

**SERMONS**  
**BY**  
**REV. W. M. BRANHAM**

*"... in the days of the voice... " Rev. 10:7*

**WHAT HOUSE WILL YOU  
BUILD FOR ME?**

Tucson, AZ

November 21, 1965

Vol. 65, No. 38

*The remarkable ministry of William Marrion Branham addressed every major doctrine of the Christian faith. If you wish to access any of the more than 1100 messages, or have questions of a spiritual nature, please refer to our website at*

**[www.thefreeword.com](http://www.thefreeword.com)**

## Introduction

The compiler of the work, A. David Mamalis, recognized that all sermons are public domain, belonging to the people. There is NO claim of copyright on the sermon text. The copyright applies to the verso side of the title page; and only in the design of the classification system of all interrelations of the text to the volume, volume number, paging, paragraphing, or any identification of the text by utilizing the copyrighted classification system.

The purpose of such copyright is to preserve the work for the design of indexes, and other support reference materials, for the study of the last days' message. Permission is given for anyone to print and distribute this booklet, provided it is done free of charge. Any changes made to the electronic file that this booklet is distributed in constitute a violation of international copyright law.

Instructions for printing this booklet in its proper format can be found in the Printing FAQ on our website at [www.thefreeword.com](http://www.thefreeword.com).

We pray that the Holy Spirit will make the messages alive to those who are called to be conformed to the image of our Lord and Savior, Jesus Christ.

**[www.thefreeword.com](http://www.thefreeword.com)**  
*Licensed Internet Publisher*

*The remarkable ministry of William Marrion Branham addressed every major doctrine of the Christian faith. If you wish to access any of the more than 1100 messages, or have questions of a spiritual nature, please refer to our website at:*

**[www.thefreeword.com](http://www.thefreeword.com)**

Copyright by A. David Mamalis

veteran from up there in the front lines—knowing that he must join the battle, too.

37 Dear God, with these unworthy hands I lay upon my brother in representation of yours. Bless Brother Green, dear God, who I bless in Jesus' name. May he carry this message, Lord, into this city, and wherever You'll call him. May he be loyal, filled with the Spirit, living a life above reproach. God, let him have the hearts of the people, that he might teach them, and lead them, and direct them in the path that we all desire to walk. Grant it, Lord.

38 Bless his faithful wife, and little children. Bless our efforts here together, as Christian brothers here on earth, that we may carry this gospel to the ends of the world. Send your Spirit upon him, God. We pray in Jesus Christ's name as we give him to You. Amen. God bless you, Brother Pearry. Carry the Word.

footstool, and wherein is the place of my rest? But a body hast thou prepared me.” And we are a body of Christ.

32 So, as we move from one building to another building, I believe, in bringing our messages, we’ll come down and have healing services, and anything the Lord reveals to us to do. We’ll have it right here in the church, until it swells out so big we have to take it somewhere else, and somewhere else, until Jesus comes. God bless you.

33 [Brother Green speaks to the congregation. He then asks Brother Branham to ordain him.] Let’s bow our heads. Dear God, as we stand here on this platform which represents, right over the altar here, we realize that we’re a dying race of people, as far as this earth is concerned. We look out upon the streets and see sin wrote everywhere, and that the glory of the Lord is swiftly departing. We know when the glory of the Lord goes up, so will the church go with it. God, we want to be there.

34 Just a few days ago, standing here on the street corner, just across the street, watching that parade go down the street and seeing those old First War tanks leading the way. . . . Then come the big heavy Sherman tank behind, that followed on, and on, and on; then the gold-star mothers; the little broke-up family with the crying wife and the little ragged boy that lost his daddy; an old mother had lost a son. . . . Oh, how sad to stand on a street corner, and watch something like that pass.

1THS4:15,16

35 Then noticing, just as they passed this building, the music changed to “Onward, Christian Soldiers,” playing their marches behind. But when they passed this spot. . . . Dear God, I’m thinking of another great time coming, and that will be the resurrection, when the old-timers will come forth first—saints, the patriarchs—for we which are alive and remain shall not prevent or hinder those which are asleep. For the trumpet of God shall sound, and the dead in Christ shall rise first. Then, when we see that great list of people going marching up through the skies, and we be standing waiting for our change, knowing that we’ll fall in line, also. God, make us faithful soldiers.

