



Peace to the Righteous

1 Now, in this message on "Who Is This Melchisedec?" last Sunday we took a lengthy background on the Scripture showing that Bro. Branham was well within his rights, of course he was, to tell us that this revelation of who Melchisedec is, is under the Seventh Seal and part of the seven mysteries. It's either a major mystery, one of the Thunders, or it is a part of it. And we saw many, many Scriptures to show that that is exactly true. So now we can go on tonight and we'll start on page seven, and reading the Scripture that Bro. Branham read from Heb 7:1-3. It says,

(1) For this Melchizedek, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him;

(2) To whom also Abraham gave a tenth part of all: first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace;

(3) Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually.

2 Now, we're just going to read that far at this moment. And since Paul is bringing us this thought about Melchisedec, "A person," Bro. Branham says, and proves... and since Bro. Branham wanted to tell us about Him, it's good to go back maybe to Genesis 14, from which this is taken. And verses 18-20, he says.

(18) And Melchizedek, king of Salem, brought forth bread, and wine: and he was the priest of the most high God.

(19) And he blessed him; and said, Blessed be Abram of the most high God, possessor of heaven and earth:

(20) And blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all.

3 Now, this account as concerning his name differs a little from the account of Hebrews, wherein Paul interprets Melchisedec as being King of righteousness and King of peace. Now remember of course that Paul is referring to Jesus, in this particular sense as Melchisedec is as a type. And he's talking about Jesus being a priest after the order of Melchisedec though actually Jesus was also in the order of Aaron because as the Aaronic priesthood offered blood, so did Jesus offer blood.

4 Now, but going back to this thought, the Genesis account says that, "Melchisedec is King of righteousness." And according to Genesis, He is not only called the King of righteousness but it's stated that He comes from a Kingdom, or is part of a Kingdom that is called Shalom or peace. Now, Paul explains his revelation as to why he calls Him King of righteousness, and King of peace, whereas the Old Testament merely calls Him, King of righteousness from the Kingdom of Peace. And we go over here of course to the Book of Hebrews the 7th chapter and the 2nd verse says here.

(2) To whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace;

5 Now, here we see that Paul is admitting that the original name that was given this Man, was Melchisedec, which signified that He was King of righteousness. But you'll notice it says here now.

(2) ...being first... first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace.

So Paul admits to the original name being simply Melchisedec. And it is only after, or when Melchisedec is established as King of righteousness, that the title goes to the place where He is called King of peace. Now you see that wasn't so in the beginning. In the beginning there was Melchisedec, King of righteousness and His location was, or Kingdom was Shalom, or peace.

6 Now you'll notice that Paul is actually giving Him an appellation beyond the original and he qualifies by saying, "There was a time first when He was Melchisedec, which was simply designated King of righteousness." But it says, "After that." So then a period of time wherein the time must elapse, or some conditions must take place before He was actually to get the name which signified that He wasn't only King of righteousness but He was King of peace. And therefore, we might even call Him, King Righteousness, and King Peacefulness. See, that's what you're really looking at here.

Now, to get what I'm looking at, we'll go back to the book of Isaiah, chapter 57, and we'll look at some verses there that are quite interesting. Beginning...we'll just skip around. I could read the whole thing and it's tremendous, but I haven't got that much time. Verses one and two.

(1) The righteous perisheth, and no man layeth it to heart: and merciful men are taken away, none considering that the righteous is taken away from the evil to come.

(2) He shall enter into peace: they shall rest in their beds, each one walking in his uprightness.

7 Now you'll notice right in there, that you can see that these people that are categorically set forth as righteous, enter into a kingdom of peace. And if they weren't righteous they wouldn't get in that kingdom. So we're looking at the precedence, or we're looking at the Divine order of God in this Scripture here. Now, going down to verse 15.

(15) For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.

8 Now you'll notice in here that when we relate this to our hour, we go to our day and our hour, which is Rev 3:14-23, and in there you do not find a contrite and humble people. You find a self righteous, ignorant, proud and devastating people. And they then... the righteous perish. Bro. Branham is taken off the scene as vindicated by Almighty God, met by angels in the presence of Jesus Christ and they say, "We're glad we got rid of him." Not knowing that that man was taken from this earth, as the Scripture says, "From a pest house." Lucky William Branham. See? And the world cares nothing about it. And if we get taken away they'd say the same thing, "Good riddance of bad rubbish, they believed that guy that thought he was a prophet." See? Now the contrite spirit, of

course, indicates a humble spirit that is brought under the power of Almighty God. Now, going further in verse 16, it says.

(16) For I will not contend for ever, neither will I be always wroth: for the spirit should fail before me, and the souls which I have made.

9 Now you notice he says right there, "There's certain souls that I have made." And that let's me know there are souls he hasn't made. And you've got to know that because it says, "When God made Adam in the spirit form, then he put him in an earthly form," it says, "He breathed in Adam the breath of lives and Adam became a living soul." You notice in there that he became a living soul. Now that's what God made and God perpetrated and God perpetuated, but Bro. Branham categorically said, "The beast, or the Serpent, did not have a soul but he had a place for a soul." So these are souls that God had not made. In other words, that God was not vitally in...included in, or to be working in that particular area. Now he says;

(16) I will not contend forever

10 Now you know right away that goes back to Genesis the sixth chapter where God will not strive with man, and it goes again to Malachi the fourth chapter when the world is going to burn as an oven and all the unrighteous, and all the ungodly are going to be destroyed. But it says.

(2) Unto you that fear my name shall the Sun of righteousness arise with healing in his wings;

You notice, the Sun of righteousness arising upon the righteous and giving them peace because we go to our peace, if we die here we go a better land. See? That's right. So you notice that righteousness precedes peace. Then in verse 17 it says;

(17) For the iniquity of his covetousness was I wroth, and smote him: I hid me, and was wroth, and he went on frowardly in the way of his heart.

11 So God hides Himself under a mask. God hides Himself and in the mask or the hiding He reveals Himself. See? But the froward people of Revelation three haven't got a clue and they turn down the revelation of Almighty God and God is wroth concerning them, but they go on their way regardless. And even during the great tribulation they will still go on their way because they destroy the foolish virgin. Satan. Now you're looking at that. Now again we go to verse 18.

(18) I have seen his ways, and will heal him: I will lead him also, and restore comforts unto him and to his mourners.

12 Now you'll notice what God says here to those that are His own which are the righteous, that are going to claim the olive branch of peace, which we'll read about shortly. Now you'll notice in here he says;

(18) I will lead him also, and restore comforts unto him and to his mourners because I have seen his ways, (and I will heal him.)

Now God then is working a process of peace at this moment upon the believers. Now we took that up in the "Future Home". And you can see everywhere you turn where Bro. Branham's messages all dove tail together with the Scripture. There is no place where they miss at any single time

because we are in this hour at that particular revelation.

