

## Unveiling of God no 8

*Unleavened bread - Three measures of meal*

*April 1, 2018 Communion service*

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Being this is Communion service, and we're studying from br. Branham's sermon **The Unveiling of God**, I would like to back up and review again paragraph number **13** thru **14**.

*13 May the Lord add His blessings to the reading of His Word. Now, my subject this morning, I trust that God will reveal this. And each time, if you who take the tapes and listen, and I hope and trust that--that you have had a spiritual understanding of what that God has been in trying to get over to the church without saying it right out. See? It's a thing sometime... We have to say things in such a way, that it might thin down, it might bring some to go out, some to leave, and some to ponder over. But that's done purposely. It must be done that way.*

**pp. 14** *Then it might be that some would say, "You mean God would purposely do a thing like that?" **He certainly did. He does yet.** He said one day, when He had thousands around Him; He said, "**Except you eat of the flesh of the Son of God, Son of man, and drink His Blood, you have no Life in you.**" What kind of a statement do you think that a medical doctor or a nurse, or any fine intellectual person would think of a statement like that, for a Man that had a ministry like He had? Why, he would say, "**Eat the flesh?** That's cannibal. To drink human blood, it's a vampire. In other words, He wants us to be cannibals and vampires." And **the whole audience walked away from Him.***

Now, the background to this thought where Jesus spoke concerning being the bread of life, we showed you last week was taken from where Jesus spoke to the people concerning himself as the true bread of Life.

Let's just turn in the scriptures to see for ourselves what br. Branham is talking about here. In **John** chapter **6** we see the background what brother Branham is referring to.

**John 6:30** *They said therefore unto him, What sign shewest thou then, that we may see, and believe Thee? what dost thou work? 31 Our fathers did eat manna in the desert; as it is written, **He gave them bread from heaven to eat.** 32 Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but **my Father giveth you the true bread from heaven.** 33 For the bread of God is he which cometh down from heaven, and **giveth life** unto the world. 34 Then said they unto him, Lord, evermore give us this bread. 35 And Jesus said unto them, **I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.** 36 But I said unto you, **That ye also have seen me, and believe not.** 37 All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. 38 For I came down from heaven, **not to do mine own will, but the will of him that sent me.** 39 And **this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day.** 40 And **this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.** 41 The Jews then murmured at him, because he said, **I am the bread***

which came down from heaven. 42 And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? how is it then that he saith, I came down from heaven? 43 Jesus therefore answered and said unto them, Murmur not among yourselves. 44 No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day. 45 It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me. 46 Not that any man hath seen the Father, save he which is of God, he hath seen the Father. 47 Verily, verily, I say unto you, He that believeth on me hath everlasting life. 48 I am that bread of life. 49 Your fathers did eat manna in the wilderness, and are dead. 50 This is the bread which cometh down from heaven, that a man may eat thereof, and not die. 51 I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world. 52 The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat?

Notice this is what brother Branham was talking about. Jesus never explained it, he said what God told him to say and that was all. But look at their reaction to what he said. These people understood not a lick what vindication is. They heard him say something they did not understand why he said it and they couldn't take it and left. And you know, when Jesus heard them griping, he didn't back down, he said it again, and I think even louder this time.

53 Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. 54 Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. 55 For my flesh is meat indeed, and my blood is drink indeed. 56 He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. 57 As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me. 58 This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live forever. 59 These things said he in the synagogue, as he taught in Capernaum. 60 Many therefore of his disciples, when they had heard this, said, This is an hard saying; who can hear it? 61 When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you? 62 What and if ye shall see the Son of man ascend up where he was before? 63 It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.

15 And there was a ministerial association with Him, of seventy that had been chosen. And He turned to them, and He said, "What will you think when you see the Son of man ascending up from where He came from?" Now, He didn't explain that. He never explained how. Paul did that later on. He just said it. See? And then when this... He said, "What will you say to these ministers when you see the Son of man ascending up from where He come from?" No doubt them men said, "Now, just a moment. Oh, we eat with Him. We fish with Him. We sleep with Him. We know where He was born. We seen the cradle that He was rocked in. And how does this Man... This is a hard saying." And the Bible said they didn't walk with Him any more; they left Him.

Notice, Jesus never explained what he meant and many people left him because he did not explain himself, but later on the apostle Paul does explain what Jesus meant as we see in the apostle Paul's explanation in **1 Corinthians 11:23** thru **34** which we will read for our communion text tonight.

