended it into Eternity. And all that was perverted, that great archangel that set there one day, Satan, that did all this evil, will be destroyed. You

remember, the Bible said, "If that soul won't do as He did, said do, He will even destroy that soul."

287 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 and can never be destroyed. Amen! What a beautiful! How—how thankful, that the Church ought to see that!

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

289 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 the pervertage of life; and when the perversion is 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 will be cursed with them," and they're done away with. Sickness come, by that; it'll be done away with. Death will be done away with. Bloodshed will be done away with.

290 Nothing will ever touch that sod but holiness, the Redeemed. Oh, my! Yeah. 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!

291 Like if anything is sterilized, the best sterilization we've ever had 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!

292 And when the holy Fire of God sterilizes the earth with the Chemicals; He has 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.

293 God, and 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?

294 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've believed in God," He said, "believe

also in Me.” They couldn’t see that He was God. Said, “You’ve 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, don’t miss this. Christ is in Heaven, today, preparing the New Jerusalem.

²⁹⁵ Just as God created the earth in six days, made the earth in six days, or six thousand years. As he said, “Be not ignorant,” we read in the Scripture, “one thousand years is one day.”

²⁹⁶ And Christ has gone and is preparing a Place, that’s been on its 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!

²⁹⁷ Wish we had time now, I got marked here, “Solomon courting this girl: the Bride.” Oh, we 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?

²⁹⁸ Notice that Jesus said, John 14 now, “go and prepare a Place.”

²⁹⁹ 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, we’re going to talk about it for a few minutes. The Divine Architect has prepared it, designed it. And, look, He has designed it with tender hands, for His beloved Bride. What’s it going to look like?

³⁰⁰ 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 would like? Amen.

³⁰¹ Now, the Divine Architect has designed the 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 ever entered the heart of man.” Let’s see if we can prog into it just for a moment, see what it’s going to look like.

³⁰² 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—Who is the Author of Divine Life! What will that City look like? Think of it.

303 Remember, it's not Heaven. John say, "I saw it coming down out of Heaven." It's to be on earth. See?

304 Not this earth is going to pass away; it's a redeemed earth. God didn't say He was going to raise up a new generation; He is going to redeem the one that's here. He ain't 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.

305 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, it was John, on the isle of Patmos, here in Revelation 21, he saw it "descending." John saw the City, "descending from Heaven," like a dove, like he seen.

306 Here come God, down upon His earthly tabernacle, Jesus, in the . . . "descending out of Heaven." Jesus was baptized, went straightway . . .

307 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 denomination, everything. And, when he seen the Word, the Word come right to him.

308 And the prophet was so shocked, he said, "I have need to be baptized of Thee. Why comest Thou to me?"

309 He said, "Suffer it to be so, for thus it is becoming to us (we know the message) to fulfill all righteousness. I am the Sacrifice; It must be washed." He suffered him.

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

311 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," Hebrews 11. "And Satan has 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."

312 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.

313 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!

314 And so John saw the holy City, the New Jerusalem, descending like a comet, or a—*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 has been scoured and burned by Fire.

315 Jesus, in His fiery temptations in the wilderness, for forty days. After that, notice, it was ready for His ministry then.

316 Think of it, the Holy Ghost descending upon earth, Jesus, and that holy Blood! Now watch, and 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." Oh! You see it? God, made in creation. He was Spirit. The Bible said, "He is the beginning of the creation of God." How did He begin? In the womb of a woman. Which is what? The woman is not . . .

317 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." That's right, but Satan comes in here. And, if that was Adam's son, then where . . .

318 Adam was a direct descent from God. And you only take the nature of your parent.

319 And when you're born 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. Then, how can you deny It, for a denomination? Oh, my!

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

320 Jesus. Here He comes, descending; and there was Jesus, the attribute of God.

321 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.

322 Then, if the woman doesn't have a seed, she has to remain to have a Seed.

323 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—would co-ordinate with the woman.

324 A beast's seed won't do it now, and nothing else. They've 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.

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

326 Now, God didn't curse Adam; he might have done the same thing, but He cursed the earth, "thorns and thistles."

327 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. "And all the days of your life, and in sorrow, and you'll bring your . . . life into the earth." But He said, "I'll put enmity between your Seed . . ."