13 Now over here he tells us, in verse in Revelation which is that third chapter dealing with Nicolaitane and Laodicea, in the twentieth verse, he says;

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

So it tells you there, there's a healing process going on in the last day at which will be for the righteous that they may enter into their peace. Now in verse nineteen he said;

(19) I create the fruit of the lips: Peace, peace to him that is far off, and to him that is near,

14 Now that absolutely concerns the baptism with the Holy Ghost because Peter on the day of Pentecost said, "The promise is unto you Jews and all that are a far off," that's Gentiles, "and as many as the Lord our God shall call." Which is both Jew and Gentile. So therefore God has worked out in the last day the provision of righteousness for the Gentile and for the Jew, and they will enter into peace. And the provision of course is righteousness. Now, let's keep looking...now this verse nineteen we mentioned already, and we can go to Revelation chapter 22. And in there, we see here.

(1) And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.

(2) In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations.

15 And Bro. Branham said, "That is the emblem of peace." So peace is now reigning. And it's at this time, remember, that the Seals are opened and we're standing in them right now, and you're looking the white throne judgment right in the face--everything is decreed, everything is just run out, time now, and it says, "He that is righteous is righteous still and he that is filthy is filthy still but outside are dogs."

"They that make a lie, love a lie." So you're looking at the picture here of why we are seeing the special name given to this great One. This great One that Bro. Branham said, "Is even in our midst in the form of the Holy Spirit." King of righteousness and King of peace. Let's look at the last verse here now, 20. [Isaiah 57]

(20) But the wicked are like the trouble sea, when it cannot rest, whose waters cast up mire and dirt.

(21) There is no peace, saith my God, to the wicked.

16 Then to whom is there peace? To the righteous. And there's only one way you can know you're righteous, if God Himself declares it because, "The foundation of God standeth sure having this seal, The Lord knoweth them which are His." And Bro. Branham came on the scene and under Divine inspiration, he actually saw fulfilled and we saw fulfilled, 2 Thessalonians the first and second chapter, where He came down, this One came down with the angels, the mighty angels came down

and the Word came forth from the Judge, that avenging time, or declaration time has come when God avenges His own elect. Now that doesn't mean to come on down and strike judgment as though it's going to be executed, but it means to vindicate. And God has vindicated the Bride Himself. Now I know people don't believe that. I don't care if they do believe it--that's besides the point. I believe it. You see?

17 Now notice, we read here in verse 20.

(20) The wicked are like the troubled sea, (and)

(21) There is no peace,

So, if we go back to Revelation the 6th chapter, you are going to read that, as under the Seals and it's in the 4th verse.

(4) And there went forth another horse that was red: and power was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword.

18 Now that came in the world, that's the second Seal broken. And it's continued, and will continue right to the very end because they all come forth in that great brindle horse. And there is no peace, as Bro. Branham said until the King of peace comes upon this earth. Now in the 21st verse.

(21) There is no peace, saith my God, to the wicked.

That's absolutely true. Over here in Revelation the 20th chapter and in verse 10.

(10) And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever.

You see there is no peace there. Then over here in Matthew the twenty-fifth chapter, and you notice that Matthew the twenty-fifth chapter, and this is fantastic because you notice in the twenty-fourth chapter we have a complete discourse concerning the end time, and then in Matthew twenty-five you've got the discourse concerning the wise and the foolish virgin, which is the Appearing of the Lord Jesus Christ. And then it begins to tell you the conditions of that particular time, taking you right over to the thirty-first verse, which is White Throne. And in there you can see a White Throne judgment where they're separated--the people. And you'll notice in there, which we're not going to read the whole thing, it says here concerning those that He castigates.

(41) Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:

19 See? And it says.

(46) And these shall go away into everlasting punishment: but the righteous into life eternal.

Which is the Kingdom of God that we saw established on earth in the peace of the Lord Jesus Christ. Now, let's go back to Isaiah the ninth chapter, and you can see it even more clearly. Verses 6 and 7.

(6) For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, The mighty God, the everlasting Father, the Prince of Peace.

20 Now notice where it puts it. It puts peace right at the tail end because once the righteousness of God has been manifested and has been brought forth upon the people, and you see the whole Divine program has run it's course, you see then the perfect picture of the great parametal city, the New Jerusalem upon the recreated Heavens and earth, with the Lamb on the throne, the people all around worshipping, those outside worshipping also, and the Pillar of Fire above the throne, and there is the time, as Bro. Branham said quoting the Word of God, "Before they call, He answers." And there is a time of perpetual peace. And it says,

(7) Of the increase of his government and peace there shall be no end, (So therefore the righteous government of God will be established upon the earth through righteousness. It's exactly what we're looking at.) upon the throne of David, and upon his kingdom, to order it,

21 And He's ordering it now. That's what church order is all about. People having an idea Bro. Branham just preaching, "Go in a little room here and speak with tongues, or see what happens." Why that can be as loused up as being in the congregation. That's no guarantee. That's just putting some checks and balances. But you get God Himself putting a church in order through Divine revelation by vindication--now you've got something. And this is what you're looking at here. See? You can't get away from it. Now, and it says;

(7) ...and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this.

It says that God Himself is going to put His own Kingdom in order. Now you know He's got to start putting it in order now. You say, "Well, I believe He's been doing it for two thousand years." I don't have any doubt He's been doing for six thousand years. I'll go you four thousand better and I'll go you one thousand more--He's going to be doing it under a sanctifying process once more in the Millennium, which is a sanctifying process. But brother/sister, there comes a time when we realize--this is all of God and it is King of Righteousness to establish a righteous Kingdom and then, and only then, shall there be peace--because anything that defiles is outside of it--it's annihilated. So you see this Person here, He must be some tremendous individual just by His names. Now let's go over to Hebrews the first chapter because this is the book of Hebrews. Now watch what it says in the first 9 verses.

(1) God, who at sundry times and in divers manners spake in time past unto the fathers in the prophets,

(2) Hath in these last days spoken unto us by his Son, (In the Son.) whom he hath appointed heir of all things, by whom also he made the worlds;

(3) Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high:

22 Now it doesn't say He was God, it says He's the image of God. And He is the express image of God. In other words, this is something entirely different from human birth and anything ever done upon earth. This is just like where you can take an etching tool and just, and just hit it like that with

a hammer, it'll just etch right into that piece of metal and give you the perfect imprint. So He's the perfect image of God.

(4) Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they. (Because God wasn't the Father to angels.

(5) For unto which of the angels said he at any time, Thou art my Son, This day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son?

23 Now there's two times God begot. God begot by His own Spirit creating the egg and the sperm in the womb of Mary, and He begot again by the fact that He raised Jesus Christ from the dead. There's two begettings.

(6) And again, when he bringeth in the first begotten into the world, he saith, And let all the angels of God worship Him.

(7) And of the angels he saith, Who maketh His angels spirits, and His ministers a flame of fire.