**1 Corinthians 11:23** *For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed **he took bread: 24** And **when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. 25** After the same manner also he took the cup, when he had supped, saying, **This cup is the new testament** in my blood: this do ye, as often as ye drink it, in remembrance of me. **26** For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come. **27** Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. **28** But let a man examine himself, and so let him eat of that bread, and drink of that cup. **29** For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. **30** For this cause many are weak and sickly among you, and many sleep. **31** For if we would judge ourselves, we should not be judged. **32** But when we are judged, we are chastened of the Lord, that we should not be condemned with the world. **33** Wherefore, my brethren, when ye come together to eat, tarry one for another. **34** And if any man hunger, let him eat at home; that ye come not together unto condemnation. And the rest will I set in order when I come.*

Now, this breaking of the bread and drinking of the wine which Jesus did with his disciples that night was not something new. It was the Jewish Passover supper which was to be done in commemoration of the time when the death angel was passing thru Egypt and the children of Israel were commanded to kill an innocent lamb and place the blood on the door posts which was their token that the death angel would pass over their home. And Israel was commanded to keep that as a tradition to be celebrated each year by Moses as we see in.

**Exodus 12:14** *And this day shall be unto you for a memorial; and ye shall keep it a feast to the LORD throughout your generations; ye shall keep it a feast by an ordinance forever. **15** Seven days shall ye eat unleavened bread; (Now these seven days represent seven church ages that unleavened bread was to be eaten, distinguishing those who ate the unleavened bread from those who ate leavened bread.) **even the first day ye shall put away leaven out of your houses:** (that's the first church age) *for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel.**

So we see a type here of the true believers thru the seven church ages, of a people who ate the bread of Life, the Word of God that was not leavened but was fresh for the season in which they lived.

**16** *And in the first day there shall be an holy convocation, (Notice the first day or the Alpha, there is to be a "**holy convocation**" which was a calling out of a people, as the apostle Paul said in (**2 Corinthians 6:17** *Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you,*) The word **holy** from the Hebrew Word "**qodesh**" which means "**sanctified thru separation**".*

So these are the people of the first age and the last age where there is a calling forth to leave the religious traditions and church creeds behind and gather to the word for the age. And this "*holy calling*" or "*calling to holiness*" is this "*holy convocation*".)

So notice he says, **16** *And in the first day there shall be an holy convocation,* (that's the alpha) *and in the seventh day* (typing the Omega or the last age, so he is speaking of the first and the last the alpha and the omega church ages. And during these ages) *there shall be an holy convocation to you; no manner of work shall be done in them,* (no more works programs, church programs are a thing of the past, and the time is to be spent in eating of the bread of Life, the Word of God.

Notice: *no manner of work shall be done in them, save that which every man must eat, that only may be done of you.*

So just as Jesus told Peter three times to feed my sheep, that is what was brought forth in the alpha, and must be in the omega. But you will notice that he does not mention the ages in between 1 and 7. So something takes place in ages 2 thru 6 that is not the same as in 1 and 7. Just keep that in mind.

Now, we get our secret in verse **17** which you will notice is a **1** and a **7**, again which is the Alpha and Omega, the first and the last as we see in verse **17** *And ye shall observe the feast of unleavened bread; for in this selfsame day have I brought your armies out of the land of Egypt: therefore shall ye observe this day in your generations by an ordinance forever.*

Notice that in day **1** and in day **7** the *alpha and omega* of the seven church ages, the people are called to a feast of unleavened bread to eat only and not to work but to observe.

Now, I want to show you the significance of the bread being unleavened, because that is also the very same thing we are to eat as we take the communion tonight. In March of 1982, 36 years ago when I began to pastor this church, brother Vayle took me aside and said, "*Brian, I want to show you how to make the communion bread.*" We were in his kitchen and he said, "*brother Branham took me aside one day and showed me how, and I am passing this along to you so you will know how to make it.*" Then he proceeded to take some whole wheat flour with no additives in it,

**Now he was very specific that the ingredients must only be water and wheat flour, nothing else.** So take note and do not forget because this is very important. There is to be **no oil, no yeast** which is called leaven in the bible.

And then he placed it in a bowl. Then he added some water to it so that he could form and fashion it by kneading it into a ball. Then he took some extra wheat flour and sprinkled it on a cutting board, and then proceeded to roll out the dough into a very flat surface. When it was all rolled out, he placed it on a pan and baked it until it was done."

