

#52 Revelation Redemption

1 This morning I wish to speak on a strange topic of Faith, and my title is perhaps a strange title to read, and yet if you focus on the title it will become very plain what this message is about.

2 I am calling it Revelation Redemption, and we know of course what revelation is, It is "Faith", for brother Branham taught us that "Faith is a revelation", something that has been revealed to you. And we know what redemption is, it means to buy back or bring back to its original place. So what we will examine this morning is our redemption which is brought to us by way of Revelation, and only revelation can bring you back to what you were in God's original thinking.

3 To begin with let's open our Bibles to Ephesians 1:3 where the apostle Paul tells us, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: (Notice now), 4 According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him (or in his presence). 5 Then in love having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will,

4 Now, let's turn in our Bibles to Romans 8:29 For whom (that's you and me) He (God) did foreknow, He (God) also did predestinate to be conformed to the image of His (God's) Son, that he (the son of God) might be the firstborn among many brethren.

5 Now, being the first born means there will be others born as well who will come after he is first born, and since he will be the first born son among many sons, that tells us God has a family, and this family was in Him before the foundations of the world were even laid.

6 30 Moreover whom (that's you and me) He (God) did predestinate, them (you and me) He (God) also called: and whom (that's you and me he is speaking of again) He (God) called, them (he's talking about you and me again) He (God) also justified: and whom (that's you and me again he is speaking of here) He (God) justified, them (he's talking about you and me again) He (God) also glorified. endoxaso or in doxa zoe, This speaks of the doxa of God in our Zoe, in our very DNA.

7 31 What shall we then say to these things? If God be for us, who can be against us? 32 He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?

8 And to set the record straight let's also open to John 20:17 where we see Jesus after His resurrection say to the woman... "Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God."

9 So we see here that Jesus calls us brothers as well, and that he has a God who is His Father, just like he tells the woman "go to my brethren, (brethren is brothers and sisters) and say unto them, I ascend unto my Father, and your Father; and to my God, and your God

10 Hebrews 2: 11 For both he that sanctifieth and they who are sanctified are all of one: (are all out from one, in other words we are all seed of "One") for which cause he is not ashamed to call them brethren, Why? Because if he was the original seed or original son, then we are brothers. Then why would he be afraid to call us what we

are?

11 Brother Branham said in his sermon *The Spoken Word is the Original Seed* pp. 144 "In our mistakes... Don't say, "Well, I made a failure." No, that don't make a,...Abraham made failures too. See? But He couldn't take the church. He can't kill the Elect. He can't take your life, because you're part of Him. You're the Word. The Word is in you. It's manifested Itself, proven Itself: love, joy, peace, long-suffering. All the Words of God, you believe every one of them: working, God working through you. See, you're part of the Word which is Christ. And we are taught that He is the Word, and we are flesh of His flesh and bone of His bone. There you are. Now, we're coming down to something."

12 Now, we read God's promise and plan for us in Ephesians 1:3-4 that we are predestinated unto the adoption of Children by Jesus Christ to Himself, and in Romans 8 we read God's own Words which said we are ordained to be conformed to the image of God's firstborn son in a vast family of brothers.

13 Therefore, we know God's promise to us is to be like His first born son, and we know we have a promise of a change of the body, so we should be the happiest people on earth, especially at this late hour when every day looks like the end of redemption is drawing closer than ever before.

14 The Bible teaches us that "Though our outer man is perishing, yet our inner man is being renewed daily."

15 And "we know that all things are working together for our Good", so why worry about what might be coming? Was not our eldest brother raised from the dead for our justification?

16 You say, I thought He died for our justification. NO! He died that your sins might be covered under his Precious blood, and that your sinful life might be atoned for. But He rose that you might have justification because to be justified means as though you never did do it, and when He rose again for our justification it brought back His Spirit upon the believer and quickened us by the same spirit that was in Him, and has made us new creations in Christ.

17 From his sermon, *The Countdown* 62-1125EE-24 brother Branham said, Now, remember, God by Luther with the Holy Spirit power, He was able to achieve by Luther to the church, justification. And when the church got justification, out of the Roman creeds, it begin to get life and begin to move, through justification. God was able to do it through His achievement to get one man to stand still long enough that He could project Himself to it, and get His message out to the people.