(8) But unto the Son he saith, Thy throne, O God,

24 Now notice, it's not wrong to call Jesus God, and that doesn't make Him God per se, as though He were Elohim but he's an object of worship. And that's where you stop, you don't worship a Mary, and you don't worship a Peter or anybody else. You don't worship William Branham. You worship God. See? You don't worship any prophet, you worship no man. But you can worship God who is in the form of the Holy Spirit, here tonight. Maybe not in this building but somewhere in a Pillar of Fire and you can worship Jesus Christ the Son. And if you can't worship Him from what He's done, there's something wrong because you and I can all worship a woman, or a man, or some child, or something else. So my goodness, it's time we got our thinking straightened up. Isn't it? Okay.

(8) But unto the Son he saith, Thy throne, O God, is for ever and ever: A sceptre of righteousness is the sceptre of Thy Kingdom.

God ruling in righteousness and that's the only way there is peace. There can't be peace any other way. It was unrighteousness that blew the whole thing apart and it's only going to be righteousness to bring the whole thing together again and it's got to go back to original. It's got to be what God was and what God did back there, and it's going to be right today what God is and what God did back. You can't have it any other way brother/sister. Now it says.

(9) Thou hast loved righteousness, and hated iniquity; Therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows.

25 Now listen, that's the book of Hebrews and he's quoting from the Psalms, but he could have gone further and quoted from Isaiah, which we read, that His Kingdom is a Kingdom of peace. How did it get that way? By righteousness. How did battles and warfare and an unpeaceful, disturbed condition come in Heaven? It has to be cleansed by the blood of Jesus Christ. The Bible says so. Why? Because Satan, became unrighteous. The Scripture said, "You were just fine until iniquity was found in you. Perfect in all your ways." There's no restoration for Satan but there is a restoration for every child of God to bring him right back to the image of God. Now notice in Heb 7:17.

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

Now the priesthood does not take away from His Kingship. It's one in the same. See? It's the instituting of His own righteousness and maintaining it that brings the Kingdom, and it's gratis, because it's a matter of grace. He's a priest after the order. Now, let's just also notice in Jn 14:26-27, and it says here:

(26) But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

(27) Peace I leave with you, my peace I give unto you:

26 Now what's he talking about? The baptism with the Holy Ghost brings a peace concerning righteousness which makes us to know by the baptism with the Holy Ghost, we are the righteousness of Almighty God and that brings a peace. Then there's a peace at the end time under the Seventh Seal, under the Thunders when judgment comes forth and the whole thing is set in Divine order.

And when you set it in Divine order, brother/sister, God's got to do something about iniquity. He's cleansing it out right now and the way He's doing it is separating a Bride by His Word. The cleansing fire of the Word of Almighty God, remember He's coming down with the flaming sword in His mouth and that sword is no different from the sword that struck Bro. Branham's hand whereby he could internally dress a Bride, and first of all he would have to cut away all the corruption. Anymore than you cannot put new wine in an old skin, neither can you put a new dress on an old dress.

27 That's the way Joshua was. He was just...his whole demeanor, everything was filthy, the robes and they said, "Get rid of it. Tear off those robes and bring on new robes." Oh brother/sister listen, we are heading right into the glory of Almighty God into the thing which God had for us. We're looking right at it tonight. Now;

(27) My peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.

What's it based upon? The baptism with the Holy Ghost which is the Sabbath, the rest. How can you have rest when sin is beating at your door, and criminals beating at your door, disease beating at your door, and all these things? You cannot have rest. You can only have an internal rest and peace by the Holy Ghost Himself. Now it says right here, "The Holy Ghost brings it." Then who's going to bring it today? Why your baptism with the Holy Ghost which just is...brother/sister it wears out, it peters out, it is temporary. Not that we don't have a baptism today, but there's the reality right now. The Holy Ghost Himself. Then people can't understand the Presence. My patience has run out. Oh I can be nice and all, you know, if you hold a shot gun to my head, guess I could grin a sickly grin. You ask me why I should?

28 Who is it? Who came down? Is that Pillar of Fire William Branham? No! I'll tell you one thing and I'm not blaspheming, it could be the devil, but it's not William Branham. Something came down. What came down, or Who came down? We're suppose to have a rotten spirit because we stand with our guns that Somebody came down. William Branham didn't come down, let me tell you one thing, he wasn't up there to come down. He came up because he got born again, got anointed for

that job. Don't understand people, I don't pretend to and I care less. Let's go back to Romans the fifth chapter. I was going to head for anyway and show you the truth of it. Rom 5:1-11.

(1) Therefore being justified by faith, we have peace with God through our Lord Jesus Christ:

(2) By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. (Everything's by faith.)

(3) And not only so, but we glory in tribulations also: knowing that tribulation worketh patience;

(4) And patience, experience; and experience, hope: (You know it actually means character. Character brings on hope.)

(5) And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.
(See, there's your basic.)

(6) For when we were yet without strength, in due time Christ died for the ungodly.

(7) For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die.

(8) But God commendeth his love toward us, in that, while we were yet (unrighteous, filthy) sinners, Christ died for us.

(9) Much more then, being now justified by his blood, we shall be saved from wrath (to come.) through him.

29 "How can you make a man a sinner when the blood of Jesus Christ scatters sin, till there be no evidence of it," Brother Branham said.

(10) For if, when we were enemies, we were reconciled to God by the death of his Son, much more being reconciled, we shall be saved by his life. (What's His life? Holy Ghost, righteousness.)

(11) And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.

Now, in practically every single epistle, it starts out "Grace and peace be unto you." Now we saw how we get there, it's by the righteousness of Jesus Christ which is imputed. Now let's go to Rom 1:1.

(1) Paul, a servant of the Lord Jesus Christ (And so on.)

And let me see now, what do I want here? Going down to the seventh verse.

(7) To all that be in Rome, beloved of God, called to be saints: Grace to you and peace from God our Father (Notice grace to you and peace.)

30 Okay? Let's go to 1 Corinthians, we're not going to look at all of them just at some of them

here. 1 Cor 1:3.

(3) Grace be unto you, and peace, from God our Father,

And we'll just forget about Paul now. Let's just swing right back to Peter and we'll go to 1 Pet 1:2, it says here.

(2) Grace unto you, and peace be multiplied.

See? Okay, let's go to 2 John. John says the same thing, I think it is, and in the third verse.

(3) Grace be with you, and mercy, and peace.

He says the same thing. And back here in the book of Revelation and the first chapter and fourth verse it says.

(4) Grace be unto you and peace from Him which is, and which was, and which is to come;

31 Now you and I know what this grace is all about because we can read over here in Romans the 4th chapter and see it. Romans the fourth chapter, now we'll just read 4 verses.

(1) What shall we say then that Abraham our father, as pertaining to the flesh, hath found?

(2) For if Abraham were justified (In other words, declared righteous.) by works, he hath whereof to glory; but not before God. (In other words; He's a pretty good old boy but he wouldn't qualify.)

(3) For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness.

(4) Now to him that worketh is the reward not reckoned of grace, but of debt.

(5) But to him that worketh not, but believeth on him that justifieth, (or declares righteous) the ungodly, his faith is counted for righteousness.

32 In other words, if you dare to believe as an unrighteous person that you are righteous because God said so, you've got it. Now there's no reservation there.

(6) Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works,

(7) Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered.