36 Only those who had really associated, and been in the war, would know what that really meant, to see those tanks rolling by. And God, we think that those who’ve been in the battle of life will know what it means, when we’re waiting our turn to fall in position, and placed in the resurrection to go up. And this, my young brother standing here, well-trained, ready, dressed, waiting for an old man to lay hands upon him—one who’s an old

## What House Will You Build For Me?

1 Thank you, Brother Green. It’s a privilege. Greeting to Brother and Sister Green, and all that’s here this morning. And it is a privilege that I feel I have given to me, to come to this place of worship, to make a few announcements. I don’t want to take Brother Green’s time here, because I heard Brother Green several times speak, and I certainly was influenced as he brought the Word of the Lord to us. He was so humble about it. Yesterday he said, “I don’t get the word from the Lord as maybe it would come in revelation, as it’s been sent, but,” said, “I like to stress upon what has been said.” He said, “Like when Paul wrote something in the Bible, I come here to stress upon what he said.” Said, “I have no message, only just to stress on what’s already been said from the Lord.” That is really remarkable, that a young fellow like that, say, make a remark like that.

Now, let’s just have a word of prayer together.

2 Dear God, I hardly know how to start, for I feel You’re here today, and in your presence we always feel so little. And I thank You for this privilege. Now, Lord, that Thou has granted this place to us, we pray that You’ll meet with us every time that we meet here. And may your great Spirit move over this city. May we be able to bring this gospel message that’s been given to us, and presented to our hands in this last days. May it be fulfilled and You’d get every soul out of Tucson, and around about, that You’ve ordained to life. Grant these things, Father, in the name of Jesus Christ. Amen.

3 I think I want to read a little verse of scripture here this morning, just before I say these words that I wish to say. It’s found over in Acts, the seventh chapter of the book of Acts. And while you’re turning to that (we’ll begin at the forty-fourth verse) now, we’re going to Shreveport this week, this coming week, for a series of services. And now we’re going to try, if the Lord willing, Brother Moore, Brother Jack Moore, very good friend of both Brother Pearry and I—and we love Brother Jack. . . . The message, I think, kind of baffled him a little, especially on some of the things that we hold dear, and believe that . . . that it came to us through the opening of the seven seals, as we believe it—such as serpent’s seed, eternal security of the believers, and so forth—some of those messages that maybe

to others. . . . We don't think this is hard, but if, if. . . . You got to open your heart to truth.

4 We believe that we're living in the end-time. That's just so real to us, that we're just at the end of the road. And to speak in some other man's church, well, you want to honor that man's hospitality of giving you that opportunity to come into his church. And I certainly, knowing that they don't believe in that, and I would honor them enough to. . . . There's plenty more that I can speak on there, besides bringing that in, unless it's just the Holy Spirit happen to push it a little you, see. Then I would certainly say as He said, and I don't know no better than to do that. And I hope I never learn any better than just to say it the way He said it.

ACTS7:44-50

5 Now, let us read just a verse or two here, out of the seventh chapter of the book of Acts, beginning with the forty-fourth verse.

*Our fathers had the tabernacle of witness in the wilderness, as he had appointed, speaking unto Moses, that he should make it according to the fashion that he had seen.*

*Which also our fathers that came after brought in with Jesus unto the possession of the Gentiles, whom God drave out before the face of our fathers, unto the days of David;*

*Who found favour before God, and desired to find a tabernacle for the God of Jacob.*

*But Solomon built him an house.*

*Howbeit the most High dwelleth not in temples made with hands; as saith the prophet,*

*Heaven is my throne, . . . earth is my footstool: what house will you build me? saith the Lord: or what is the place of my rest?*

*Hath not my hands made all these things?*

6 Upon this, the reading of this scripture, I want to say the few words that I want to say before Brother Pearry brings the morning message. I find this one of the great moments of my visit to Tucson. I come here because that I was led to come here. I come here because that the Holy Spirit, through a vision, sent me here. I know that might seem strange maybe, but He. . . . As far as I know, anything that I know of God, I was sent by a vision to

every place that we can. And if we're asked to call on, to pray, to seek, to do, let's be soldiers, right at. . . . Just anxious to do it, see.

26 Keep the message honorable. Live the right kind of life. Don't let no smut come upon it. We're living too late now. We're too late in the hour. Let's live it clean. Of my life, your life, all of our lives needs to be picked up before God. Our young people just ride around from place to place, from show to show, and drifting, further and further away from God. Right. Now, that's the truth. I see it in my children. And I see myself getting to a place where not. . . .

MATT18:20 HEB10:25

27 You've got to assemble ourselves together to worship God. The Bible said so. When we see this day approaching, that much more come together. If there's only two people here, you be one of them. Now that's. . . . And if we come together, and worship together, then we just. . . . Something another about it. . . . Jesus said, "Where two or three are gathered in my name, there I am in their midst."

28 Now, as I said before, Brother Green told me, and he said that (my wife come told me what he said when I was away), that . . . and he said this morning that the pulpit was open at any time. Now, usually, that's open for me to speak.