18 In Romans 4:16 the apostle Paul teaches us, "Therefore it is of faith, (revelation) that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all,"

19 And again in Philippians 3:9 the Apostle Paul teaches us, "And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith (revelation) of Christ, the righteousness which is of God by faith (Faith)

20 And back to Romans 3:22 where the apostle Paul tells us, "Even the righteousness of God which is by faith (revelation) of Jesus Christ unto all and upon all them that believe: for there is no difference:

21 Now, think of what Paul said here. Our justification does not come via what we do, but by Faith which is a revelation. Therefore it is not our faith (our revelation)but His faith(His revelation) that justifies us. Then justification is a work of Grace, something that is totally out of your hands, and is a gift from God. For that is

what Faith is. It is something revealed.

22 Thus as brother Branham said, Justification is what begins the life process in the seed coming forth into its manifestation of what it really is.

23 So you see, "justification made a way for sanctification", which is the life being manifested in the flesh, "and sanctification made a way for the baptism of the Holy Ghost to come down and indwell the flesh," to take over the flesh, "and the baptism of the Holy ghost made a way for the Holy Ghost to come down in perfection," to dwell with us to be our God and we to be His people, His family.

24 Luther's Message broke into Justification, releasing the Life to come back into the church, so Justification brought life to the church, and Wesley's Message dealt with man cleaning up his life so that God would fill it with His own Life. And when men began to teach this they began to seek the filling of God's Spirit.

25 Had they not understood justification, that the just shall live by faith, they would not have known how to present their bodies as a living sacrifice as Paul told us in Romans 12. They would have preached a legalistic message and it would not have done them any good.

26 That is where so many have failed to see this flow of life from Luther to Wesley to Pentecost to this Message. They look at Wesley's message as a Message of works, and they look at Luther's message as having no works, and they are dead wrong in their assumption.

27 Wesley's Message came right out from the heart of Luther's Message. As I just said, Luther's Message broke into Justification, releasing the Life to come back into the church, so Justification brought life to the church, and Wesley's Message dealt with man cleaning up his life so that God would fill it with His own Spirit, and when men began to teach this they began to seek the filling of God's Holy Spirit. For had men not understood justification first, that the just shall live by faith, they would not have known how "to present their bodies as a living sacrifice" as Paul told us in Romans 12.

28 Luther's Message brought forth Life, "The Just shall Live....by Faith, by Revelation. In other words revelation brings life.

In Romans 5:15 we read, But not as the offence, so also is The free gift. For if through the offence of one many be dead, much more the grace of God, and The gift by grace, which is by one man, Jesus Christ, hath abounded unto many. 16 And not as it was by one that sinned, so is The gift: for the judgment was by one to condemnation, but The free gift is of many offences unto justification. 17 For if by one man's offence death reigned by one; much more they which receive abundance of grace and of The gift of "righteousness" shall reign in life by one, Jesus Christ. 18 Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. 19 For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. 20 Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound: 21 That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.

29 Now, before we go any further this morning I want to make sure that we have our understanding nailed down on what Justification and sanctification are. Justification comes by Faith, therefore Justification comes by a revelation. And since there is only One Lord and One Faith, then justification comes by our receiving the revelation of that One Lord.

30 Therefore, justification comes by the revelation of Jesus Christ. And then if the revelation of Jesus Christ is a

free gift, as Paul said, Then it is something that has been revealed to you freely, and if Justification is a free Gift, then sanctification is also a free gift, and if it is a free gift, then it is not what you can do for God in terms of conduct, but it is simply a dying out to self, getting your own self out of the way and pulling away from every influence that would distract you from His Word.

31 Because brother Branham said "the greatest Gift is to get yourself out of the way".

32 Therefore, sanctification which came out of and sprang forth from justification is a greater gift to us than justification, because it is a letting go of your own flesh, so that God may come in and dwell in your flesh by the baptism of the Holy Ghost.

