

Future Home #13

Sowing In and Promoting Peace

June 12, 1988

Let us pray. Heavenly Father, we appreciate Your presence, Your love, Your grace, Your mercy, the hope You've instilled in our hearts. Yea, Lord, beyond human hope, it's Your Own hope placed there, the earnest expectation, which You Yourself had for us and for Yourself, is here and being fulfilled. We appreciate that so much.

We just pray, Lord, as we study Your Word, that It'll give a greater power to what You have done in our lives, and what You are doing here now, at this time. The inspiration, Lord, will give us motivating factors in our lives that we might live according to Truth, and manifest that Truth. Help us, Father, because this is what we're here for this morning—to be corrected and to have our lives changed. We pray this in Jesus' Name. Amen.

You may be seated.

1. Now we're at number thirteen, and pretty soon we'll be able to close off on Bro. Branham's message, "The Future Home of the Earthly Bride and Heavenly Bridegroom". And in there, of course, he is describing the final destination of the saints of God, which actually is: the true government of God come down upon earth where God dwells with His people, in the midst of His people. The earth has been renewed through the process of fire and re-creation. The earth's crust entirely reformed, the atmosphere's completely changed and made perfect for the New Jerusalem to come on down upon Mount Zion, which will be 1500 miles at the base each way and 1500 miles high; it would be a pyramidal City. And in there, of course, the Bride will be with Christ on the Throne (His Own Throne, by the way) with the Pillar of Fire, God Himself above the Throne, and before they call He answers. And the people on the outside will be those who bring their glory in, who come up in the Second Resurrection. There won't be one son of Adam lost. "As in Adam all die, even so, in Christ all are made alive." And, of course, the whole thing is a sovereign plan of Almighty God, wherein through the Ages, 'which have been, and are, and are to come', He shows forth His great and wonderful attributes—particularly those of redemption.

2. Now, last Sunday, we found a very striking statement made by Bro. Branham wherein he made reference to the Millennium as an interim period of sanctification between the earth, as we know it now, and as we will know it in its re-creation, after it has been cleansed by fire. So, there's a period of time—one thousand years—called the Millennium. And Bro. Branham said it "*went through a further process of sanctification until it was finally, completely recreated through the processes of dissolution by fire, and the power of God recreating it.*" In other words God's divine program—as we know it now, and know that it will soon expire, (That is, what God is doing now will soon expire, between this time and that time.) will evolve into another, and more wonderful form, only to have that form further changed to its intended perfection in the New Heavens and Earth governed by the New Jerusalem with the Lamb on the Throne, the Pillar of Fire above the Throne. In other words, what I'm saying there, you already know: that there's a process going on and that process will not stop but will bring a further transformation, this time upward in the Millennium. And then, that will take a further step upward by further cleansing and re-creation, which will bring us the Lamb upon the Throne of the New Jerusalem (on his Own Throne) and the Pillar of Fire above the Throne.

3. Now, in this plan of progressive and progressing redemption (You notice, I'm using the two terms, so we don't get led astray there.) it's not as though redemption is as a process of evolution within itself where it comes more and more perfect, but it is a progressive redemption in the sense, you'll notice, that

each time it's stepped up as to its intensity and wonderment. A lot of people wonder about the fact you can get born-again here and be so thoroughly changed. Well, that is fantastic. And, don't think for one minute we're going to try to supersede it. But, when you will be changed and then go into the Millennium and see a further remarkable progress in the earth and all, well... We kind of look back, and we might kind of wonder what this has been all about in comparison to the glory we have chosen. Because, remember; there's a continuing glory. So, it's progressive and progressing. In other words it's not just progressive, it's progressing: it's not standing still; it's a continuous moving on. Like Bro. Branham always brought that out: Luther, Wesley, Pentecost, and now this. And, of course, you're looking at this, and many people are a little stymied, because they don't understand this increase far eclipses in glory anything that Luther and the rest ever had.

I know they'll say, "Well, you guys are just blowing."

Well, praise God! We're going to blow. I'm not going to worry at what anybody thinks and says. It's just our business here in this church that we believe, and I know you follow.

4 So now, in this plan of progressive and progressing redemption, we notice that for 6000 years the God of Peace (And that's one of His great Names.) has been making peace, with the promise to establish peace on earth, with no end of peace, for the necessary government to maintain this peaceful, serene, wonderful condition is maintained by the government being upon the shoulder of the Prince of Peace. And He and all His creation will emanate and manifest that peace. In other words a people are vibrating with an excitement today. They're vibrating to the place where they're falling apart.