(8) Blessed is the man to whom the Lord will not impute sin.

33 Now that's all right, he just the Lord won't impute sin, the guy is neutral. He's sitting on a fence all the rest of his life. "Am I going to fall into Heaven, or fall into hell?" Well he's got to sit on the pinnacle, he's neutral. You've got to go beyond that. It's;

(8) Blessed is the man to whom the Lord will impute righteousness.

Now listen. [Ephesians 2]

(8) By grace are you saved through faith,

It is not by works so therefore every single time you see the word grace you understand there's an imputation of righteousness. So here we see again, what we saw back here in Heb 1:8-9.

(8) But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom.

34 Through grace we receive the righteousness of God which is the sceptre of the Kingdom and righteousness is peace, because it's unrighteousness that isn't peace. It's the lack of peace. When a man walks in the light and the will of God, and walking with God, he walks in peace. Absolutely. That's why Jesus had such peace.

(9) Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows.

Now notice it says here, "God, even thy God." So Jesus an object of worship and there's an object beyond Him. There's not three Gods, there's not two Gods--don't try to get rid of the body, my brother, my sister. I've never heard such claptrap and balderdash in all my life as what some of the people that say they believe this message are coming up with. Thus we see Hebrews 1:8-9, we see it said right here. This testimony concerning Jesus and then three thousand years later, that's one thousand past the Millennium, starting the new heavens and earth. Notice what it says in 10 to 12.

(10) And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of Thine hands:

(11) They shall perish; but thou remainest; and they all shall wax old as a garment;

(12) And as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall fail not.

35 Therefore, as long as we have Him, we have everything.

The Pharisees said, "Well what about this kingdom?"

He said, "It's in the midst and you can't recognize it."

"When is it going to come?"

He said, "It's already here, you haven't seen it now, you won't see it there."

Brother/sister, if you can't recognize the Kingdom tonight, what are you recognizing? I'm not going to get mad and leave you because I wouldn't know where I'd go. I'd find something a whole lot worse here, and I'm saying that I'm good and your bad, or there's a bunch of, you know, something here that shouldn't belong. I'm just telling you the Word of Almighty God--that's all. And I'm stuck with It, and you're stuck with It. Not that we're stuck with It, in the sense of being stuck, It's a marvelous thing we have here. Now let's go back to Isaiah chapter 66 and we're going to look at 10 to 13 I suppose.

(10) Rejoice you with Jerusalem, and be glad with her, all you that love her: rejoice for joy with her, all you that mourn for her: (In other words, stop mourning, it's over.)

(11) That you may suck, and be satisfied (This is El Shaddai being revealed.) with the breasts of her consolations; that you may milk out, and be delighted with the abundance of her glory.

36 Now what's the glory? Her glory is God and that's El Shaddai, the breasted One, giving comfort. What Bro. Branham said, and all theologians, any Bible student says, "What is it that gives peace, or stops the fretting of any baby?" The mother's breast, the nursing.

(11) For thus saith the LORD, Behold, I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream: (Sure, that's it.) then shall you suck, you shall be borne upon her sides, and be dandled upon her knees.

(13) As one whom his mother comforteth, so will I comfort you; and you shall be comforted in Jerusalem.

That's what's down the road for us, brother/sister. Why? Because of the righteousness of God that is manifested, and manifestly imputed, we can walk in peace in this hour knowing that we're going to that great peace and it's bearing us along like a river. All right, this message is brought at this time because we're already aware that Bro. Branham says that Melchisedec is actually Elohim becoming visible in a man's body and therefore must type, or be the type of Mk 14:22-25. So let's go to Mk 14:22-25. Now it says.

(21) And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat: this is my body.

(23) And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it.

(24) And he said unto them, This is my blood, of the new testament, which is shed for many.

(25) Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God.

37 So you know that Melchisedec is actually all about Jesus Christ. And what is Jesus Christ? All about God because God was in Christ. And as Bro. Branham said, "Christ is the mystery of God revealed." So we're dealing with that at this hour.

Now, what I've aimed at, in dealing with the name Melchisedec, and why I've done it is because it has something to do with today as a part of the Seventh Seal, and is in the mystery of the Thunders--and we are about to see Jesus the High Priest, now King, because He climbed upon the Father's throne, and soon we will be drinking and eating in righteousness in the first step to the true Kingdom of Peace, which is not the true Kingdom in the thousand years, because you've got a bunch of dead corpses and filth in the soil, and you've got a bunch of hoakie spirits, unrighteous devils and things floating around, God knows where--and they've got to be annihilated.

So here we are looking again, in the light of the "Future Home" at this message "Who Is This Melchisedec" and we see we are into something, which hopefully by the grace of God, will give us

what Bro. Branham set forth in this message for us to have, that it might become a part of the very warp and woof of our spiritual being, and our spiritual well being, and our spiritually fed being because we live by the Word of God.

Now he says here again. [Hebrews 7]

(1) This Melchisedec, king of Salem, priest of the most high God,

38 What was He? King of Righteousness and King of Peace. And unless people understand the righteousness of God, and become partakers, there will be no entering in, to the Kingdom of Peace and he's both--and you can't have one without the other. You can't do it. Roman Catholics and Pentecostals alike are denying it. They're looking that they're going to do something with what God gave them to bring in a kingdom. That is utter nonsense. It's by grace. See? Now;

(1) This Melchisedec, Priest of the most high God, met Abraham,

(2) And Abraham gave a tenth part of all; this man, his name King of Salem as well as King of Righteousness, King of Righteousness, King of Peace;

(3) Without father, without mother, without descent, no beginning of days, nor end of life; made like unto the Son of God; abides a priest continually.

39 Now it says right here, "Made like unto the Son of God." There is something from that time that has an abiding factor with in it, and it's being revealed at the end time. The abiding factor, brother/sister, been going on for almost six thousand years and was in the concept and attributes of God Himself. Going on, no beginning, and no end, always was, always will be.

And it has to do with the end time as we showed you in Hebrews. Paul could not teach it, it wasn't given to Paul because the church wasn't mature. The church could not reach out and take the things that William Branham said. They can't do it. There's only a little tiny elect group can take it. Ha! How many took what Noah said? Well they said, "That old fogy, he must be a nut. Trying to act scientific when we've got the answers. Trying to tell us church members what's going on. We better tell him what's going on." Who got left to drown? Who gets left to burn? We're not happy to see anybody burn but the fact of the matter, brother/sister, God said it.

I'm not God, but I sure want to be on His side. Not God on my side--I want to get on God's side. God will never get on my side--I've got to get on God's side. There's a difference. Now, paragraph 30.

[30] Think of this great Person, of how great this Man must be. And now, the question is: "Who is this Man?" Theologians have had different ideas, but since the opening of the Seven Seals, the mysterious Book that's been mysterious to us...We can now know. We can know who He is. According to Revelation 10:1-7, all the mysteries that are written in this Book, that have been hidden down through the ages of the reformers are supposed to be brought out into view by the messenger of the last church age. That's true. How many know that to be right? That's right! Supposed to be brought out. All the mysteries of the mysterious Book are to be revealed to the Laodicean Messenger of that age.