33 Sanctification then, is a taking heed to the Word, and as we know that since, "Justification made a way for sanctification, and sanctification made a way for the baptism of the Holy Spirit, and the baptism of the Holy Spirit makes a way for the Holy Ghost Himself to come right down in our midst." Therefore, if justification made a way for sanctification, then sanctification would be impossible to come by outside of the Revealed Word. For justification comes by faith (which is revelation. A revealing of the Word and Will of God)

34 That's what the Apostle Paul said in Romans 3:20 "Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin."

35 Again in Romans 5:1 we are taught, "Therefore being justified by faith, (Justified by revelation) we have peace with God through our Lord Jesus Christ: 2 By whom also we have access by faith (access by revelation) into this grace wherein we now stand, and we rejoice in hope (which is the earnest expectation) of the glory (the Doxa) of God. (The receiving of the very mindset of God) 3 And not only so, but we glory in tribulations also: knowing that tribulation worketh patience; 4 And patience produces Character; and character leads to hope or "an earnestly expecting God's promise to us to be fulfilled By what God Himself will do": 5 And hope (this earnestly expecting) makes us not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us. And if given then it is a gift, a free gift. And the Holy Ghost is the very Life of Christ.

36 In Romans 2:25 For circumcision verily profiteth, if thou keep the law: but if thou be a breaker of the law, thy circumcision is made un-circumcision. 26 Therefore if the un-circumcision keep the righteousness of the law, shall not his un-circumcision be counted for circumcision? 27 And shall not un-circumcision which is by nature, if it fulfill the law, judge thee, who by the letter and circumcision dost transgress the law?

37 Paul tells us here that your circumcision in your heart is your separating yourself from the world, and it doesn't account for anything if you are a breaker of the Message. He said these things that you do for God will have some profit for you, if you keep faith in the Message: but if you become a breaker of the Message, then your circumcision is made un-circumcision (or your separation from the things of the world is counted as no separation at all).

38 In verse 28 he went on to say, "For he is not a Believer in the Message, which is one outwardly; neither is that considered being separate from the world, which is separated outwardly in the flesh: 29 But he is a True Believer in the Message, which is one inwardly; and separation from the world is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God.

39 Concerning Faith, Martin Luther said: "Faith is not what some people think it is. Their human dream is a delusion. Because they observe that faith is not followed by good works or a better life, they fall into error, even though they speak and hear much about faith. ``Faith is not enough," they say, "You must do good works, you must be pious to be saved." They think that, when you hear the gospel, you start working, creating by your own

strength a thankful heart which says, "I believe." That is what they think true faith is. But, because this is a human idea, a dream, the heart never learns anything from it, so it does nothing and reform doesn't come from this 'faith,' either. Instead, faith is God's work in us, that changes us and gives new birth from God. (John 1:13 Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.). Faith (revelation) kills the Old Adam and makes us completely different people. It changes our hearts, our spirits, our thoughts and all our powers. It brings the Holy Spirit with it.

40 Notice Martin Luther said that "Faith" (which we know is Revelation) "brings the Holy Spirit with it". It opens the door to receiving the new birth and allowing The Spirit of God to have entrance and to live within our hearts.

In fact that is the same thing Brother Branham said.

41 From the Message entitled, QA IMAGE OF THE BEAST 54-0515 187-239 Brother Branham said, "Now, watch now the next, He says, "And thou art Simon, and I give unto thee..." because he had the spiritual, revealed truth. That's the reason he knowed the difference between Father, Son, and Holy Ghost, and the Name of the Lord Jesus Christ. He had a spiritual revelation.

42 And Remember that is what John said, when he said, He that has not the doctrine of Christ does not even have God, and he that hath the doctrine of Christ has BOTH the Father and the Son.)

43 Now in continuing with brother Branham's thought on this, he continues, ..."That's what you're understanding tonight, where the Holy Spirit's opening it up to us. He said, "Thou art Simon, and I will give you the keys of the Kingdom of heaven. And whatever you bind on this earth, I'll bind it in heaven. Whatever you loose on this earth, I'll loose it in heaven." Did He say it? St. Matthew the 16th chapter, "Whatever you bind on earth, I'll bind in heaven. Whatever you loose on earth, I'll loose in heaven. And I will give you the keys to (What?) the Kingdom of heaven." What is the Kingdom of heaven? The Holy Spirit.