328 Now, she didn't have any seed, she never did have, so, she had to receive a Seed from some way. God gave her a Seed, not by sexual intercourse, but by creation.

329 Can't you blind people see that's the "seed" of the serpent? Oh, my! Satan got there before Adam; that was the "seed."

330 But she received a Seed. What was it? God Himself. "He was the beginning of the creation of God."

331 Now look when Seth was born, or Abel, he was a just man, from his father. Seth is the same way.

332 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.

333 Oh, where is them blind people at? "God of this world has blinded them." Well, no wonder, Jesus said no man can see it. You see?

You say, "Why don't they see it?"

334 Jesus said one time, to His disciple, "It's given to you to know the Kingdom of God, but not to them."

335 And that's the reason you come from fifteen hundred miles square, see, "It's 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.

336 Now can you see the serpent's "seed" there, see how he done it? It's perfect, see. Now some of them said . . .

337 Now, like that guy in Tucson the other day, trying . . . Ah, he may listen to this tape. But, if it is, man, I want to tell you something.

338 When he said, "Eve said," here is where they go to, "'I have gotten a son from the Lord, or a man from the Lord.'" Why, certainly. God has a law.

339 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.

340 I don't care if a—if a . . . the orneriest woman in the town and the orneriest man, and unmarried and everything, would have an—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.

341 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.

342 The Bible said, "The sun shines on the just and the unjust; the rain falls on the just and un- . . ." 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.

343 So, it had to produce the serpent's "seed." And it never—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 is your serpent's "seed." Now notice.

But, "Jesus was the beginning of the creation of God."

344 Now what does the 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.

345 Like you took a field and disk it all up, and—and put a spray on it, and spray all the germs out of it. And not—not even grass or nothing could grow in it; and then you fertilize again, sow some good seed in there. If the enemy comes and sows some other seed, the same law of God will ripen both seeds.

346 Well, God wasn't intending for that to be, see. But what happened?

347 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 hybridizing cattle and things like that. Brother Shakarian and I taken it 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 the sperm from the male, which is a bunch of germs.

348 *This* hasn't got a bit of germ in it. It's only a by-product of the 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 is a mystery, how that . . .

349 "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 front; the first egg in front, and the first germ? No, no.

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

351 What is she then? She has no seed. She has a field to receive the seed. So the . . .

352 See, 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.

353 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 was the end? Is to be burned. But the grain is to be take to the garner. See? Where, they both live by the same thing, the same water, the same rain.

354 A citrus tree, that's a—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 is producing.

355 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? See, they live by it.

356 Oh, I wish we could have a week, that we could just study this thing out, and make it so clear you—you can't miss seeing it. Now I'm going to omit some of these things.

357 Now watch. Look, them hands designed this for His Beloved Bride, designs in tenderly love for His Bride.

358 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 (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.

359 And you are these other parts that's drawn out of this earth. The earth, you're a part of the earth; your body. Your soul is part of God, a attribute of God, displayed here on earth in a body. The body is to be redeemed.

360 Now, the soul is redeemed, because it was in sin. So God come down, by a process of justification, sanctification, baptism of the Holy Ghost, and redeemed your soul.

361 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'll live, with the baptism of the Holy Ghost; a dwelling Place for Christ and His Bride, the New Jerusalem.

362 Watch this City; earth, take up its abode on earth. Now you can plainly see as I said, the . . . this change, the earth must be changed. It cannot have It like this. The church could not go . . . Or, the world could not go right on, after the Millennium, without being changed. See? To have such a Place in it, it'll have to be changed.

363 Just like, we must be changed by His holy Fire, to condition and make a place for Him to be contained within us; that is, the Holy Ghost.

364 Notice now, there will be plenty of room in the New Earth. Uh-huh. 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.

365 Now listen real close while we draw these dimensions. I want to erase the blackboard, just a moment.

366 Here is a deep revelation from God. Here, I'll just stop here. None of these other . . . I'll bring the rest of this up, the Lord willing.

367 Notice now the earth is . . . Well, you turn over into the Book of Revelation, you can see how he measured it by the cubits and by the

furlongs. Twenty-three hundred. . . So now we find out that the—the City is measured, “fifteen hundred miles” square.