Since it was so thin it did not take very long. The object was to make haste and prepare it in a hurry like Abraham had Sarah did when the Lord Appeared to them on the plains of Mamre, and when the children of Israel were also to make haste and prepare their meal before they left Egypt for their journey to the promised land as we see in Exodus.

So let's take a few minutes now to examine why no leaven is supposed to be in the bread at the Holy Convocation in the Alpha and Omega feast of unleavened bread.

Let's turn to the book of **Matthew 13:33** and read, "*Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened.*"

Now, Jesus speaks of three measure of meal, and the whole becomes leavened. And he tells us this is what it will be like when He comes to set up the kingdom of God. Now, to get the back ground let's turn back and begin reading at verse 6.

**Matthew 16:6-16** *Then Jesus said unto them, Take heed and beware of the leaven of the Pharisees and of the Sadducees. 7 And they reasoned among themselves, saying, **It is because we have taken no bread.** 8 Which when Jesus perceived, he said unto them, O ye of little faith, why reason ye among yourselves, because ye have brought no bread? 9 Do ye not yet understand, neither remember the five loaves of the five thousand, and **how many baskets ye took up?** 10 Neither the seven loaves of the four thousand, and **how many baskets ye took up?** 11 How is it that ye do not understand that I spake it **not to you concerning bread, that ye should beware of the leaven** of the Pharisees and of the Sadducees? 12 Then understood they how that he bade them not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees.*

Now, let's go back to the book of **Matthew 13:33** and read again and instead of reading in the word "leaven", let's read in the word "false-doctrine", "*Another parable spake he unto them; The kingdom of heaven is like unto leaven (false-doctrine) ", which a woman took, and hid in three measures of meal, till the whole was leavened."*

So we see there is something else we need to understand. A woman in Scripture always represents the church.

**Harvest time 64-1212 P:102** *The church always is a woman represented in the Bible, 'cause she's bride. Now, watch what she did. She tried to persuade Him to her doctrine. As long as He would preach just what they thought, He was a great Fellow. But one day he begin to speak, and said, "**I and the Father are One.**"*"*Oh, You make Yourself equal with God. See? Oh, my. We want nothing to do with that fellow anymore."*

**What shall I do with Jesus 63-1124M P:67 Revelation 17**, *they saw Rome raise up itself in an ecclesiastical system of a woman. A woman... The church is always represented by a woman, 'cause the Bride of Christ is a woman. Eve was the one fell. She's the one to be redeemed. And the church is what, is a woman that's redeemed.*

**Once more 63-1117 P:52** *And woman always is represents... The church is represented by a woman. Because Christ, one He's coming after is a Bride. And she was the mother of harlots. What is a immoral woman? Now, it couldn't have been men, because they were harlots. See? Is a woman that would live untrue to her husband. And she claims that she is the mother of all churches, and she is. And what made her a whore? Is because she committed spiritual fornication. She adopted creeds instead of her Husband's Word. Instead of becoming a real true mate to her husband, she took **another book of creeds.** And what was she? The mother of harlots that did the same thing. Now, you don't need any more explaining to that. See? You see where it's at. What was it? **Organization, getting away from the Word.***

**It wasn't so from the beginning 61-0411 P:47** *Eve was the first one to pervert the human race. She was the one, Eve which represents a church. A woman in the Bible always represents the church. Christ is coming for an espoused virgin. The old prostitute of the Bible was called "the church setting on the seven hills," the Roman church.*

So with this added understanding let's go back and again read what Jesus was telling us the condition of the church would be when He comes to set up His Kingdom.

Let's turn to the book of **Matthew 13:33** and read, "*Another parable spake he unto them; The kingdom of heaven is like unto ~~leaven~~ (false-doctrine), which a woman (the church) took, and hid in three measures of meal, till the whole was leavened. (false-doctrine)*

Now, one more thing, we must look at the Church and this leaven that she hid in the **three measures of meal** until that leaven, that false doctrine leavened the entire three measures of meal. Remember Leaven is false doctrine that she hid in the three measures of meal, until the meal, or the Word in her possession was totally leavened or totally filled with false doctrine by the time Jesus comes to set up His Kingdom.

First of all we can go back to the first time that God the Father of Glory came down and Appeared to a prophet which we find in **Genesis 18:1** *And the LORD Appeared unto him in the plains of Mamre: and he sat in the tent door in the heat of the day;*

Now, remember it is at this time that God the Father of Glory Appears to his prophet Abraham to bring word of the soon coming of the promised son.