44 Then what is the key to the Holy Spirit? Revelation.

45 Notice how brother Branham said that the keys to the kingdom of heaven is revelation of the Word of God. And he calls this revelation of the Word of God having the keys to access or receive the Holy Spirit.

46 We know that the Father is the Word, and that His Son Jesus Christ the anointed One, was the Word made flesh, which means He is the Word of God manifested or openly expressed.

47 Now, Jesus typed Himself with being "The Door". He said, "no man can come in or out except it be through me".

48 Therefore, it is the manifested Word which is the entrance, and that is what Revelation is all about. You cannot even perceive what the Kingdom of God is all about except it be by revelation.

49 God interprets His Own Word by doing what? By bringing it to pass. Therefore, Revelation of the Word is the ability to see the word of God manifested, and be able to take it back to the Written Word, to know the day and hour that you are living.

50 God gives you an ability to see it and then piece together what you are seeing with the Word God has already before-hand declared.

51 Therefore Revelation is not some human notion or some human perception, but rather it is being able to see the Word lived out before you. As our dictionary says, Revelation is a manifestation of Divine truth.

52 And as you look upon that Word living itself out before your very eyes, you become part of that scene that is being played out. A living play taking place where you are one of the actors.

53 Now, a door is an entrance into something, and since that Door is the Word of God manifested, if you do not have the key to that door, or the key to the Word it will remain forever locked to you, and therefore your entrance into the kingdom is shut off from you.

54 Martin Luther knew what he was talking about concerning this Faith which is alive in the believer. For he said, "Yes, it is a living, creative, active and powerful thing, this faith. Faith cannot help doing good works constantly. It doesn't stop to ask if good works ought to be done, but before anyone asks, it already has done them and continues to do them without ceasing. Anyone who does not do good works in this manner is an unbeliever. He stumbles around and looks for faith and good works, even though he does not know what faith or good works are. Yet he gossips and chatters about faith and good works with many words."

55 "Faith is a living, bold trust in God's grace, so certain of God's favor that it would risk death a thousand times trusting in it. Such confidence and knowledge of God's grace makes you happy, joyful and bold in your relationship to God and all creatures."

56 Remember, brother Branham preached a Message called, "Faith is the Victory". And that is exactly what happens to those with faith. Faith makes the Word of God come alive to you and without Faith you are men most miserable. Show me a person with Faith and I will show you a life filled with victory.

57 Martin Luther continued by saying, "The Holy Spirit makes this happen through faith. Because of it, you freely, willingly and joyfully do good to everyone, serve everyone, suffer all kinds of things, love and praise the God who has shown you such grace."

And I would like to add, show me a person who does not enjoy serving others willingly, and who do not have joy in their life, even while in the midst of trials, and I will show you a person who does not have faith and thus they are lacking what it takes to enter the Kingdom of God, and in fact are not walking in the light, and are not seeing the Word revealed and made alive in their life.

58 Martin Luther again said, "Thus, it is just as impossible to separate faith and works as it is to separate heat and light from fire! Therefore, watch out for your own false ideas and guard against good-for-nothing gossips, who think they're smart enough to define faith and works, but really are the greatest of fools. Ask God to work faith in you, or you will remain forever without faith, no matter what you wish, say or can do."

59 Therefore what we are looking at here is no matter what you do in word or deed, if it is not from the heart then it is not real and genuine, and therefore it is not even acceptable to God. And in fact will actually be held against you as though you did the opposite.

60 Well, then you might say, what's the use then? What does it profit to work so hard at being a God fearing Christian if it has no merit in itself? And if this comes to your mind, it is because you are human. If we would open our Bibles to the next chapter in the Book of Romans we will see that Paul addresses that same sort of thinking.

61 Notice his words as he continues looking at this thought in Romans 3:1 What advantage then is there in being a Believer? or what profit [is there] or what value or benefit is there for separating ourselves from the cares of the world? And he begins to answer this question in verse 2, Much every way: chiefly, because that unto them were committed the oracles of God.

62 In other words, Paul begins by saying, hey! There is a great value involved here, because after all, you as a Believer were entrusted with the Word of God. And God doesn't just do that for no reason at all. And he doesn't just do that for anyone. Only His elect does He openly reveal Himself and His plan to. And in thinking these thoughts, Paul is telling us that there is something special about this relationship between God and His Elect, because He doesn't just show or reveal His Word to just anyone.