368 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 apast, west of the Mississippi. In other words, half of the United States, just for the City.

You say, “There ain’t no room.”

369 When the sea is 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.

370 “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.

371 Now, now, that doesn’t necessary mean, by being equal. . . It said, “And the walls and the foundation were equal,” that doesn’t necessary mean that it’s a cube or square. There is another geographical measure, that the dimensions are the same, that is, a pyramid. Foursquare, “lieth foursquare,” and the walls were the same.

372 Let me draw it. See: length, breadth, height. We’re going to get into something, as sure as the world. See? Notice, the dimensions of *this* angle is exactly the same, all of them, length by the—by the height. There is another measure, the pyramid, that proves it.

373 This, being this a 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.

374 Now, God made three Bibles. Now, there’s a pyramid teaching that’s nonsense, but there’s a genuine pyramid. See? Notice. Now, God, first Bible. . . He made three. There have to be everything in a three.

375 Jesus comes three times. Come, once, to redeem His Bride; next time, to get His Bride; next time, with His Bride. See?

376 Now notice how beautiful. See? And in this pyramid was seven steps, and then the king’s chamber. And we’re in the seventh church age, before the King takes His Throne. And, remember, the pyramid never did have a capstone on it.

377 God's first Bible was in the skies, the Zodiac; it starts off and runs every age. The first, beginning of the Zodiac, is a virgin; that's how He come, first. The last figure in the Zodiac is Leo the lion; the second Coming. Just before there is a crossed fishes, which is the cancer age; that we're living in now.

378 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?

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

380 In the earth's time of purifying, by its baptism of Fire, there will be volcanic, such as this earth exploding, and will push up a pyramid-like Mountain. See? Plenty of room to do it! This whole thing will be changed. The whole surface will be changed. You got it? It'll push up a pyramid-like Mountain.

381 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, He said.

They shall not hurt or destroy in all my holy mountain, saith the LORD.

382 Oh! "All My holy Mountain!" Remember, it's always a "Mountain."

383 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.

384 Are you in a hurry? [Congregation says, "No."—Ed.] No, don't be in a hurry now. We—we—we're to—to a particular thing now, too much—too much of a—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—I'll show you then where we're—where we're talking about, what, in our next study on this, at another time.

385 Oh, praise the Lord Jesus! Watch here, how the Words 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 a hold 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.

386 That's the end time, where we're living now; marriage, divorce, and prostitution, and whatever.

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 . . .

387 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.

388 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.

389 [Brother Branham illustrates at the blackboard—Ed.] "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, a rest, a refuge." Notice, making exactly the speaking of the Bible, exactly. The walls were straight up-and-down, you couldn't see it. It has to lean. "All My holy Mountain's . . ." "He'll create this Light upon this Mountain, and it shall be for a defense." Oh, we sing that song:

Oh, that City on Mount Zion,
As a pilgrim, yet I love it still;
Now and through those ages,
When I reach that City on the Hill. (See?)

390 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.

391 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!

³⁹² The New City and the New Earth; the new creation; the City on the Hill, with the Throne in the top of it. [Brother Branham draws illustrations on the blackboard during the next few paragraphs—Ed.] The Throne up *here*, in the top, and the dwellers, all up-and-down, on this Mountain.

³⁹³ And the wall that's around this, had twelve foundations. And each one of them had the breast stone was in Aaron, which represented the twelve tribes of Israel.

³⁹⁴ And, in the gates, they had four gates set just exactly like the temple in the wilderness, like the tent was in the wilderness. Notice each one, had—had the apostles, three on each side, twelve apostles. Each . . . And it was one hundred and forty-four cubits high. One hundred and forty-four cubits is exactly two hundred and sixteen feet, making each one of those big stones almost twenty-foot tall, the breastplate in that gate, making up that wall that was around the City.

³⁹⁵ Now it, the City, doesn't rest on top of the wall, 'cause a city, fifteen hundred miles, could not do that. It's the wall *here* that you enter in, like the gates of the old Jerusalem. You entered through the wall, into that.

³⁹⁶ And each one of these, had the twelve foundations, and each one had the emerald and the different stones, which represented the twelve tribes of Israel.

³⁹⁷ 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 set 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!