Now, take a look in the mirror, and you're looking at me, and I'm looking at you, and I don't see too much down here that's not falling apart. Now I'm not trying to insult you, but I'm being very, very honest, because this is the place to be honest. There are no lies to come forth over the pulpit, either flattery or anything else. The fact is, you know what I'm talking about. There is a real distemper within us that is not of God. It's because that's the hour we're living in—that nervous, terrible tension. And yet, there is a peace of God in there concerning His wonderful Word and all. And we're looking forward to more and more peace, where today people do not realize that peace is an emotion; it's a true spirit; it's an aura. See?

5. Well, what will it be in the Millennium, starting with the Resurrection, to begin to feel the intensification of that peace, until the King of Peace is on the Throne in the New Jerusalem? Now you don't go off balance. Huh? And you don't sort of fade out, you know, where you're sort of in some kind of a cocaine or drift of narcotics, you know—or in some island with the Lotus-eaters, you know, like... [Bro. Vayle imitates a 'dazed' person.] You're vibrant with peace! Man! I would give my life for ten minutes of that right now; say, give me ten minutes and shoot me! Do you know what I'm saying? You don't? ...an engineer sitting here? You don't understand? You must know what I'm saying—to vibrate with peace—to literally vibrate with peace.

Anger's a vibration. "I can get so angry; it's hate! Ooh, I could hate. Disgusting."

Are you getting all this on camera; better make sure we're getting it. [Congregation laughs.] because I'm speaking for everybody—the whole gamut of emotions. But peace like a river. My! That speaks of total command. Not total command to command somebody, but in [control]. 1 Corinthians 15. He has come down to set the church in order for the Bride. The government has started. When I speak this way, I get the feeling that, I sure hope [Bro. Vayle laughs.] that, the Rapture's not twenty to fifty more years off yet. It's got to be a quick work—and the quicker the better. All right.

6. Then, in the Millennium... First of all... Thus, in this life on this earth (this peace program that God started after the fall)... Thus, in this life on this earth as we know it now, the dove of peace can rule in our hearts and minds as a growth to the future. In other words you have the full potential, but you don't have 'It'. Like the Lutherans potentially had the Holy Ghost, but they didn't have It—Pillar of Fire. Wesleyans

had the potential even greater, but they didn't have It. Pentecost, even greater, and didn't have It. But, when It came, like It always comes, It's not noticed by the world, because It's not exciting enough, (See?) but It's compelling.

7. So, as a potential, now, the Prince of Peace in the form of the Holy Ghost is guaranteeing a peace that we've never known, and you can't know until the Resurrection; and you can't know till the White Throne; and you can't know till the Lamb is on the Throne and the Pillar of Fire above the Throne and that everything is an emanation of peace. I ask you a question: How many of you have ever, ever in your lives known what it is to have a complete break-off and a break-away from yourself and to dwell in a peace—not a comatose condition—but a peace that you know only God can give? Now I don't doubt, if you tell me you've had it, I wouldn't doubt that for one second. But I would doubt very much, if you told me you maintained it. That's the big thing. Literally, you've got to be in a Presence, which we are now, because that Pillar of Fire's still here. The prophet's gone; the Pillar of Fire's here, because It leads us to the Millennium. And God's got to be here to raise the dead. And God didn't raise the dead in human form, except Lazarus and a couple of cases there, and he said, "It's the Father that doeth the works." But Jesus himself was raised from the dead by God (Holy Spirit). So, when you look at the Resurrection per se, He will bring about a resurrection. He's here to do it, because He is in that Pillar of Fire; that's the Logos—Jehovah, God Himself. We understand that, you see.

8. Now, going from this manifestation of the attributes, (That's the Shekinah Glory emanation.) we are now in a position exactly as it is with the Judge. The same Judge now is the same One that moves to the White Throne. See? The same Prince of Peace in the form of the Holy Spirit is the same One that moves into the body of Jesus, the man, that moves right on down to the great eternal City. Now, what I'm trying to get you to see, and ourselves to see, we are into it now, in a measure we have not known before. And the revelation of this, your acceptance and acquiescence to it—in other words, you believe it and you receive it—in the definitive, whether you feel it or not, but though contrary to all senses and all human wisdom, you impute to God that He is true, shows the baptism with the Holy Ghost and a part of this Message for this hour, that you are a part of that. Now, that's what the prophet taught us, as I heard him.