63 Now, notice how Paul has so far taken it all out of your hands and He places it all in the hands of God. Paul continues with this line of questioning here and he asks the question... 3 well, what if some did not believe and were without Faith, or could not exercise faith? Shall their lack of faith and their faith-less-ness nullify or make void the faith of God so that it becomes of no effect? Can someone else's faithlessness change God's faithfulness?

64 Can what you do change God's fidelity to His own Word? Or Does anything you do have one thing to do with God keeping His Own Word?

65 Then he answers, 4 God forbid: yea, let God be true, but every man a liar; as it is written, that thou might be justified in thy sayings, and might come out the victor when your Word is placed on trial. 5 But if our unrighteousness or shall we say our un-right-wise-ness which is our wrong understanding, or wrong way of thinking, if it could ever establish the righteousness of God, what shall we then say? Is God unrighteous for punishing us for our un-righteousness? Then Paul says, I speak as a carnal man would think 6 and again I say, God forbid: for then how shall God judge the world?

66 In other words, if God's supreme justice would depend on anything we would do, then how could we ever expect a righteous judgment of all men. God is not like other judges, He does not depend upon a previous court ruling, nor do His judgments change from time to time, for He is the same and changes not.

67 Can you imagine a righteous judge who judges one man by one set of standards and another man by yet a different set of standards?

68 That would be political like we see so much of in Washington. They made as a national law a health care bill that made exceptions for certain groups, showing preference in their dealing with men. And then the IRS persecuted people who were right wing, and held two standards of law one for Liberals and Democrats and one for all others. we see that going on every day in Washington. Bill and Hillary Clinton could break about every law there is and be held unaccountable, but let someone on the other side of the political fence look the wrong way and they get prison time.

69 So, like Paul said, God forbid that God would be unrighteous in his righteousness. If God were like that then how could you ever know by what set of standards you'll be judged?

70 Then Paul goes on to say in verse, 7 But if you say, 'if through my falsehood God's integrity is manifested and advertised and abounds to His glory, why then am I still being judged as a sinner?' 8 'and why should we then not do evil that good may come?' As some so slanderously charge us with teaching. and if this were true then such false teaching would be justly condemned by them.

71 9 Well then? Are we more superior and better off than they? No, in no way: for we have already proven both

believers and unbelievers are all under sin, held down by and subject to its power and control. 10 As it is written, There is none righteous, no, not one: 11 There is none that understands, there is none that seeks after God. 12 They are all gone out of the way and turned aside from God, together they have all gone wrong and become unprofitable and worthless, there is none that does good, no, not even one. 13 Their throat is an open grave; with their tongues they deceive; the venom of a snake is under their lips: 14 Whose mouths are full of cursing and bitterness: 15 Their feet are swift to shed blood:

72 O, my!! What a condition that man is in. Not just the unbeliever, but every man is born in sin, shaped in iniquity and come to the world speaking lies. That is what the Bible teaches.

73 In verse 16 Paul tells us that "Destruction and misery are in their ways: 17 And the way of peace have they not known:

74 They have no experience with peace and therefore they haven't got a clue.

75 18 There is no fear of God before their eyes. 19 Now we know that what things so ever the precepts and principles of God saith, it saith to them who are under the principles of God: that every mouth may be stopped, and all the world may become guilty before God. 20 For no person will be justified or be made righteous, acquitted and judged acceptable in His sight by simply observing the works prescribed in the principles of Conduct, order, and doctrine.

76 For the real function of these principles, is to make men recognize and be conscious of God's Holy Presence, not just a mere perception, but a true acquaintance with His Divine Nature, which will bring man to a true repentance and holy character.

77 OK, now let's read from 21 But now the righteousness of God has been revealed and manifested independently and altogether apart from the principles of Conduct, and is witnessed by the Word of God and the prophets; 22 namely that the righteousness of God which is by the faith of Jesus Christ is given unto all and is meant for all who believe:

78 And you could not believe unless you were ordained to believe.

79 That's what we find in Acts 13:48 "And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed."

80 Now in Romans 3:23 Paul tells us that "all have sinned," and he also says, "and all have come short of the glory of God," Now, remember this word "Glory" was translated from the Greek word Doxa which is the very essence of God's own thinking; His opinions, his values and his judgments, and Paul tells us that no man had it figured out, no man thought God's thoughts, nor did they have his values or his opinions right.