**Genesis 18:2** *And he lift up his eyes and looked, and, lo, three men stood by him: and when he saw them, he ran to meet them from the tent door, and bowed himself toward the ground, **3** And said, My Lord, if now I have found favor in thy sight, pass not away, I pray thee, from thy servant:*

Notice that Abraham saw three men but only called one of them Lord. And he is the Father of our Faith.

**Super sign 63-1129 P:57** *Let's just look and see what the super sign was. There was a Man came up, three of Them. And did you notice, when Abraham saw three Men coming, he went out, and he said, "**My Lord, will You pass by me? Come in and set down. Let me fetch a little water and wash Your feet. And take a morsel of bread, then go about Your business.**" He saw three coming and called the three One: "**Lord.**" Lot, the church nominal down there in Sodom, he saw two coming, and he said, "**My lords.**" Abraham knowed these three are One. There's actually only One, of them. Watch, two of them went down in Sodom, and the One stayed with him. He said, "**My Lord.**" Notice the One that stayed with him; Abraham, being a type of the called-out, not in Sodom, the elected for that hour...Now, remember, the Gentiles were fixing to be burned just like it is now. The Gentile world is to be destroyed by fire. We know that.*

Ok, so we see the same pattern repeat in this hour with Billy Graham and Oral Roberts going to the world while the Angel of the Lord, The Lord Himself stayed behind with Abraham the prophet for the hour. Now, let's read on and look at the attitude of Abraham in the presence of the Lord whose Presence had Appeared before him.

**4** Let a little water, I pray you, be fetched, and wash your feet, and rest yourselves under the tree: **5** And I will fetch a **morsel of bread**, and comfort ye your hearts; after that ye shall pass on: for therefore are ye come to your servant. And they said, **So do, as thou hast said.** **6** And Abraham hastened into the tent unto Sarah, and said, Make ready quickly three measures of fine meal, knead it, and make cakes upon the hearth.

Now, notice the language Moses write concerning Abraham's attitude, Abraham hasted into the tent, that means he ran, and he told his wife, *Make ready **quickly three measures of fine meal.*** And notice in giving back to God these **three measures of meal** with no leaven added, he knew it would **comfort the hearts** of not only the Lord but the other two angels as well.

**Faithful Abraham 61-0312 P:68** Now, when They come up, he said, "**Come by, and set down, and--and let me fetch a little water, and wash your feet, and--and refresh Yourself, and take a morsel of bread, and then You could go off, for You stopped by to see Your servant.**" All right. When They come up, said, "**So do it.**" So they walked over and set down. And Abraham run into the tent, the master tent, the big tent where he lived; probably servants all camped around a village of them. **So he run back to the big main tent, and he said, "Sarah, knead three measures of meal, right quick, and bake them upon the hearth."** And he run out into the herd, got a real fat calf...?... give to his servant to dress. He said, "**Make it ready right quick.**"

So there was no tarrying on Abraham's part. What he did was with all his heart. And that is how we should be. As brother Branham said, every time those church doors open we should run to them.

**Convinced then concerned 62-0118 P:36** Now, there's so many people say if you quiver, hold your eyes shut, and do all kinds of things and get sensations. You get spirits, friends, but if your life don't tally up to what you're professing, then there's something wrong with the spirit you got. See? It's true. See? You must be sure. **The Holy Spirit will bring forth a holy life. That is right. And if the desire's in your heart... If you have to force yourself constantly to try to press, and do what's right, and the world's still hungering in you, then there's something wrong. See, the Holy Spirit in you will not hunger for the world; It'll hunger for God. If it's hard for you to go to church, and press yourself to come when the church is open, there's something wrong with that spirit.** It's trying to keep you away from God. **The Spirit of God will run you right straight to the church every time the door opens for fellowship.** Yes, sir. See? So you've got to be sure of this now. The time is at hand.

So we see that the Father of our Faith was aware that God wished to be fed three measures of meal, not one, not two, but three measures of meal, so the three measures is very significant to our understanding.

Now, the apostle Paul tells us in **1 Corinthians 5:7-8** **Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us: 8 Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.**

Therefore we see that the unleavened bread that we are to eat at the feast is with **sincerity** and **truth**. The Three measures of the Word with no false doctrine added into it.