29 Now, usually I have to drive all the way to Jeffersonville, Indiana, to give a message that God gave me. To bring it to the people, go all the way to Jeffersonville, Indiana. And each one of you stringing across the country, and hooking up the wires, and things to get the message, because that's what we're living on, see. That's what we're here for. Well, we don't have to do that no more. God gives me a message, I can walk right here to the pulpit, and preach it, and feel free to do it.

30 And I believe by that, that God almighty will bless you if you'll just stand by this church now, this group of people. Not only that, but let's go out and see if we can't get others to come in, see. Let's speak to others, everywhere. Speak to them about our church, and what it means. What our church. . . . We're here. We want you to come. Bring in strangers. Now I'm sure it'll be good for all of us.

ACTS7:48,49 HEB10:5

31 See, we have a building which we are thankful for. We're thankful for this place to gather together. But, "Howbeit the most High dwelleth not in temples made with hands," see. "For heaven is my throne, and earth is my

21 I say I believe it not only should be in our hearts, it should be our duty to back him up everything that we can. Attend the services, to come here to worship, and to make this a place where God can reveal to us the things that He has for us to reveal. And as his word said, "The message doesn't come to me through the giving of the inspiration," as it does to, maybe, to some of us. But he said, "I'm here to back up what God has given."

22 What a statement! And I believe, if we will all cooperate together, we'll put our hearts to it. I know that each one of you, if you feel like I do. . . . I am so hungry to see the Spirit of God moving, I just can't hardly stand it. Some experiences I've just had up in the mountain, just to feel that once again. That's something that, when I was first saved, that was so glorious to my heart.

23 And we can come into a place, we can sit, and we see it among us, that we're drying. As we sit here in the desert, I get among my brethren. They talk with me, and I talk with them, always in the little way of watching, feeling out there the spirit, as it was, to see just the condition of that brother, to see what's wrong. I begin to feel us all reclining, getting away from the Spirit. It's become too natural a thing to us. We must worship in the Spirit. For the Spirit of God. . . . Not only our message should be the flame of the hour, it should be the flame in our hearts, see. It's got to be in our hearts, or we can't . . . we can't rightly present it to the people. The Spirit has to pack the message itself. And I'm trusting and believing in every one of you to be a real Christian.

24 Now, they need Sunday school teachers. They're going to need a staff. And I want to say this so that you'll thoroughly understand. This is my church. I've been here three years, and I've had one door opened to me. That was Brother Mackey, asked me to come preach. God bless him. I haven't been invited by any other people. Not nothing against them. They're all right. Brother Brock, a good friend of mine, Brother Gilmore, many of these Pentecostal brethren here are very, very, deep, good friends of mine. I love them. Nothing against them. I understand their position. They can't invite me in there, and then remain in their organization. See, they can't do it. Because if they do, they're kicked out. So you see their position.

25 I had the same thing to face. But, my, may it always be, seek ye first the kingdom of God, the will of God. And now that Brother Green, God has sent him in here and opened us up a church of like precious faith that we believe in, we are to be very grateful to God. Attend every service. Take

Tucson. I've wondered how I ever was sent to this desert place. And then, here, where there is, spiritually speaking, over the city. . . .

7 I don't know of any place that's any more spiritual dead than the city of Tucson. There is war between the churches; there is fusses between the congregations. There's no unity, and everyone grabbing, and holding, and squeezing, and trying to get this one, and proselyting. It is a desert, spiritually speaking, also.

8 But then, I read in the Bible that, where God called Moses away from his loved ones, and all that was dear to him, and sent him into the wilderness, to write the laws of the Bible. That was the Old Testament, the first four books: Genesis, Leviticus, Deuteronomy, and Exodus. I never said them just in a routine, but that four books—that really is the Old Testament. Because the rest of it was what the prophets said, and the Psalms of David, and so forth, but . . . the Chronicles of the kings. But this was the fundamental of the Old Testament, was. . . . Moses wrote them after he was called from his homeland, where he had been born and brought up among his people, and was sent into the desert to write this book of the Old Testament.

9 Then I find that in the book of the New Testament, where Paul—which is the author (not the author, but the writer) of the New testament—he also was drove out from among his people, and by the Spirit, into the Arabia, where he was 3½ years, to find the inspiration. And Paul is the chief writer of the New Testament.

10 Now there is Matthew, Mark, Luke, and John, but they were scribes that just wrote what Jesus said, as they followed Him along. But, you take the book to Timothy, and to the Romans, and to the Hebrews, and so forth, Paul received inspiration to write the New Testament, taking all the Old Testament as a shadow, and setting it in order. And God honored it, and made it the New Testament.