81 That's exactly what God said in Isaiah 55:8 For my thoughts are not your thoughts, neither are your ways my ways, saith the LORD. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.

82 Therefore in verse 24 Paul tells us Then the only way we could be justified is by the free exercise of his grace through the redemption that is in Christ Jesus: and in verse 25 Paul tells us that it was God who had set forth His son to be a propitiation for our sins through faith in his blood, (in other words, He has become our mercy seat for us, and our faith in the blood of His Son, is what takes away our own stain.)

- 83** And God set Him forth and commanded that we should come by faith alone.
- 84** And Since Faith is a Revelation, then we must come by means of revelation alone. Let's read that again.
- 85** And God set Him forth and commanded that we should come by revelation alone, in order to declare his righteousness because in his divine forbearance, He passed over and even ignored and has completely remitted our former sins without punishment.
- 86** And that is exactly what brother Branham was saying in paragraph 144, when he said, "Don't say, "Well, I made a failure."
- 87** How can you be a failure when you are ordained to Glory, predestined to the adoption of Jesus Christ and ordained to be conformed to the image of the first born son?
- 88** How can you be a failure when God Himself said in His own Word, "it is God working in you both to will and to do his good pleasure."
- 89** How can you be a failure when God Himself said, "He that began the good work in you shall perform it."
- 90** How can you be a failure when God Himself said, "He that He is the author and finisher of our Faith, our revelation."
- 91** Was Jesus a failure when he said, "The son of himself can do nothing, but whatsoever the Father doeth, that doeth the son likewise."
- 92** Then how can you be a failure if God has not yet shown you what he wants done by you?
- 93** Jesus did no miracles for the first 30 years of his life, until God began to show him what to do and when to do it.
- 94** In verse 26 Paul continues saying, This was done in order to declare and demonstrate, in this present time his righteousness: that he justifies and accepts him who has True faith (true Revelation) in Jesus. 27 Then, what becomes of our pride and our boasting? It is excluded, banished, ruled out entirely. On what principle? On the principle of works and doing good deeds in obeying the commandments of God? No: but on the principle of faith (Revelation) alone. In other words, if it were based on what you do, then you might well be able to boast, but since God has taken away all possible avenues for boasting, He bases our justification upon Faith which is a gift, one that He has given us. he bases our sanctification on a Revelation that says "I am crucified with Christ, I have died to myself, never the less I am still living, yet it is not me that is alive, but Christ is alive in me, The life I now live I live by the faith, the revelation of the son of God."
- 95** 28 Therefore we conclude that a man is justified and made upright and considered righteous by faith (Revelation) alone (independent from and) without any assistance from good deeds in following the commandments of God,...
- 96** Therefore the observance of the commandments of God has nothing to do with our justification.
- 97** Then Paul adds, 29 Is he the God of the Jews only? is he not also of the Gentiles? Yes, of the Gentiles also: 30 Since it is one and the same God, which shall justify the circumcision by faith,(revelation) and un-circumcision through faith, (revelation) and since there is only one Faith or one revelation of Jesus Christ, His Faith, then... 31

Do we then, by receiving this faith, (revelation) make the Commandments of God of no effect?

98 Do we over throw them, or make them void? he says, "God forbid: But on the contrary, we confirm and establish and uphold the commandments of God.

99 Why? Because it is life to us...It is our Life. When Christ who is our Life shall Appear, then shall we appear also with him in the same Glory, in the same Doxa, in the same values, in the same opinions, and in the same judgments. Then "let the mind that was in Christ be in you."

100 So what is Paul teaching us in this 3rd chapter of Romans is that he is telling us that God has set forth principles that we must observe, (1) principles of conduct and (2) principles of order and (3) principles of doctrine. But He also tells us that these principles and our observing of these principles has nothing to do with our salvation and neither do they have to do with our being freely justified and accepted as innocent, vindicated to be righteous. In other words, what Paul is telling us is that our righteousness comes only by one avenue and that is a free Gift of God to us, and it comes through Faith, Through revelation, and Faith alone or revelation alone is the only access to this free gift of righteousness which is right-wise-ness, or a correct understanding.