**Galatians 5:1-9** *Stand fast therefore in the liberty wherewith Christ hath made us free, and **be not entangled again** with the yoke of bondage. 2 Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing. 3 For I testify again to every man that is circumcised, that he is a debtor to do the whole law. 4 Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace. 5 For we through the Spirit wait for the hope of righteousness by faith. 6 For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love. 7 **Ye did run well**; who did hinder you (who did cut in on you while you were running the race and caused you to stumble) **that ye should not obey the truth?** 8 **This persuasion cometh not of him that calleth you.** 9 **A little leaven** leaveneth the whole lump. Notice a little false doctrine added to the three measures of Meal causes the entire Word to become leavened, making the whole meal offering a false Word.*

Even in the book of Malachi we see that God rebuked the priests for polluting the bread upon his altar.

**Malachi 1:6-2:2** *A son honors his father, and a servant his master: if then I be a father, where is mine honour? and if I be a master, where is my fear? saith the LORD of hosts unto you, O priests, that despise my name. And ye say, Wherein have we despised thy name? 7 **Ye offer polluted bread upon mine altar**; and ye say, **Wherein have we polluted thee?** In that ye say, **The table of the LORD is contemptible.***

The Hebrew word is "**Bazah**" and it means disesteem able. In other you don't have the same estimation or value as God has for the table of the Lord. There's your offering as bread of God that which is not his doxa. His opinions and his values.)

**8** *And if ye offer the blind for sacrifice, is it not evil? and if ye offer the lame and sick, is it not evil? offer it now unto thy governor; will he be pleased with thee, or accept thy person? saith the LORD of hosts.*

In other words these priests were offering on the table of the Lord which is the pulpits, a bread that was mixed with leaven so it would look bigger and nicer than the unleavened bread of sincerity and truth, but bigger and nicer looking is poison. God wants your best and he wants his truth presented to him in sincerity.

**9** *And now, I pray you, beseech God that he will be gracious unto us: this hath been by your means: will he regard your persons? saith the LORD of hosts. 10 **Who is there even among you that would shut the doors for nought? neither do ye kindle fire on mine altar for nought.***

I love the way the Amplified version states this: <sup>10</sup> *"Oh, that there were even one among you whose duty it is to minister to Me who would shut the gates, so that you would not kindle useless fires upon My altar with an empty, worthless pretense!*

*"I have no pleasure in you, saith the LORD of hosts, **neither will I accept an offering at your hand.** 11 For from **the rising of the sun** (that's in the east, the alpha) **even unto the going down of the same** (that's in the omega) **my name shall be great among the Gentiles;***

and in every place incense shall be offered unto my name, and **a pure offering**: for my name shall be great among the heathen, saith the LORD of hosts. **12 But ye have profaned it, in that ye say, The table of the LORD is polluted; and the fruit thereof, even his meat, is contemptible.** (dis-esteemed, in other words a lower value than the value God gives it) **13 Ye said also, Behold, what a weariness is it! and ye have snuffed at it, saith the LORD of hosts; and ye brought that which was torn, and the lame, and the sick; thus ye brought an offering: should I accept this of your hand? saith the LORD.**

Now, look, this is a rebuke to everyone who calls themselves a minister of the Gospel and does not give the best effort, the best sacrifice they can back to God. And remember, *the Word killeth but the Spirit giveth life*. The Word without revelation is death. And it shows you have dis-esteemed it. The Bible says **study to show yourself approved a workman that needeth not be ashamed.** And if the ministers do not study but just come up to the table of the Lord and think they can get by with just talk, they cannot be pleasing to God. To come before the people and just play a tape that is 50 years old and not even prepared to point out the things on that tape that should be understood and are relevant for today shows you disesteem the table to the Lord.

Brother Branham even himself said,

**Anointed ones at end time 65-0725M P:168** *"For it is impossible for those which were once enlightened and didn't move on with the Word as it come to pass..." **They're dead, gone.** "And the thorns and thistles which is nigh unto rejection, whose end is to be burned..." Is that right? Now, hurrying just as quick as I can.*

In other words, it's ok to play the tape because that is the word of God, the same as we read this Bible, but if you can't take it and bring it out in such a way as to make it relevant to this day, and show where that Word is coming to pass, to show the interpretation by pointing out the manifestation of what was said 50 years ago, then it is of no use to the people, and only fulfills a ritual worship, which is dead and no life in it.

It shows they die-esteem the Table of the Lord, the pulpit of the Lord.