40 And if he doesn't tell us we're not going to know. Seven church ages, seven messengers, and the Spirit of God speaking to one man, and that man becoming the Spirit of God to us. See where the Roman Catholics had a right to begin with? Absolutely.

Then they said, "We'll vote him in."

Hog... Oh come on. "Heavenly Father we're going to take a vote. Stand by."

Remember seeing that comic, Koodza? Remember the old darkie preacher? Very cute--I loved it. He'd pray to God and suddenly, zap, there'd be a thunderbolt and lightening hit him. That fellow had, I think he had more spirituality writing a comic section than most theologians ever had or ever will have. It's an awful thing to say but it's the truth.

[31] Seeing there is much dispute about this Person, and this subject, I think it behooves us to break into it to find out Who this is.

41 Now why must we do it? Where's the necessity? What will it lead to? Well he said, it behooves us, so therefore there's something it's going to do something for us. No Word of God is void of power except unrevealed Word and that in itself has power but you can't get it; because it's like the nut with the hard shell that you would crack to keep you from starving, but unfortunately there are no rocks, only sand, you have no shoes and you've lost your teeth--you ain't going to eat. But you can't say there wasn't food in the nut. That's what we've got here. It's got to be revealed.

[31] ...Now there are several schools of thought on Him, That's Melchisedec. One of the schools claims He's just a myth; He wasn't actually a person. In other words, some kind of type. And the other says that it was a priesthood, that it was the Melchisedec priesthood. Now That's the most likely one they hold better to that side, Calling it a priesthood, than they do to the other, Just making it a myth or something like that because there was a Melchisedec priesthood and there is a Melchisedec priesthood. But it can't be that, spoken of here for in the 4th verse it says He was a Person, a Man. And in order to be a person He has to be a personality, a Man. Not an order, but a Person.

42 In other words, there could be an order, no problem, but Melchisedec wasn't an order, He was the one upon Whom the order would be established. See? That's what we're looking at. See? Someone's got to start it.

[32] So He was not just a priesthood order, neither was He a myth; He was a person. And the person is eternal. That's right, it says so. If you notice, He had no father, He had no mother, He had no time He ever began, and He had no time He ever ended.

Now you know what the students say. They say, "This is a figure of speech that simply means there is no genealogy concerning his parentage, nor his descendants." Is that in the Bible? That's full of genealogy? You've got to be sick. How stupid can they get? The Bible has every genealogy except Serpent seed and if you are going to throw this Man into serpent seed you have cut your little throat now and you're bleeding without even knowing. You're drowning in your own blood and have crucified to yourself the Son of God afresh. So let's not be foolish. It's not a figure of speech. It's a Person who is eternal.

[32] And whoever it was, this Melchisedec, is still alive tonight because the Bible said here that He not only had neither father, nor mother, beginning of days, but no ending of life. So it has to be an eternal Person. Is that right? An eternal Person.

43 Now that goes over like a lead balloon, "Because there's no... Bro. Branham, the trouble is you're an ignorant person. And with a grade school education, which we doubt very much you even got that, you couldn't really tell us anything. You know." They're going to break their fingers

someday, break their elbow patting their back. Yes.

[32] ...So it has to be an eternal Person. Is that right? So it could only be one Person, who's eternal, that's God, because he's the only One that's eternal.

[33] Now, in 1 Timothy 6:15 and 16, if you'd like to read that sometime, I'd like for you to read it. Now, the only thing that I contend is

Well let's go to 1 Tim 6:15 because I'm going to get so far behind tonight I'm not going to fool myself I'm going to get very far. 1 Tim 6:15, it says here:

(15) Which in his times he shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords;

(16) Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting.

44 All right.

[33] ...Now the thing that I contend is, that He was God, because He's the only Person that can be immortal. So it is God changing Himself into a person; that's what He became. No father, no mother, no beginning of life, no ending of days.

In other words, He just took on the form of a man at this time. That Pillar of Fire at this time.

[34] Now we find in the Scripture that many people teach that three personalities are in the Godhead. But you cannot have a personality without it being a person. See they try to make it a Jannes and Jambres with three faces not two. Do you see where the trinity doctrine came from, it's heathenism brother/sister, terrible, terrible, doctrine. You cannot have a personality without it being a person. It takes a person to make a personality.

45 A Baptist minister a few weeks ago came up to my house and said, "I'd like to straighten you out on the Godhead sometime when you've got time." --or rather he called me up.

[35] And I said, "I've got time right now, because I want to be straight, and we lay aside everything else to do it."

And he came and he said, "Bro. Branham, you teach that there is just one God."

I said, "Yes, sir!"

He said, "Well, I believe there's one God, but one God in three persons."

I said, "Sir, repeat that again."

He said, "One God in three persons."

[36] I said, "Where did you go to school at?" See? And he told me a certain Bible college. I said, "I could believe that." ...?... "You cannot be a person without being a personality, and if you're a personality, you are one personality to yourself."

46 Anybody knows that because they talk about split personalities. And some have three or four personalities. They're devils is what they are--that spirit gets in there. You can't get rid of those spirits by medicine. They'll kind of hoaky you down but you can't get rid of them. See? No way. God does not...God's not a split personality. You can't split him as Bro. Branham said.
[36] ..."You're a separate individual being."

And he said, "Well, the theologians can't even explain that."

I said, "It's by revelation."

Well he said, "I can't accept revelation."

[37] I said, "Then there's no way for God to ever get to you, because it's hid from the eyes of the wise and prudent and revealed to babes--revealed, revelation--revealed to babes such as will accept it--or will learn."

47 See, the Kingdom of God is made up of little children that are willing to learn. See? Because they've got to learn. Are you going to get passed the lake of fire, and get past the tribulation? You better learn something.

[37] ...And I said, "There'd be no way for God to get to you; you close yourself off from Him. The whole Bible is the revelation of God. The whole church is built upon the revelation of God and there's no other way to know God only by revelation:"

So the rebirth has to then involve the characteristics that deal with revelation or you haven't got a rebirth. That's why the evidence of the rebirth is believing the Word of God for your hour. And now remember we're not under the face of man any longer, we're under the eagle. Oh brother/sister, that is pure dynamic revelation where the face of man goes into oblivion. You don't think so? Who is going to get obliterated in the fire? The face of the man. Every vestige of the reformers. The others have gone on--the reformers absolutely annihilated what was before them. They have been finished, finished, finished. It's Lutheran, Methodist, Pentecostal. You know that brother/sister--positively. Last of the few believers are coming out.

[37] ...Everything is revelation. So not to accept the revelation, then you're just a cold theologian, and there is no hope for you.

48 Okay? Let's go back to Matthew twelve, and that's a long chapter and we're going to look at, if I've got this right, look at verse 20.

(20) A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory.

(21) And in his name shall the Gentiles trust.