101 Now, we know that Faith is a Revelation, and therefore He tells us that it must be the same revelation that Jesus had, for in Galatians 2:20 He says, I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith (revelation) of the Son of God, who loved me, and gave himself for me.

102 Now, how can a man be both crucified and live, because He actually says, I have been crucified with Christ, and brother Branham makes that very plain to us when He says, that "when Jesus was crucified we were in Him, and we went to the cross with Him, for we were in Him, and we raised with him on the third day...."

103 Now, most believers understand that the Life is in the blood? And even science proves that the Life is in the blood? Then if you and I were to have the same life that was in Jesus, It had to come forth from the same blood that moved through his veins, right?

104 Then how did we receive that blood? In his sermon The Future Home brother Branham said that when Jesus died upon the cross, when they pierced His side, His blood flowed forth from that open wound and poured out upon the earth.

105 Now, our seed life was in the earth to begin with, God placed it there. That's Genesis 1:11-12, Genesis 2:5 and Psalms 1:3 and when that blood was spilled upon the earth it not only redeemed the earth, but the seed life that was in the earth as well.

106 Genesis 1:11-12 And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so. 12 And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind: and God saw that it was good.

107 Genesis 2:5 And every plant of the field before it was in the earth, and every herb of the field before it grew: for the LORD God had not caused it to rain upon the earth, and there was not a man to till the ground.

108 Psalms 1:3 1 Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. 2 But his delight is in the law of the LORD; and in his law doth he meditate day and night. 3 And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in

his season; his leaf also shall not wither; and whatsoever he doeth shall prosper. 4 The ungodly are not so: but are like the chaff which the wind driveth away.

109 And the blood of Jesus Christ not only paid the price and redeemed back what was rightfully His, but it also quickened that seed which was in the earth mingling His own blood with that seed and giving it Life, the very same life that was in Him that came from the Father.

110 John 5:26 For as the Father hath life in himself; so hath he given to the Son to have life in himself;

111 Then if we received His Life, the same life that was in the Father, if we received this Life through the blood of His Son, then in one way you could say we are cloned images of His son through the blood of His son?

112 Future Home 64-0802 18-3 Now, the world, to be redeemed for this redeemed person, He uses His same method. He baptized it in water after the antediluvian destruction, shed His Blood upon it to sanctify it and claim it. It's His. Satan tried to say, "I'll give it to you." He said, "No, sir, I'll buy it." Let it be a witness. He was lifted up for an ensign, that He bought it; He purchased it. But now it has to go through a baptism of fire, holy fire from God which cleanses the earth and the heavens around it. Then it's purchased so that the redeemed can live on it, live in it in peace.

113 40-2 See, and look, you are part of that ground. Is that right? And when He redeems you, He redeemed the earth with the same thing, and you are together again. Oh, how much plainer can it be. See? You have to be redeemed, 'cause you're part of it. And if the Blood didn't drop on you, you ain't redeemed yet, you're not called. Then He cleanses it; that's the same thing He does in the fire. Even the Blood dropped; it's yet got to be cleansed by fire (That's right.) for a dwelling place for God. God already took up His abode. Potentially the Kingdom of God is in the earth now in the hearts of His saints. It's His attributes that He begin in the beginning. Now His attributes is redeemed. What's He waiting? to redeem the earth to set His attributes on it to fulfill exactly His predestinated plan. Do you see it?

114 41-5 God and His creation and His creatures of this creation is redeemed by His own Blood, cleansed by His own cleansing process, His germ-killing, sin-killing process, like if anything is sterilized. The best sterilization we've ever had has been fire. You can take anything and wash it with soapsuds and all these chemicals that they talk about; it still ain't free, but you burn it once. And when the holy fire of God sterilizes the earth... when the chemicals... He's lifted His Bride, which can come into heaven with Him while this is going on, and comes back upon the earth again, a new heavens and a new earth.