I have no problem if you put on a tape and then explain the things that were said that we see coming to pass today, that way you are showing the manifestation of the revelation is the correct interpretation of the Word.

But to show up without studying yourself and talk or play a tape is ritualistic worship. and I saw plenty of that when I was raised a Catholic.

You ministers out there have to go to your study, that is where you will get your anointing for the pulpit, and don't come out until you have heard from God.

But to just come in order to fulfill your obligation or duty, or just to come and put in your time, is not acceptable to God. He doesn't want a lame worship, he doesn't want blind worship, he wants worship in Spirit and truth, with sincerity and truth.

Notice what God says next, ...**14 But cursed be the deceiver, which hath in his flock a male, and voweth, and sacrificeth unto the Lord a corrupt thing: for I am a great King, saith the LORD of hosts, and my name is dreadful among the heathen.**

We have ministers even right in this message who refuse to teach the doctrine Br. Branham and the Apostles taught because they might lose some of their congregation. But the music in their churches is very professional.

But You my brothers are offering to God that which is lame, that which is blind.

**2:1** *And now, O ye priests, this commandment is for you. 2 If ye will not hear, and if ye will not lay it to heart, to give glory unto my name, saith the LORD of hosts, I will even send a curse upon you, and I will curse your blessings: yea, I have cursed them already, because ye do not lay it to heart.*

**Amplified** <sup>12</sup> *“But you priests profane it when you say, ‘The table of the Lord is defiled, and as for its fruit, its food is to be despised.’” <sup>13</sup> You also say, ‘How tiresome this is!’ And you disdainfully sniff at it,” says the LORD of hosts, “and you bring what was taken by robbery, and the lame or the sick animals; this you bring as an offering! Should I receive it with pleasure from your hand?” says the LORD. <sup>14</sup> “But cursed is the swindler who has a male in his flock and vows to offer it, but sacrifices to the Lord a blemished or diseased thing! For I am a great King,” says the LORD of hosts, “and My name is to be reverently and greatly feared among the nations.”*

Notice, as we get ready to close, I want to read again the book of **Matthew 13:33** and I want to show you what these three measures of meal or three measure of the Word are. *“Another parable spake he unto them; The kingdom of heaven is like unto leaven (false-doctrine), which a woman (the church) took, and hid in three measures of meal, (justification, sanctification, and the Baptism of the holy Spirit) till the whole was leavened. (false-doctrine). And if you add false doctrine to any one of those three measures of meal, you have polluted the entire meal offering.*

Now, the Church added leaven to the **three measures of meal** until that leaven, that false doctrine leavened the entire understanding of the three measures of meal.

Brother Branham taught us that God has come in this hour to restore that which the canker worm, the locust and the caterpillar and the palmerworm had eaten which are just different stages of the same insect. And remember leaven is false doctrine that the church hid in the three measures of meal, In Justification, in sanctification and in the baptism of the Holy Ghost until the entire meal, or the entire Word in she had was totally polluted with her own false doctrines which she hid in it.

And notice she hid the leaven, the false doctrine in the three measures of the word. She hid it, so she placed that leaven in the Word and she did it secretly. That is what the Apostle Peter warned us would take place.

**2 Peter 2:1** *But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. 2 And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of. 3 And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not.*

Now, in getting back to **Malachi 1:13 NIV** <sup>13</sup> *You say, 'How tired it makes us!' And you turn your nose away from it," says the Lord of All. "You bring what was stolen, and what cannot walk, and what is sick. You bring this as your gift! Should I receive that from your hands?" says the Lord. <sup>14</sup> "A curse will come upon the sinful man who promises to give a male from his flock, but gives an animal that is not perfect to the Lord. For I am a great King," says the Lord of All. "And My name is feared among the nations.*

God says "*you give that which is stolen*". Would that be like preaching word for word another man's sermon even if that other man was a vindicated prophet? Where does revelation come in when you go to the pulpit and just repeat what someone else has preached. where does sanctification come it? Where does dedication and consecration come in. Oh, they claim they are justified because they accepted this Message, but Justification is revelation, and if you just repeat what others have said where is revelation in that? That is not revelation. Therefore that is a false concept of justification.