Now that tells you up here, the return of the Holy Spirit and true church order to the Gentiles. See? Now,

(22) Then was brought unto him one possessed with a devil, blind, and dumb: and he healed him, insomuch that the blind and dumb both spake and saw.

(23) And all the people were amazed, and said, Is not this the son of David?

(24) But when the Pharisees heard it, they said, This fellow doth not cast out devils, but by Beelzebub the prince of the devils.

49 Devil can't cast out devils. Where was their revelation, see? What a terrible thing.

(25) And Jesus knew their thoughts, and said unto them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand:

(26) And if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand?

(27) And if I by Beelzebub cast out devils, by whom do your children cast them out? therefore they shall be your judges.

(28) But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you.

50 You notice that the great sign was the casting out of devils and under Bro. Branham's ministry it's known that no ministry ever had the casting out of devils, and the binding of devils, that Bro. Branham did, and the binding of spirits. The Kingdom of God has come to this generation. Now if you get in order the Kingdom, you've got no problem. If you get out of order, you have got a problem.

Now I don't care what anybody says. I can read my Bible. I can read 1 Corinthians 15, there's no problem at all. It says, "At the time of the appearing, that's when it all starts." That's when whoever comes down begins to put everything under the feet of Jesus Christ--right up to the holy city when He separates from the Son and goes as Pillar of Fire. Everything is put under the feet of that man in whom God resides until God separates Himself, then everything is put under the feet of God. And let me tell you something, that very one in whom God resides takes orders from God, who resides in him. He never changes, "It's the Father that speaketh through me. It's the Father that tells me. It's the Father that shows me." That never changes--can't, that's Heb 13:8. Okay, what we see here then, we're looking at in these particular verses, these people could get no revelation. In spite of what was done they blasphemed.

51 Okay, let's go over here then to Matthew 16 and we'll see the truth. You can only...well we don't have to read it to you because there's thirteen down to eighteen, and Jesus tells Simon Peter, "Look, there is no way you can get a revelation unless God gives it to you." And Paul in Galatians one, admitted, "There was no revelation except through the Pillar of Fire." It had to come that way. See? So, if the Bible came by revelation then the understanding must also come by revelation. Why? Because the One that reveals it, and gives it to the prophet, must also be the One that tells what it's all about. Now verse 38.

[38] Now, we find out that this Person had no father, no mother, no beginning of days or ending of life. It was God En morphe. Now the Greek word En morphe, means a "change" and was used for God changing Himself,

52 En morphe, not from one person to another person but only the form. Not the essentiality of God as a person was changed but only the form, or the clothing, or whatever He used was changed so that He could be a wind rustling in a tree as a manifestation--Holy Spirit. He could be a

manifestation of a rock, a cloud, a rainbow, an angel, a man, a dove--whatever God wanted, whatever God wanted, He took.

[38] ...The Greek word there, En morphe, was taken from the stage, "it was one person changing his mask to make him some other character". Not another person, another character by the same person.

[39] Like in school just recently I believe, Rebecca, just before she graduated--they had one of Shakespeare's plays. And one young man had to change his clothes several times, because he played two or three different parts--but he was the same person, the same boy. He came out one time and he was the villain. And when he came out the next time, he was in another character. One person, many characters. One God, many offices, many things, many manifestations--whatever He wants.

[40] And now the Greek word En morphe means that he changed His mask. And that's what God did. It's the same God all the time, God in the form of the Father, the Spirit, the Pillar of Fire, the same God was made flesh and dwelt among us--En morphe, brought Himself out so He could be seen.

53 Brought Himself out, really He clothed Himself, He closed Himself in, so He could be unclosed. You know, that's what the Greek says in your New Testament. Nothing is hidden except for the purpose that it be revealed. Bro. Branham hit everything right on the head with the Word of God. See? That's the beauty of it, when you have a man that is able to do it by the Spirit of God.

[40] ...Now, En morphe, brought Himself where He could be seen. And now that same God is the Holy Ghost, Father, Son, not three God's but three offices, three acts by the same God.

How? Simple. See, He came from Son, God manifest in flesh down there at the River Jordan, appearing like a dove, flame of fire no doubt. Now,

[41] The Bible said there's one God, not three. You can't get this straightened out and have three gods. You'll never sell that to a Jew; I tell you that a Jew knows better--he knows there's only one God.

54 Now let's find out what the Gentiles know. The Gentiles in the fourth chapter, the book Ephesians, every Trinitarian will admit, and we're going to read from verse 7.

(7) But unto every one of us is given grace according to the measure of the gift of Christ.

(8) Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men.

(9) (Now he that ascended, what is it but that he also descended first into the lower parts of the earth?...)

Now that's not His birth in coming down, that's when He went up, and He couldn't go up until He was down in the earth, down in the bowels of the earth, the lower parts. Now the lower parts is not the grave, the new tomb that was hewed out in a rock was by Joseph of Arimathaea. Jesus's body borrowed a tomb, but that's not in the lower parts of the earth, that's on the surface. What went down? Life itself went down. Now it tells you that. What came back? The life that went down, that went up, came back as the Holy Ghost. So that gets rid of one God, because the very life, the very

Jesus we talk about, come back as the Holy Ghost. So you look at the whole picture you've got to simply realize that there is one God who is one Spirit and He had a Son. And the way He did it--He did it just the same as it's translated into human birth. Whereas God had male and female in order to bring forth, He simply created the egg and the sperm and It came forth. That was His own life that brought forth that Son. That was truly the Son of God.

55 You say, "Well He was the Son of man." That is merely a title, my brother, my sister because Mary had no more to do with that than nothing than being a chemical factory. That's all she was. "An incubator," Bro. Branham said. Pure and simple. Now we're not going to run her down on that and say, "Well she didn't do anything." She certainly gave her body and her body was used as a chemical factory. That's how she got a seed. So she's greatly honored and greatly loved. We have no fuss with that. We just have fuss with the theologians who simply will not understand because they will not accept revelation. They want to figure it, and figure it, and figure it--you cannot do it. You've got to let God show it you.

So therefore the theologians admit that Jesus came back as the Holy Ghost. Well if He came back as the Holy Ghost, tell me, was there a transformation? No. Look at yourself, if you really believe that you were a part of God, then what you are looking at right now and fed up with is chemistry. But if you had representation back there, in other words, you were a part of Him back there, then you'd be a part of Him there, and what is the important thing is being a part of Him. It's just as "I came out from God and I go back." We're doing the same thing in our own measure. See? When you're born again you come back. You come back to the fold. Many things we could say along here--but there's just one God, that's the idea.

[42] Notice, like the sculptor, he hides his work of art by putting a veil over it, a mask over it. That's what God's done to this age. It's been hid. All these things has been hidden and are supposed to be revealed in this age. Now, the Bible said they would be revealed in the latter time. It's like a sculptor keeping his piece of work all covered over until the time he takes the mask off of it and there it is.

56 Now he's talking about an end time revelation where everything winds up. So there's been a mask over all of these things that are suppose to wind up. Now he's going to pull the mask away and you'll see everything wound up. And he took us right to the Holy City. What more do you want? See?