³⁹⁸ On this Throne, on top of it, fifteen hundred miles high, the whole world will see the Light of the world, Jesus, setting on the Throne on top of the world, top of the Church, top of Mount Zion; which is fifteen hundred miles, half size of the United States, and raises plumb up till you can see Him the world over, fifteen hundred miles high.

³⁹⁹ And all up-and-down *here*, 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, oh, over the terraces. And the Tree of Life will be blooming in every yard; and bear Its fruits, twelve times a year, a changed fruit every month.

⁴⁰⁰ And the kings of the earth shall come into it and bring their honor. “And the leaves are for the healing of the nations,” 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, that 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 for evermore.” Amen! Healing of the nations! “It’s all settled. One time we fought for one another’s bloods, brother. And we’ve cherished, and hollered; and shot, and burnt children, everything. But now there is peace, the healing.” Not disease healing; it’s all done. Healing of the nation! Amen!

⁴⁰¹ 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 up on the Throne, in that perfect Kingdom’s . . . 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. And the King is that Light that will be on top of Mount Zion, and His holy Light will flood the entire City. Hallelujah!

⁴⁰² Fifteen hundred miles high, and fifteen hundred miles square, with the paradises of God built all through that City; streets, avenues! Read your Revelation 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 mile.

⁴⁰³ It don’t run right straight up like *this*. It slants off, like the pyramid. If it would be half of the distance, then that would be about run up like *this*, you see, from one city to the other . . . now if you’ll notice, from one side of the City to the other one.

⁴⁰⁴ 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, a circumference it covers. 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;
Blest 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?

405 It won't be long. Everything is perfectly. Geographically, Sodom, the messengers; everything sitting just exactly right. See? What does it mean? Just think, coming to this one little tabernacle, fifteen hundred miles square, from the same dimension.

406 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 Olive shall cleave, part to the right and left," sure, when she pushes up from the beneath. Not, they say, it's 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!

407 Remember, Satan tried to tempt Him, one time, on top of a mountain. See?

408 The New City has twelve foundations, as we went through, twelve patriarchs; hundred and forty-four cubits; being the breastplate of Aaron; twelve gates of pearl, twelve disciples' name.

409 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.

410 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; a 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 a 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 it, this is "the great seal." They didn't know what they were doing. Neither did Caiaphas know he was prophesying.

411 [Brother Branham illustrates at the blackboard—Ed.] There is 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.

412 And in *here* will dwell the Redeemed. *These*, avenues and big freeways, as it was, parks, and the River of Life will draw, 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 man 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 that Lamb is the Light.

413 Don't you see the—the towns, the cities, the houses, the dwellings, are—are speaking of that right now? All these natural things are a shadow.

414 Take a shadow, at a distance, like my hand. Before there could be a—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—it focuses down to one, and then the shadow fades into the hand.

415 And that's, a lot of time, people thinks there's three or four Gods. You're looking too far back in the early reformations. See? Come on down now and, you find, focus in till there's One. That's exactly.

416 There is one Bride; not a dozen, denominations. But one Bride, that's the Elected, out of every . . . out of the—out of the earth that's been predestinated to this, the ones who can recognize their place in the Kingdom.

417 On this Throne, look, so high! The New City; with the foundations; twelve gates; Jesus, the Headstone; the apostles, judging the twelve tribes.

418 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?

419 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!

420 Now notice. So, the Redeemed shall walk in the Light. We sing now, "We'll walk in the Light, that beautiful Light." There is something in us calling out. "Is passed from death unto Life." It's because that's waiting. See? That's what's the attribute, what we feel.

421 Truly, this is . . . Are you ready? This is the City that Abraham was looking for. See? Being a prophet, he knowed that City was somewhere. The Bible said so. And he forsook the city he lived, and he went over; look where he went, exactly where it'll be. See? "He was looking for a City Whose builder and maker was God," see, being a prophet.

422 Jesus gone to prepare, with the Divine hands, a Divine City; Divine Architect, for a Divine-boughten people, for a predestinated people. He has gone to prepare.

423 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 Melchisedec, 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 will live. Oh, my!