From his sermon **Why cry speak 59-1004E P:29** brother Branham said, "*Jesus said, "The works that I do, he that believeth on Me..." Saint John 14:12, "He that believeth on Me the works that I do shall he do also. He that believeth on Me..." No man can believe Jesus Christ to be the Son of God until he's received the Holy Ghost. You're only taking it by faith and accepting it. You can't say that it is. You can say, "I believe it is." But no man can call Jesus the Christ until the Holy Ghost is in him. The Bible said so. The Holy Spirit has to come in first, then It gives a witness. You know yourself that Jesus is the Christ because He lives in you.*

**Questions and answers COD 59-0628E P:27** *Now, now, I knowed that great Scripture; I use It myself--I've got It written here: St. John the 5th chapter, 24th verse. It's a pet Scripture to me. For Jesus said this: "Verily, verily, I say unto you, 'He that believeth on Me has Eternal Life.'" Let me read it, so that I'll get It just perfectly right. St. John 5, and I want you to listen close now as we go into this Scripture, 5 and the 24th verse. Verily, verily, I say unto you, He that heareth my words, and believeth on him that sent me, has everlasting life, and shall not come into condemnation; but is passed from death unto life." He that believeth on Me..." Now, the Scripture says that *no man can say Jesus is the Christ only by the Holy Ghost. So you cannot believe that Jesus is the Christ until you have received the baptism of the Holy Ghost. You're only testifying or saying what the Scripture says, saying what the pastor says, saying what mother says, or some good preacher says. But you don't know it yourself until He has witnessed His resurrection to you. And no man can call Jesus the Christ until by the Holy Ghost.**

Now, that is pure justification. because that is pure revelation, and remember revelation is defined as manifestation of divine truth. So if there is no manifestation in you there is no revelation in you either. So you see how the church perverted justification. Just make your confession of faith and you are justified. That's poison.

And then what about sanctification? well, sanctification is totally dying to self, and living for others beginning with Christ and then his brethren. **Queen of Sheba 61-0219 P:15** *Now, we find out that He said, "The foxes have holes and dens, and the birds have nests; but the Son of God doesn't have a place to lay His head." He didn't have to be that way.*

I think the sweetest word in the Bible, one of them, "**Father, I sanctify Myself for their sakes.**" He had a right to a wife; He had a right to a home. He had a right to the pleasures of life, like we have, the comforts of life at least. But He was sanctifying Himself because He was training twelve men that would stir the world with the Gospel. And if He could do that, how much more ought we to sanctify ourself. See?

God's wrapped gift 60-1225 P:56 He said, "**Father, I sanctify Myself, that they might be sanctified.**" In other words, He had a right; He was a man. He had a right to a home; He had a right to a family. He was man, as much man as you are or I am, as much human in His manhood as we were. He had a right to it. But He was training twelve men that was going to take the Gospel to all the world, so He sanctified Himself for their sake. "**I sanctify Myself for their sake**": a Gift of God, keeping Himself sanctified. Oh, gifts of God, you people who claim that you've received His Spirit, keep yourself sanctified (Yes, sir.); keep away from the things of the world; be sanctified. Oh.

Fellowship 60-0611B P:45 I think the sweetest Scripture there is in all the Bible is this Scripture: "**Father, I sanctify Myself because of them.**" He was a man. He could've had a wife. He was a man. He could've had a home, a place to lay His head. He'd had rights to that. He was a man. He could've had good clothes. He was a man. But what did He say, "**Father, I sanctify Myself for their sake.**" What was He doing? He was training up twelve disciples that were going to preach the Gospel in all the world. He put an example. And brethren, as ministers, I tell you it pays us, not to get too much of the world's goods and things hanging around us. You preachers I'm talking to. Sanctify yourself for them that you're going to lead. That's what we need today, is a complete consecrated, sanctified life of ministers, that walk upright before God, does not entangle with the things of the world. Keep away from it. "**Father, I sanctify Myself for their sake.**" For, not because He had to do it, but He did it for their sake.

Ok, that was for the ministers, but now what about the laity? In his sermon **Enticing spirits** 55-0724 P:81 brother Branham said, "Jesus in His prayers said, "**Father, I sanctify Myself.**" Jesus become sanctified to the church. He could've got married but He didn't do it. He become sanctified. He said, "Sanctify them, Father, to the truth; Thy Word is the Truth." Now, let's lay aside every weight. If you got a temper, you got something about you that you talk when you ought not to talk, oh, God, lay it there now. Lay it there. Watch the fire of the altar come down and take it away. Watch the love of God lick it up. Watch all that old selfishness, the way you've been talking to your wife, the way you been talking to your husband, the way you been talking to your neighbor, the way you've talked about the people in the church; lay it on the altar this morning and the fire of God will come down and take it all away and Divine love will burn in its place. If you got sickness, lay it on the altar. Say, "Lord, here it is. Create in me a clean spirit. Create in me a healing power." See what God will do. God will do it this morning.