[42] ...And that's what the Bible has been. It has been a work of God that's been covered up. And it's been hid since the foundation of the world, and it's sevenfold mystery, and God promised in this day, at the age of this Laodicea church, He would take the mask off the whole thing and we could see it.

You say, "From the foundation of the world?" Why certainly. Something He had, that He hid in the Word, and nobody could see it until this hour. So therefore if it's in the Word but hidden, it's hidden from the foundation. Why the foundation? Because this is all about manifestation. This Bible is not about that which wasn't manifested. It says, "God in the beginning, nothing there, nothing, nothing, suddenly, 'Let there be light.'" You don't know a thing about the past--only Jesus knew. You and I have no recollection--we will one day. See? From the foundation of the world. True.

[43] What a glorious thing! God En morphe, masked in a Pillar of Fire, God, En morphe in a Man called Jesus, God, En morphe in His Church--God above us, God with us, God in us, the condescending of God

57 way, as far as I know, and that was Jesus. You say, "Well maybe He was in Moses the same way." Could have been. I won't argue with anybody--but He's not that way in you and me. And if God was in Moses, then was He in Peter, and this one, that one, and the other one? And eighteen hundred million more people--there's still a God somewhere, just you better believe it because God does not give Himself over to anybody in total. There never was a time yet. He never even gave Himself over in total to Jesus the man because the man says, "I never do one thing until He shows Me, and I don't say one thing until He tells Me." God remains sovereign and in total, brother/sister. Let's not get funny ideas that give way to pantheism, and God knows what. I can't buy that

[43] ...God En morphe, God en morphe condescending of God. Up there holy, no one could touch Him; He settled upon the mountain. And even if a animal touched the mountain, it had to die.

What about the mountain God's going to settle on in New Jerusalem? There can't be any death there, so there can be no disobedience. So nothing can touch it that isn't fit to touch it. See? It's all going to be burnt up--I love what Bro. Branham said. I used to wonder, maybe God would restore those mosquitoes, and some of those germs. Hallelujah, He's going to rip them all to nothing and if He doesn't I'll still be happy but I believe He is going to annihilate them. Whatever causes your trouble and my trouble, little old mealy bugs in us, bacteria, virus. What good are they? Burn them, annihilate them.

58 Bro. Branham said, "He's going to shoot flames up a thousand miles and get rid of every germ."

I said --praise God, just can't wait, just can't wait. No atomic bomb that one. That's the beauty and the glory of God getting rid of all that stuff.

[43] And God came down and changed His tent, and came down and lived with us, became one of us, and we held Him. The Bible says we held him.

I like that. A lot of people say, "We want to beheld Him...behold Him, just behold Him." that isn't really true if I understand my Scripture here. In 1 John it says,

(1) That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, (We beheld.) and our hands have handled, of the Word of life; (The hands have handled, we handled it.)

[43] ...Now the Bible said, 1 Timothy 3:16, "Without controversy, great is the mystery of godliness, for God was manifested in the flesh"--handled with hands! God ate meat. God drank water. God slept. God cried. He was one of us! Beautiful, typed in the Bible. That was God above us, God with us, now it's God in us, the Holy Spirit, not the third person, the same Person.

59 Okay, let's take a look at some of that. Let's go back where he talks about God did this and God did that. God ate--that's interesting isn't it? We're going to eat too. Gen 15:17, now notice what God did. How He came down.

(17) And it came to pass, that, when the sun went down, and it was dark, behold a smoking furnace, and a burning lamp that passed between those pieces. (God came down in the Pillar of Fire.)

The 18th chapter, verse 1.

(1) The LORD appeared unto him in the plains of Mamre: and Abraham sat in the door of his

tent.

(2) He lift up his eyes and there were three men came toward him. (And notice.) he bowed himself (He didn't say, "My Lords." He said, "My Lord." Abraham recognized Him, the form of a man. You see?)

[44] Now God came down and became flesh and died the death in Christ so that He could clean the church in order to get into it for fellowship. God loves fellowship. Seeing the same thing, you know, in the "Future Home." God loves fellowship. That's what He made the man at the first time for, was for fellowship. God dwelling alone with Cherubim's. Didn't satisfy Him.

60 Okay, let's go to 2 Corinthians the 5th chapter and we'll prove what he said. God came down to dwell in a man in order to shed blood, and to cleanse us from all sin, to fill us with the Holy Ghost. 14 to 19.

(14) For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead:

(15) And that he died for all, that they which live should live not henceforth live unto themselves, but unto him which died for them, and rose again.

Now you can't live for a dead man, you've got to live for a live man.

(16) Wherefore henceforth know we no man after the flesh: yea, though we have know Christ after the flesh, yet now henceforth know we him no more.

You can't and Bro. Branham said, "If Jesus rose from the dead, He's alive and in the form of the Holy Spirit, He'll do the same things now He did back there."

61 That's exactly what Paul said and the only man that could prove it. You know we've got a proven Bible, brother/sister. I want to tell you, that's why we better fear the White Throne, and the earth's destruction as Peter and the prophet William Branham put it so clearly. It's just twenty-four hours from today, brother/sister, the lake of fire opens up, because we're in the hour where one day is a thousand years, and a thousand years is one day because time and eternity have blended. This is a very serious thing we're looking at.

(15) And that he died for all that we should henceforth live unto him.

(16) Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know him no more.

You don't know Him. See? You know Him after the Spirit. That's why you say, "Bro. Branham preached Jesus Christ." What Jesus Christ? Paul preached Him crucified--that's the flesh. William Branham preached Him risen--Pillar of Fire. Same as Paul had. But Paul had to preach Christ crucified because that was the foundation stone. The stone which is rejected has become the Head of the corner, which Head now is the top of the pyramid. The same one that was the cornerstone there at the bottom, is the top stone now. Alpha is Omega. My, I tell you, I just see this thing so perfectly. I know I'm seeing it perfectly.

62 Anybody say, "Well Vayle, you just believe the prophet." Thank you. I appreciate those

compliments--bet your life I do. What else should I believe? If I don't believe this, I'm sure not going to believe something else. And if I don't believe this all the way, what do you think I'll believe the other stuff? Ppsst. Hogwash! Don't bother me at all. If this isn't ice cream from God's heavenly milk, and I can't eat the cow milk, and God's heavenly cream, well just let me keep eating. I'm perfectly deluded and I'm perfectly happy with it. I just wish it were happy with me, that's the thing. It's not that I can't stomach it, I don't know if it can stomach me. Well, praise the Lord, we're going to get fat on it if we just keep moving along.

(17) If any man be in Christ Jesus, he is a new creature: old things are passed away; behold, all things are become new.

(18) But all things are of God who hath reconciled us to himself by Jesus the Christ, and hath given to us the ministry of reconciliation;

(19) To this end, that God was in Christ, reconciling the world unto himself

63 God was literally in the Messiah, and the Messiah was a human born individual though not human begotten--came by human channels. Now forty-five. How much time we got? I'm going to quit here.