424 That time just don't stop. No, we're in time; after a while we'll go to Eternity.

425 Oh, holy Mountain! There will be streets of transparent gold, avenues, and houses, and parks. If you want to read this, Revelation 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, every month.

426 And it's—it's from . . . for only the overcomers. Do you know that? It isn't for the denominations.

You say, "You mean that, Brother Branham?"

427 Let's turn to Revelation 2, just a minute, and find it. Revelation 2:7. Let's find out now whether it's really the Truth or not. Revelation 2:7 reads like this.

And he that has an ear, let him hear what the Spirit . . .

428 Now, remember, He is not talking to the Jews now. This is the Church, the Gentile.

He that has an ear, let him hear what the Spirit says to the churches; To him that overcometh, I will give to eat of the tree of life, which is in the midst of the paradise of God.

429 "Overcomers only, that overcome the beast, overcome his mark," that's Catholicism, Protestantism, denominationalism, "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.

430 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, in that, they’ll reach from the Tree of Life, break off a holly leaf . . . or a Tree of Life leaf, and they’ll walk out together. There is no more war. Everything is at peace. The leaves are a memorial, for the healings of the nation.

431 The same Tree, not like Adam, he . . . There was a Tree of Life in the garden of Eden, that he might have eaten from if he hadn’t a fell. That Tree of Life reminded him, all the time, that his new . . . his youth was continually going on. See?

432 Same will the nations. The leaves will be for the healing of the nations; notice, not the sickness now. You’d have the same rights that Adam did, like the le- . . . dove with the holly leaf, it’s all . . . each king taking a leaf.

433 Notice, the River of Life, perhaps many little streams making it up. Now, in this earth . . .

434 I’m going to close just in a few minutes. In this earth . . . Or, I’m just going to stop. *That’s* how much more notes is got, now about thirty pages. Yeah. Look.

435 In this—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, its 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—it’ll help you to live.

436 But look where this One comes from. From the Throne, there is where it gets its Life-giving resources. Comes from under the Throne of God, where God sits.

437 All of it, 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.

438 But this One doesn’t have any. The Bible said, “And there was no temple there. But the Lord God and the Lamb is the Temple of it.” The Lamb is the Light. The Lamb 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 is with His people. His Spirit Light floods the pyramid City.

439 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."

440 In Revelation 21:3 and 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 part of. "There 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.

441 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 they at?"

442 I said, "Where they was before I got them." Ever where they was, a substance; wherever they are, they're waiting for me. See? That's right. I'll go to them, one day.

443 This old body, wrinkling and falling, and dwindling over in shoulders, and aching in knees, and—and hoarse in the throat. That's all right. You can bury it in the sea, but the Trumpet will wake me! . . . ? . . . Yes, sir. We're going to change, one of these days. I am part of this world that's redeemed. You're in the world, but nothing of the *kosmos*. You're in a different order, a redeemed order.

444 Notice, "The tabernacle of God will be with men." Notice, "The former things has passed away." This, this thing, has passed away. This means that Heaven has come down to resident with man. See? Heaven and earth are embraced.

445 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.

446 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.

447 But this One wasn't born sex. "It was the creation of God, the beginning of it," and It redeemed the earth. And all of the calcium, potash, petroleum, cosmic light, that you are made out of, is redeemed. "Not one hair shall be harmed. And I'll raise it up again at the last day."

448 Then what? 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 types, Jesus becomes . . . In the type, Jesus becomes man; God . . . or predestinated to take his place, to redeem us, to make all these things possible.

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

449 Now have you got "the City"? See, it's a holy Mountain. [Brother Branham illustrates at the blackboard—Ed.] "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—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!

450 There you are, there is 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?

451 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 shows this memorial that it's . . . 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.

452 So if you die or if you live, what difference does it make? If He comes today, or He comes a hundred years, or a thousand years, I'll only rest till my change comes.

453 So, old man and old woman, don't you be discouraged. [Brother Branham illustrates at the blackboard—Ed.] If you are a representation up *here*, in this attribute of God; *this*, God; if you have it, if you're represented *here*, you cannot . . . You're in the Eternal. And if you've crossed 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, anyhow. See? But *This* is the Eternal. See? This is the Eternal, the Feast after the feast of tabernacles. See?