Ok, so what about the false doctrine that's been mixed in the third measure of meal which is **the baptism of the Holy Spirit.** Jesus said three measures, so they mixed false doctrine into the true Word of being baptized with the Holy Ghost as well, and so they added "**you got to speak in tongues to have it**", or "**you have to have love to have it**", or "**you have to have**

*the full stature of a perfect man to have it", but there's only one evidence and it isn't just believing the Message, because brother Branham said in his sermon,*

*The Token 63-0901M P:103 Don't just come this far, say, "**I believe the message.**" **You obey the message.** Come into Christ. You say, "**Oh, I believe every word you said, Brother Branham.**" That's good. but **that is just being able to read. Take the Message; take it into your heart,** that you must have the Token, **the very Life that was in Christ, be in you.** "**When I see that, I will pass over you.**"*

*That Day On Calvary: 15-3 "He was just one Man, **the perfect Man.** He gave His life, and **He made an example for you.** Now, what must we do. Now, **the first thing I want to say is: Jesus never lived for Himself. His Life was spent for others. That's perfectly Eternal Life.** When you say you go to church and you do good things, that's fine. But **when you live your life to yourself, you haven't Eternal Life. Eternal life is living for others.** It proved it when He come in the Lamb of God. **He lived and had Eternal Life, because He did not live for Himself. He lived for others.** And you receive Eternal Life by receiving that day, and **you don't live for yourself no more. You live for others.** 15-6 Someone said, "How can you stand and let anyone call you such bad names?" **You don't live for yourself. You live for others that you might redeem that man. You become sons.** And the trouble of it is that the **church has forgot they were sons. You are sons. You're taking Christ's place. You are sons; so don't live for yourself; live for others.** "Well, Brother Branham, I can live for this brother because he sure is a nice man." **That's not it. Live for that man who hates you. Live for that person who'd kill you if they could.** That's what they done to Him. They killed Him, and **He died that He might save them. That's Eternal Life. When that's in your bosom, you're facing heaven then.** But **you sacrifice your own things,** give them up like the sheep gives its wool. **You look on towards Calvary.**"*

Notice the three measures of meal in that quote. As Paul said, *"I am crucified with Christ, nevertheless I live, yet it is not me that lives but Christ that lives in me, and the life I now am living in this flesh, I am living by the same revelation that the son of God lived by"*

And that revelation is your justification, because that revelation is manifesting itself in your life as Christ lives your life for you, and through you, and as he lived for others you will do likewise. And that is your sanctification, and that is the evidence of being filled with the same Spirit that filled Jesus Christ. If his Spirit is in you then you will walk like Christ, act like Christ, speak like Christ and live like Christ.

*1963-0728 Christ is the Mystery (86-1) And then the Word moves on down into the Body from the Head. What is it? This same word. Nothing can be added or taken from It. So **that same Word moves from the Head as the day comes close,** down into the Body, down into the Body **vindicating that they are One. They're Husband and Wife. They're flesh of His flesh, Word of His Word, Life of His Life, Spirit of His Spirit.** See? Amen. How do you know it? **Bears the same record, same fruit, same Word (See?), manifests Christ: same Life, same God, same Spirit, same Word, same Book (Amen!), same signs,** "**Things that I do shall you also.**" Oh hallelujah. My...*

From His sermon, **We would see Jesus 57-0226 P:21** " Then if His Spirit is with us, He will act just exactly like He act when He was here on earth. It'll make **you** act the same way, because **it's not your spirit anymore; it's His Spirit in you, Christ's Spirit in you.** **"The things that I do... He that believeth on Me (Saint John 14:12.), the works that I do, shall ye do also."** See? **We'll do the same works, think the same thoughts, live the same type of life.** **If the Spirit of God is in you, it makes you live like Christ, Christ-like.** **Then you become a written epistle, read of all men, Christ in you, reflecting His Light out of you, as God was in Christ reconciling the world to Himself, and reflecting God from His own body. No man has seen God at any time, but the only begotten of the Father has declared Him. God was in Christ. And what Christ's attitude was, was God's attitude, 'cause the two work together, the Spirit and flesh united together.**

Let us pray.