9. Then, in the Millennium there will be a further peace, as Satan is bound by a chain of circumstances for one thousand years. But, after that, annihilation of all that is discordant (not peaceful) comes, and with it such perfect peace, as only God can give. For the lion eats hay with the ox, and a child can play with the formerly deadly snake. And in that eternity ahead, the kings of that New Earth continuously offer the symbol of peace, which is a leaf plucked from the Tree of Life—perhaps typing how Jesus was plucked from his life—that we might have peace through the blood of the Everlasting Covenant, the cutting off of Christ.

10. Thus, using paragraph 285 on page 62, we began to discuss the progress of peace from the sacrifice in Eden to the eternal City and set forth that God apparently wants peace and harmony as the essence and manifestation of His Kingdom.

Well, isn't that pretty well the actual Truth? Because God simply resurrects and brings back everything. What would be the use of the Resurrection or anything, if there weren't the harmonious essence of peace? Why, you'd just be in a better position to hack each other up, and take a longer time doing it. My! You could have a big time lopping off somebody's leg and just believe and put it back on by faith and lop away some more. Oh! You could have a great time just massacring each other day-by-day and night after night for thousands of years. The essential quality is peace.

How often has a rich man said, "I would give my millions for one moment of peace"? Another man kills his wife to get some peace from her. She might kill her husband to get some peace from him. And the man may leave home to get peace from the kids. And men leave other countries to get peace away from the country they're in. Peace... I just got thinking about it, "Listen! Real peace. No more jarring—everything in complete reconciliation."

So, God apparently wants peace. And the way I put it, ‘God apparently wants peace’—not as though God Himself didn’t know it or was merely intimating. I am using the word ‘apparent’ in the sense that ‘we can see it’. It’s evident that God wants peace. And He’s going to give us peace. Wonderful! No more of this, “When, I would do good, evil’s with me. And, when I like to do evil, well, there’s too much good with me to indulge.” Kind of ruins it, doesn’t it? where the good cannot be entirely good and the wicked cannot be entirely wicked. Now I’m saying this on purpose to get you thinking, “I hate it! There’s just nothing good about it.”

What would it be if you were the healthiest guy in the world, live a million years, and had no peace? If you were the toughest person in the street, you’d know one thing: a tougher one would come by.

11. Peace is essential. The essentiality of the Kingdom is peace. Now, you know what I’m talking about. We, then, begin to apply that to us—what God wants for us. We, who are so close to the millennial peace (resurrection peace) that we ought to look for and apprehend more peace than perhaps any other Church Age, for as we said, peace and redemption are progressive and are progressing now. Righteousness and peace are overcoming sin and unrest—pushing it back until it disappears.

In pursuing this thought, we dealt with Gal 6:7-9 based on the principle set forth in Jas 3:17-18 and especially verse 18: that righteousness flourishes as we act peacefully to make peace. There is something left for us to do. And this doesn’t make us legalists. This makes us more a grace-man, which is: recognize God, the virtues, the values, the talents, the gifts, the fruit—all He’s given us—and then, let’s step out of the way and let God use them through us. Now we come to the complete headship of the Prince of Peace.

12. Now, thank God the Resurrection is not like decompression, where you’ve been too long and too far down in a submersible chamber, and to bring you up gives you the bends. Now, normally speaking, that’s what would happen spiritually to all of us, if it weren’t for the grace of Almighty God; because no matter what happens, there isn’t one child of God that God’s not going to see through—because God will lose none. For God to lose any one of us would be to lose a part of His Own Soul, which would mean, then, that God can be destroyed.

“Well,” somebody says, “God is just taking it back, because you backslid.”

Do you believe that nonsense? How would you like to take back your children? Some kids right now-a-days... What do they do? Scream and make you stay awake all night? They run the living daylight out of you.

“Put ‘em back where they came from!”

Do you think God could do that? No, God doesn’t lose one. See, if you can just bring it to natural things of life, you can see how ridiculous people are, when they begin saying things contrary to the Word of God. And you can see where the Word of God comes and where the Word of God doesn’t come. It’s just really that simple. All you’ve got to do is see your types, see your shadows, see nature; because God’s manifested everywhere. Then, see what’s wrong out there. But God will remove the whole thing and bring it to perfect harmony. See? All right.