454 The feast of tabernacles was the last feast, the seventh feast. We are worshipping now under the feast of the tabernacles, the seventh church age.

455 In the Millennium, we'll be under the feast of tabernacles, again, in the seventh day.

456 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*.

457 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 Son that showed in the morning Light, as promised for the day. Amen and amen!

458 Where are we, friends, where are we? Just waiting now to get out of the way, so Revelation 11 can be made to . . . known to the Jews; that's right, the Rapture coming.

459 Watch, outside the gates of the walls, spread across the New Earth, nations will dwell in Eternal peace. Now what? 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, idolaters, whatever they was, won't enter that City. No, it'll all be over. Sin will be gone. "Nothing to defile its holiness shall enter there." That's what He said. "All has passed away, forever."

460 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.

461 With this death working in my mortal body, old age setting in, I'll be changed.

462 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 paths.

Who is going to inherit it? The Redeemed. Who will it be?

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

463 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 walks 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.

464 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 of 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, "Oh, Brother Branham!" Oh!

465 Notice, if God could raise up Elijah and take him up, twenty-five hundred 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!

466 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; 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.

467 Adam was to "multiply and replenish the earth." 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.

468 Jesus came to redeem it back to the Father. In order to do this, He became part of it; as I've 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.

469 He was the spoken Word. We who are redeemed is part of Him. Then, if you can recognize! See?

470 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 is a evil spirit."

471 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?

472 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 the Fire cleansed it; like it did His Bride. Like justification, sanctification, baptism of the Holy Ghost.

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

474 Remember, God took Elijah, after the rapture, and translated, transplanted him back among the people, to take the place as a prophet among his people; pretty soon He will do that. And has kept him, alive, these twenty-five hundred years. He's to appear again.

475 Notice again, He raised up Moses from the dead. Where is his grave? Can anybody find it? Read the Book of Jude. See? Satan, the Archangel, disputing with the Archangel, Satan said, "Durst . . . The Lord rebuke you," disputing over the body of Moses. And here Peter, James and John was standing there looking at him, on Mount Transfiguration, right there in the land where the Mountain is to be raised up to dwell in. See?

And He come to redeem it.

476 See, there was the raptured Church then, represented; there was them that are asleep, represented. Whereabouts? [Brother Branham illustrates at the blackboard during the next few paragraphs—Ed.] In the City; up on top of the mountain. See?

477 There was Peter, James, and John, looking on; three, a witness. There was Elijah, Moses, and Jesus; as a Heavenly witness. See?

478 And there was Moses, the dead, had been raised up. There was Elijah, the rapture, was still alive. And they was both represented on this holy mountain.

479 And, Jesus, the Redeemer. When God, up above Him like *this*, overshadowed Him, said, "This is My beloved Son."

480 You 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."

481 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 this shadow, saying, "This is My beloved Son, in Whom I'm well to please in," the order of the New Kingdom. Oh, brother, sister!

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

483 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.

484 See? And when Moses returns back, and Elijah, for Revelation 11, they'll still be prophets. Hallelujah!

485 And over yonder, in the Land, the City where the Lamb is the Light, I'll know you, Brother McKinney. I'll know you, my people, my jewels in the crown. When they come from the East and the West, to the City; when fifteen hundred miles square, she'll be setting there, and the City built foursquare. When you're 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 that they were redeemed. See? 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 on tape—Ed.]

486 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 will 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, I'll be changed from
this creature that I am.

487 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.

488 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 set here, an Elect 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.

489 There will come a time! People, we're not gathering here for in vain. We're only waiting for that time. It is 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 is where the Bride and the Groom will settle, and never again to . . .

490 Now, if you think it's wonderful when we drive hundreds of miles to set 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?

491 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 go 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!

492 On the island of Patmos, John saw it!

493 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!

494 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.

495 Help us, Lord. If there is one here . . . that's 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.

496 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 its glory I There shall behold:
What a joy that will be when my Saviour I see,
In that beautiful City of gold!

497 The future Home of the Groom and Bride! He is coming back . . . [Blank spot on tape—Ed.] . . . to 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—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.

498 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.

499 Help us, God. If there is one here who isn't just exactly sure of that, Lord, may they receive it just now.

500 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?"