11 And now, if the Old Testament had to be drove from . . . the writer had to be drove from his people into the wilderness, to get inspiration to write the Old Testament; and in the New Testament the writer was drove by the author into a desert place to get the inspiration to write the New Testament; and the books are sealed with seven seals, it would also require the same, I believe, in these days to open those seven seals. To leave what you hold dear, to what you cherish—a little home that was given me by the people, and amongst all my people and friends, and a church that was flourishing, and had nothing lacking—and to leave that, pull right away from that, and

move away out into a desert, where you knew nobody, and everything against you. . . .

12 But there's something about God, that He drives a man to do things that's beyond any thinking of his own, so it can be to the glory and honor of God. And I feel that, not self-honor, but I feel a privilege it was to leave everything that was called dear to me, to get here into this wilderness, and suffer like I have never suffered in my life here in this wilderness, in this desert. But I believe that in doing that, and obeying what God commanded to be done, God has opened to us the mysteries of this last day. And we are here with this message.

13 Now, there was many people who followed me. And that's not unusual. Usually a person. . . . We people love one another, and love'll drive you to do things you don't think you would do. And many of you left your homes, you left all, just to go come out here in the desert. Many has called me. Many has asked me, "Shall we come to Arizona? Would it be a good place for us?" Well, as it was said about Moses and them, it was no place of fruit, no place of pomegranate. And here there's not much work to do, and living is high. The cost of living is high. It's really a rough place to live, is Tucson, Arizona. Wages are poor, and food is high, and rent—it's a horrible place to live in that matter. But it's healthy, it's dry, and we. . . . Sometimes we mustn't get our minds fashioned on things of this earth. We must look to the leading of the Holy Spirit.

14 But one thing that troubled me in coming here, and telling people, "Well, you should not come," or "You should come,"—that I leave up to each individual, the way God leads that individual to do. I think every one of us should do that, be led by the Spirit on what to do. And many of you're here from around Jeffersonville, and of the congregation there, and you have come out here.

ACTS7:44,47,48

15 Now, the thing that bothered me was a place of worship. Now I realize, as I read in the scripture here of Stephen, and his address just before his death—for they stoned him immediately afterwards for his message—as he was speaking he said, "Our fathers . . ." (talking of the Hebrews in the early days, how that they tried to find favor before God, to build a place for worship). He said that Solomon built him a house, or a building. We're acquainted with the story. But I like his next words, "Howbeit the most High dwelleth not in houses that's made with hands."

HEB10:5

16 And another place over in Isaiah, he said, "A body has thou prepared me." Sacrifice and offerings, and buildings, and so forth, but, "A body hast thou prepared me." We realize that he was speaking then of the body where God tabernacled in Christ. But I believe, today, that the inspiration that's come to Brother Green to move here, him and Sister Green, giving up their place back in the East also, to (back in Texas), to come here with . . . to start with nothing, just simply by an inspiration, feeling that they should do it.

17 I appreciate men that will follow the leading of Christ, regardless of the cost it costs them, though the whole world—maybe your very best friends—think that you're wrong. But it isn't wrong to you, as long as you feel there's something behind it as God moving you. It's never wrong. And it'll always pan out right. See this young couple, a talented young man (I'm saying this because he's sitting here) and this young lady, with their babies, this family to raise—he's quit his job and everything, to move here.

MARK1:38

18 I realize that years ago I was called to the ministry. I've never made a successful pastor because of a roaming, rambling spirit. I can't be satisfied anywhere. Just wherever the Spirit moves, I just got to move with it, because I have a message. Jesus said, "I must preach in this other town, also." But there are those who are shepherds that watch the flock. I've . . . so grateful that Brother Pearry followed the leading of the Holy Spirit. And today we have a tabernacle. It's a small one, that's just good enough to start with, to see what the Holy Spirit, not knowing. . . . Let's just move step-by-step.

19 Now, I believe if God has spoke to Brother and Sister Green to come here, and it's opened up a place where our children—instead of on Sunday morning, riding their bicycles, and on the streets, and running around—they have a place to come to worship. Instead of us sitting around listening to something that we've heard on the radio, which is all right, but we, as this group of people, we have a message for this day. We believe that God was given us a message.

20 And Brother Green is (I don't want to call him my associate, because we are relatives, also) my associate. We are together in this message. Brother Green preaches the same thing, a message that I believe in. He's left his home, he's left his people, he's left his church. He was, I believe he was a district superintendent, or something, of one of the organizations, and give the whole thing up when he heard this. He left everything that was dear to him also, to come to the desert, just to support what God is giving to us now.