13. We find in here, then, by reading Gal 6:7 based upon Jas 3:17-18, especially verse 18, that righteousness flourishes as we act peacefully and make peace. (Cain couldn’t learn that.) So, our thought was one wherein we set forth that our essential nature and conduct should be one of peace as we witness to and live the Christian life. So, we want to read again in Gal 6:7-9 and talk about it, as a lesson for this hour. And It says:

- (7) Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap (period! A principle statement that cannot be revoked.)

- (8) For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting. (Now you say, "What does it mean to sow to the Spirit?" The answer is evident: the Word of God that's been revealed to you.)
- (9) Let us not be weary in well doing: for in due season we shall reap, if we faint not.
- (10) (And) As we have therefore opportunity, let us do good unto all men... (You sing that in the chorus, '...what's required of you...' [Micah 6:8]) especially unto them who are of the household of faith.

14. Now, let's understand something about the sowing, so that we can be a little more adjusted to what we have in mind this morning. And we go to Jas 3:17-18.

- (17) But the wisdom that is from above is first pure, then peaceable... (If it's not pure, there's no peace to it. So, God gives pure peace based upon something which is previous and basic to it, which is pure, which is God's wisdom. It's) gentle, easy to be intreated, full of mercy and good (fruit), and (without partiality—) without hypocrisy.
- (18) And the fruit of righteousness is sown in peace (for) them that make peace.

Now, what we're looking at here is the law of sowing and reaping. You can't get away from it. As God sowed in order to reap, and to reap in us, so we also are admonished—by the same Holy Spirit in both of these great men who were writers of part of the Bible—that we should learn how to sow in such a manner that we will know exactly what we're going to reap and have peace about it, no matter what takes place between the sowing and the reaping. It's the same as the processes of faith: between the time that you sow your faith-request in prayer and the time that God answers that request, there is a necessary time of testing in almost every single instance, and that's to develop character. So, here is a process of character development.

15. We read It again, verse 7-9. [Galatians 6]

- (7) Be not deceived; God is not mocked: whatsoever a man sows, (he shall) also reap. (Now this is done in peace.)
- (8) For he that soweth to his flesh shall of the flesh reap corruption; (In other words you can sow a certain way and no peace will be attendant to it. You'll be out of luck; it'll just cause more and more trouble.) but he that soweth to the Spirit (And that's in peace.) shall of the Spirit reap life everlasting.

Now you can sow to the Spirit, meaning: I can give my life to God and be born again. And you can sow to the Spirit, having been born again, meaning: you're laying up treasure in heaven. For God is not unrighteous to forget your labor of love. And there is a judgment fire that burns the works of every person—not the flesh, the fleshly things. And, only that which was done in the Spirit of God, through the Spirit of God, in the right attitude, will go with you to where you are going. And that's inbred right in your character; because, how can you have anything eternal apart from the fact that you yourself are eternal? So therefore, it is essentially spiritual things. [Galatians 6]

- (9) And let us not be weary in well doing. (Because, It says, if we don't faint, we will reap.)

Now, what does it mean? If you do faint, if you do give up, then you will miss what you started. And the Bible said, "God has no pleasure in the man that takes his hand off the plow, or the soul that turns back." And Paul, especially mentioning what would happen in this hour in Hebrews 6, he said, "But we are persuaded better things of you, brethren, and things which accompany salvation though we thus speak." He said, "We've got to speak concerning the judgment of God that follows the last day Message which is vindicated, where there's going to be a burning up of the fruits."

And that's all this world out here. Everything's going to burn. Those cars will be reduced to nothing but gases. They won't be harmful anymore. Cars knock you down, and cars kill you. You use a car, knock somebody else down, kill him. How're you going to reduce to gases? Reduce the whole thing. God's going to get rid of it. Now he said:

- (10) (Let us...) As we have...opportunity, let us do good unto all ...especially unto them who are of the household of faith.

And It says right here that you get your major practice amongst the saints of God, to deliberately extend the olive branch, the leaf plucked off the Tree of Life, signifying peace and constantly doing good in order to maintain peace, because we can win our enemies even by good works. You know, that's true. We're reading the Bible here. Lincoln said he had no enemies, because he turned them into friends.

16. So, having read this... One more time, we read number seven. [Galatians 6]

- (7) Be not deceived; God is not mocked: (Whatever a man sows, that's exactly what he is going to reap.)