501 Yes, become a part of the Word, a part of the Word of today. Can't be a part of the Word of Moses' day; that part is 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.

502 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.

503 Say, "Remember me in prayer, Brother Branham. I want to be there so bad! I—I don't want to miss it, Brother Branham. I—I'm checking, I'm doing everything I can, but pray for me now, will you?" God bless you.

504 While you're thinking of it now, just pray, say, "God . . ." It's in your own heart. See, if you feel something tug, 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!

505 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 them great valleys of sin, where the wolves and the—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 highway, but He redeemed every one that the Father had ordained Him to redeem.

506 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 Pentecostal. Now we're looking for the Headstone of the City. O 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 will be a day that cannot be day or night, can be called, but in the evening time it shall be Light."

507 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.

508 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.

509 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.

510 Just a little while, we'll be summoned, then the Rapture will come. Just a little bitty group, like Enoch, will be taken up.

511 Then, "the remnant of the woman's seed, that keep the commandments of God," Jews, "have the testimony of Jesus Christ," Gentile, will be hunted down like dogs, "and shall give their life for their testimony."

512 Then, one great morning, the break of the Millennium, for the—the Honeymoon will start.

513 “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.

514 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.

515 Getting old, Lord. I ain’t got many more sermons to preach. But I’m certainly trusting You. I’m looking for that City, like my father Abraham did. There is Something in me tells it’s coming. I’m trying everywhere, Lord, to spread the Light and call them. Let not one of these, Lord . . .

516 How beautifully, a while ago, You revealed that to me. From the circumference of about fifteen hundred miles, just one *here* and *there*, are set together today, that gathered to one little spot, waiting for that City to appear. We profess that we’re 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 a considered among them. We ask it in Jesus’ Name. Amen.

517 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:
Oh, what a joy that will be when my Saviour I see,
In that beautiful City of gold!

518 Now, if we’re to dwell in that City together, just shake hands with somebody, say, “God bless you, pilgrim. Where you from? Louisiana, Georgia, Mississippi? I’m a pilgrim, too. I’m looking for that City.”

519 I’m looking for that City, Brother Neville, over there. We’re getting way over there . . . ? . . . Brother Capps, I’m looking for that City, yet, tonight.

And its 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, yeah;
And the beast from . . . will be led by a child;
And I'll be changed, changed from this creature that
I am, oh, yeah.

Oh, there will be peace in the valley for me some day;
Oh, there will be peace in the valley for me . . . (Right!
Yeah!)

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.

⁵²⁰ 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. But 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.

⁵²¹ 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.

⁵²² That's what we're here for. How many of you need strength for the journey? God grant it to us! How many of you are sick in your body, wounded soldiers? Dozen, or more. You believe He's here, the invisible King? 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.

⁵²³ 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 had met Him. I walked into the river, and hundreds singing that same song for the baptism. Here He come, descending, that same Pillar of Fire that you see in the picture there; descending down, right down here at the river, and said, "As John the Baptist was sent to forerun His first coming, this Message will forerun the second Coming." See? There you are, see.

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

⁵²⁴ That same Pillar of Fire is here with us. Are you aware of it? He has made some of 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 every one . . . It's going on two o'clock, but if you . . . It's a little after one, rather. If you'll believe, let Him ascend down upon us! Where is our faith? See, you got to believe that. If you don't doubt it, one bit, it's going to work.

⁵²⁵ I—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—that's in the heart, revealing the secret of the heart."

⁵²⁶ Look. Why, I didn't know those things, years ago. And when I said it, not knowing it, look what He's done. He said, "Now you'll take the people by their hand, and, don't think nothing, just speak what attribute is told you. Say it's tumor, whatever it is." Then said, "It will come to pass that you won't have to do that." See? See? "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'll know whether it's right or not. But, still, Jesus remains the same yesterday, today, and forever.

⁵²⁷ How many in here that's sick, and knows I don't know you? Raise up your hand, say, "I—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.

528 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 day. When the Son of man shall be revealed, or, reveal Himself in the last day." Now, not the former days, the middle days; the last day, see, He would reveal. And now we're in the last days. Sodom sets just exactly, everything, the messengers, just alike.