115 44-4 John said, "I saw the holy City, the New Jerusalem descending out of heaven, as a bride adorned for her husband." And where did it settle on? Just exactly like it did on there, upon the earth. Jesus was part of that earth that the Holy Ghost descended upon (Is that right?) and remained upon Him forever. It never can leave Him, It's always there (He and God are one.), always has to remain. And so John saw the holy City, the New Jerusalem descending like a comet or a dove, coming down out of heaven and settling upon a redeemed entire earth. To do what? To claim every attribute that He made the earth for; every man that was represented in the eternity and every woman is redeemed then. She's been scoured and burned by fire; Jesus in His fiery temptations in the wilderness for forty days... After that, notice, it was ready for His ministry then. Think of it, the Holy Ghost descending upon earth, Jesus, and that holy Blood. Now watch. I hope I don't go too deep for you. See?

116 49-1 Look, them hands designed this for His Beloved and Bride: designed in tenderly love for His Bride. Remember that the Holy Ghost descended on Jesus, which Jesus was a part of the earth. Why? The germ of God, the Life of God was designed in the womb of a woman (That right?), which was the earth. All right. And then the Life of God came in, so He was the beginning of the creation of God. See? And then that Blood of God, that was

there by that germ, when it was shed at Calvary, dropped back upon the earth. What for? To redeem the earth. Now, it's been justified; it's been sanctified, called and claimed; and now it's to receive its baptism of fire, and be cleansed for Jesus and His Bride. And you are these other parts that's drawn out of the earth. You are part of the earth, your body. Your soul is part of God, a attribute of God, displayed here on earth in a body. The body's to be redeemed. Now the soul's redeemed, because it was in sin. So God come down by process of justification, sanctification, baptism of the Holy Ghost, and redeemed your soul. And you, being part of the earth, it's redeemed by it. You're in the process now, it's growing on.

117 So if we are talking of redemption, then that means to bring back, or redeem means to buy back, to its rightful owner. And we know our lineage runs back to God.

118 That's why John said in 1 John 3:2 Beloved, now are we the sons of God, and it 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.

119 And again from Galatians 4:6 we read, And because ye are already sons, God hath sent forth the Spirit of His Son into your hearts, crying, Abba, Father.

120 Notice because you are sons. That means you already are, and because you are what you are, God does something, and that is that He promises to send to every son, the same spirit that He placed in His first born son, in order that it might bring out of us the same thing it brought out of His Son.

121 We should be so thankful to know that not only are we sons, but that we can trace our ancestry back to God in the beginning as well. For we know that this ability to know our lineage goes back to before the foundations of the world, when we were in Him. Not by means of a physical historical record as they did in the days of Jesus the Son of God, which records back could trace his lineage all the way back to Adam. But we know that we are sons because He has sent the Spirit to his own son into our hearts, whereby we cry Abba Father.

122 We know according to Genesis 1:11 that every seed will bring forth after its kind, and we know who we are because we have responded to the light and have manifested his characteristics of Faith (through revelation) in God's Word just as Jesus Christ did before us. As Paul said, "I am crucified with Christ nevertheless I am living, yet it is not I that is living, but Christ is living in me, and the Life I now live in this flesh, I live by His Faith...The Faith of the Son of God, who emptied out His Life so that I might live."

123 Now, it is crucial that we know our lineage goes back God. We are given an ability to trace our lineage back to God Himself. And this has to do with Seed, and in fact Seed is one of the most important doctrinal teachings that William Branham taught to us. Because after all, outside of Godhead, the most important thing is Seed, for if you did not come from God then you have no representation in Him.

124 And therefore, if you were not in Him before the world began then you will not be a part of Him when it ends. As Bro. Branham said, "If there is no representation up there, you'll not have representation down here." And we read in both Ephesians 1:3-5 and Romans 8.

125 Now, God has given us an ability to trace our lineage back to the Father. Notice that in Genesis 1: 11 And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so.

126 So we see here that there is a law of reproduction "the law of life", that God placed to govern the nature of every form of life, and He said, "every seed must bring forth after its kind or nature." Therefore we see this law of reproduction cannot be altered, and if we want to know what lineage we are, then we must look to the original

seed and see what attributes we display and then seek out the original seed to see what attributes it displays, and then we will know what lineage we belong to. Because all Life comes from a seed of one sort or another, and all life is known by its nature.

127 Let us pray,