[45] And notice now, He made man and man fell. So he came down and redeemed man, because God loves to be worshipped. The very word god means "object of worship." And this, now listen, and this that comes among us as a Pillar of Fire, as something that changes our heart, that is the same God that said, "Let there be light," and there was light! He's the same yesterday, today, and forever.

How can they reject the Presence? "Well you see, these people up around with Lee Vayle, they got that bad spirit." Tell me where I told a lie. I want to know. I've been accused--but you prove it. Tell me where I've taken your money? I'll stand with Bro. Branham. I have not lied. I have taken your money. I have not abused anybody. You just give me one reason and I'll write you a check right tonight, the money's in the bank--give all your tithes back. Take it some place else and go. I'm getting so full of preachers, I'm ready to write a letter and say, "No more tapes to no more preachers--except my good buddies." Tell you flat--the rest are not going to get any. 1 Corinthians 15, come on, we'll take a minute.

(20) But now is Christ risen from the dead, (and proven.)

64 For the first time in two thousand years. Not by guess work but a man standing there time, after time, after time, Thus Saith The Lord--never a failure nor a mistake. Not some lucky guess. Not some coincidence, but every spirit in control and no man could hide if he tried. I'm talking about invulnerability. I'm taking about evidence. I was there--I know what I'm talking about. You be any place you want. Maybe you are a Johnny come lately--don't come with me. I was there at the front ranks, brother/sister, I know what I'm talking about. I know what was in the man. I've seen the best the twentieth century could give us, they ain't his little finger.

(20) Now is Christ risen from the dead, and become the firstfruits of them that slept.

That's old and new.

(21) For since by man came death, by man came also the resurrection of the dead.

(22) For as in Adam all die, even so in Christ shall all be made alive.

65 Every single son and daughter that was in Adam, God placed there in the natural election and predestination, every single seed of God is going to come back on this earth as one generation. Abraham, Isaac, Jacob, and you, and I, are going to be sixteen to seventeen years of age. Every male, every female, every person one seed, one generation--because He shall see His seed. Do you want to be a part of it? It's up to you.

(22) For as in Adam all die; all be made alive.

(23) But every man in his own order: Christ the firstfruits; (See, the order ones, then the Old Testament saints come up. Now it says here.) afterward they that are Christ's at his presence. That peculiar word 'parousia'--they don't want that there, they want that He's coming. I've got news for you, the dead are already raised before He comes. And you've got to see Him before you get your change, according to 1 John the 3rd chapter, and 2nd verse.

(2) Beloved, now are we the sons of God, and it (never yet come into existence) doth not yet appear what we shall be: but we know that when he shall appear, we shall be like him; for we shall see him as he is.

66 Now, everybody wants to say, "Well you know, bless God, I'm going to get changed, I'm going to get caught up in the air and see Him." You will never do that. It says you've got to see Him first to get your changed, then you get caught up. The devil can twist every Scripture until a prophet comes by, and thank God for the prophet William Branham. Bro. Branham, you can come back anytime as far as I'm concerned. Bless God if he comes in a tent, or a box, or any way God wants him, and gives us the truth of God, I will be so happy to sit there and listen to his truth. I don't know how, what he's going to do when he gets back but he'll do something.

That's why...look it, I'm not a prophet but you better start looking for the man to come because he's going to come. Say, "Well I'm looking for Jesus." You can't look for Jesus in the flesh until these men come. What are you talking about? Always the cart before the horse. Always a pumpkin before the vine. Always the vine before the seed. You've got to be sick. And before there's a seed there's got to be a ground to plant it in, and the sun and the rain predestinated. Oh you still haven't got it. And the ground has to be fertilized. "Then how are you going to produce the Son in flesh until everything has run it's course?" Hogwash! And the dirty, piggy kind of hogwash too. Stuff they call sludge.

67 They started that stuff in Europe. Ever been in Europe and smelled that stink stuff? Then he brought it over here. Don't have any faith in Europe brother, the light came further west. Maybe somebody hearing this tape won't believe that--that's his business, I believe it.

(23) ...They that are Christ's at his presence

(24) Then cometh the end

You're looking right at the very end when everything centers on the pinnacle of New Jerusalem. And between the time of His presence and the New Jerusalem, God Himself is putting everything under the feet of Jesus Christ except Himself, so we can take our place in New Jerusalem, with the Pillar of Fire above the Lamb. That same One is here tonight. The same One that said, "Let there be light." And He's the same yesterday, today, and forever and He's putting His church in order,

brother/sister. And it's not just speaking in tongues in some little room. It's getting your heart, and my heart, and every one that's elect of Almighty God lined up with this Word, and by the Word, and for the Word, and back to the Word so God will have a Kingdom. A Kingdom of righteousness wherein lieth peace.

There's a deep settled peace in our souls brother/sister if we believe this message the way it should be believed. The billows of sin are rolling. Let them roll, let them roll high, let them roll wide--it doesn't matter. Lift up our heads and rejoice, our redemption doesn't draw nigh, our redemption is here. The same One in the Garden of Eden is come back to take over. Hallelujah, I like that. Let's bow our heads in prayer.

68 Gracious eternal Father, we thank You again for Your love, mercy and grace. We thank You Lord for righteousness and peace which has been accounted to us, O God. You gave us the righteousness and You give us the peace based upon that revelation Lord, of the reality that we have. Father, tonight I've done my best to preach Your Word. I know I've preached as far as I can go Lord. But Father, their...I'm depending upon You as these people are depending upon You to quicken it. You've got to quicken Your Word Lord. Even as the prophet said, Anybody can open this book. Any man's hands can do it, but it's going to take You Lord, Your Spirit to reveal the contents, and it's going to take You Lord to quicken the Word of this hour to us. This wonderful dressing, dressed by a sort of God that ripped and slashed and took away every creed and dogma and unveiled our minds to the true Word of God, Lord until the great victory of Armageddon can...the battle can be fought and the victory ours through Jesus Christ the Savior for every inlet to the soul is plugged up except the passage of the Word coming through and then from that point on Lord it reverses until the Word becomes through us.

O God, Father, we saw a prophet do it. We don't want to be prophets, I don't want to be prophet Lord. But Father, I want to know, as these people want to know in our hearts tonight, that there is a channel that's flowing into us and there is a river, or a spring or something flowing out of us so that we now in this great tremendous channel, Lord, that You have given us, flowing from You to the prophet, to us and back to God until it becomes a veritable cyclotron agitating the very atoms in our bodies to a complete change. Father we know what radiation in the world can do, the wrong radiation. It can take genes and bring little babies forth crippled, deadly, what it did over there in Japan, a terrible thing. A mutation that is vile and disgusting. But Lord, in Your cyclotron, Your changing of the atoms, going right back Lord to an eternity and having a dress for eternity, and having a body in the resurrection to match it. Lord, we know that all these things are true.

Help us to realize, and appreciate them Lord, to love them as nothing has ever been loved Lord, but just revel in it O God, and bring it to life. That's what we're saying Lord, bring it to life in us. We ask these mercies, in Jesus' Name. Amen.

Bro. Vayle goes into Communion service now.