529 What happened to the—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."

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

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

532 Abraham said, "Lord God, Elohim!" Cause, He discerned Sarah's thoughts.

533 Jesus said it would repeat again when He would be revealed in the last day, the Headstone coming into the Body. To redeem the . . . That's the redeemed, coming to take His Own. He is here with us.

534 Now, there is 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.

535 I want you to pray. I want you to get what's wrong with you, in—in—in your heart, see, and then begin to pray, say, "Lord Jesus, reveal this. I'm—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."

536 Now it's scattered, kind of here and around. So just pray, and just believe with all your heart, that God will grant it.

537 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."

538 He said, "Silver and gold, I don't have any; but such as I have, I'll give you."

539 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. See? "If thou canst believe!"

⁵⁴⁰ The 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. [The sister says, "That's right."—Ed.] 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.

⁵⁴¹ What did she touch? Same Thing that woman with the blood issue touched, the border of His garment, not mine.

⁵⁴² 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. That's right, wave your hands. Go back to Michigan, well. Your faith makes you whole. "If thou canst believe, all things are possible."

⁵⁴³ Little lady there with throat trouble, sitting right back here on the end, from Georgia, dressed in white. Go back, down Georgia, well. Jesus Christ makes you well. Do you believe it?

⁵⁴⁴ 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. Uh-huh. You believe it? Raise up your hand. That's right.

⁵⁴⁵ Laying here on this cot. Tell her to look over here. She's been suffering, going on. If I could heal her, I would do it, sir. I can't heal. She is not from here; come a long ways. You're from Missouri. Your troubles are an internal. But if you'll believe with all your heart, and don't doubt, Jesus Christ can heal you; and you 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.

⁵⁴⁶ Do you believe? That's the identification of the Eternal King's Presence. Do you believe it now, with all your heart? Now, He's certainly made a ring, right around through this building. Do you believe it with all of your heart? You believe you're in His Presence?

⁵⁴⁷ Now, do you believe and accept that you are 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're a part of me, I'm part of you; we're all part of Christ. Now, together, let's lay our hands on each other.

548 Right here, the woman on the cot has got up, moving around, going back home to be well. Amen.

549 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 got your hands on, just the way you want to.

550 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've said."

551 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."

552 Satan, come out, and leave every sick person that's in here, in the Name of Jesus Christ. Holy hands that's been redeemed, because they believe the Word and are attributes of God's thought, now their hands are upon each other. You cannot hold them any longer. Come out, in the Name of Jesus Christ!

553 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 are redeemed sons and daughters of God? You recognize *this* is your Home? *This* is where you're going.

554 That's why you come here, that's why you come to Christ, you are 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 the right to heal the sick, lay your hands upon the sick. Each one of you has the right to baptize.

555 If somebody is here that's not been baptized in the Name of Jesus Christ, the pool is open.

556 That's the only way you're going to make it, uh-huh, 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 is off the Book, as soon as he does it.

557 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 better do it.

558 "Oh," you say, "it don't make any difference." It did to Eve.

559 Satan said, "Oh, surely, God, you know God . . ." But, He did. He said so.

560 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 re-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 has 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."

561 Satan is defeated. He knows. He's on the earth, he is going like a roaring lion. It isn't long till he's, oh, he's finished. He knows his time. He's going like a roaring lion.

562 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. If the Architect, Who knows how to put the building together, its right place, who knows better than the Architect? And He's here to prove, Hissself, He's here.

563 Now it's based upon your faith. Believe, only believe! Uh-huh.

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!

564 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.

565 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, then that gives me more confidence in you.

566 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 will meet you in the morning, by the bright river
 side, (I'm lost in the middle.)
 . . . down by the river and with rapture old
 acquaintance renew;

I'll see you then, know you.

You will 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.

⁵⁶⁷ You love it? "Till we meet!" Now let's stand. *Take The Name Of Jesus With You*, give us the chord.

⁵⁶⁸ 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 . . . [Someone says,
 "Tonight?"—Ed.] (No.)

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.

⁵⁶⁹ 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.

⁵⁷⁰ 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.

⁵⁷¹ Oh, how wonderful He is! God be with you now.

. . . Name, O how sweet!
Hope of earth and joy of Heaven.

Till we meet!

⁵⁷² Let's bow our head. 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!

God be with you till we meet . . . 

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