So, verse 7 is an incontrovertible principle. And you cannot ever bend or change it. God, in His entire cosmos, stands with it and behind it. Now, don't try to change it; can't do it.

Now the beautiful thing is, we don't have to come to the place where we think, "Well, I'd like to do something about that. Maybe we could bend it."

The beautiful thing is, not to bend it, but to flow with it. You know, the world's got a saying: 'If you can't lick 'em, join 'em.' You can't lick this; I can't lick it. What're you going to do about it? You're going to join it. See? It cannot change.

17. Notice what It says in verses 8-9. [Galatians 6]

- (8) For he that soweth to his flesh shall of the flesh reap corruption.

Now, what does the flesh have within it? Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulation, wrath, strife, sedition, heresies, envyings, murders, drunkenness, revellings, and such like. Well, tell me what peace there is in those things or attitudes? Nothing. There's no peace there. There's a murky, miry, mucky spirit surfacing. You don't want that. But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance. Now, notice in there, what you've got. Love: worketh no ill to his neighbor. Joy: That's 'happy over everything good'. Peace: There's your peace. Long-suffering: That's peace again. Gentleness: That's peace again. Goodness: That's peace again. Faith: That's peace again. Meekness: That's peace again. Temperance: That's peace again. The whole gamut signifies peace. There's nothing there that doesn't signify peace in some way.

18. So, the Bible speaks very, very abruptly and very, very strong, that (Remember the Scripture here that tells us God is not deceived.) we have the opportunity to sow in two ways: one, we can sow for peace; and two, we can sow for trouble. Now It says: [Galatians 6]

- (9) Let us not be weary.

Now, if it just dropped in our laps, we'd never get weary. My! If you could sit under a tree and the fruit drop in your mouth, and, you know, you're sort of carried around like they carry around kings and queens and potentates with slave labor, you wouldn't want to change that for a minute. But, you know, the thing is, that's not how character develops. Why is there no character amongst the rich, in most cases? Because they're handed too much money with nothing to back it up. With nothing to back it up and all that money, they get worse and worse and worse, until they're entirely degraded. And our society doesn't know the meaning of work any more. It understands entertainment, because that's where the big dough is. So, what've you got today? You've got a mess. Okay.

19. We see here, then, that the Word of God warns us that there is no way anybody can ever stop from sowing and from reaping; and there is no way you can reap what you really want, unless you sow for it. And It also tells us we are continuously sowing, and we are continuously reaping. So, therefore, if a person wants to change anything, he's got to change the sowing.

20. Now, disrupted lives are not exclusively and always the consequence of what has been perpetrated upon us or done to us. Disrupted lives are not necessarily lived because of someone else's influence, though that many, many times happens and can happen. Disrupted lives come mainly from within us. Now we read to you in Romans how Paul preached that. We just read It carefully over here. [Romans 8]

- (35) Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?
(Now you didn't sow that. That came to you; somebody else sowed it.)
- (36) As (it's) written, For thy sake (we're) killed all the day long; ...counted as sheep for the slaughter. (You didn't do that either.)
- (37) Nay, in all these things, (we're) more than conquerors, through him that loved us. (Now, that's something you've got control of, right there.)
- (38) For (I'm) persuaded (You've got control of that.) that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,
- (39) Nor height, nor depth, nor any other creature (nothing in creation, is) able to separate us from the love of God, which is in Christ Jesus our Lord. (That's peace.)

So therefore, what befalls you, which appears to be accidental, but is not, it's a part of life. You and I have within us, through the Prince of Peace, the ability to know that nothing is going to take us away from God, period! Now, how in the world can you be a legalist and believe the Bible? If you have any thoughts of falling away from God, as a child of God, you cannot possibly believe this.

The legalist keeps on saying, "If I do so and so."

Why didn't you born yourself, idiot? Raise yourself from the dead? The legalist should never be sick. Well, he can do something about it. Couldn't do something about it. The legalist is a Pentecostal who always wants to force the hand of God instead of learning the hand of God. And we are here today, this morning—and I'm including myself—we are too legal. We still don't know the grace of this.

21. Paul, the apostle, was like the drunk man who drank so much liquor that, when he fell out of a four, five, six-story building, he was so limp, he didn't even bounce. He was drunk on the Spirit of God to do it. And that's the way you and I ought to be: so endued with the Spirit of Almighty God.

Do you want to know something? God actually requires that of us, because He says, "Be not drunk with wine wherein is excess, but be drunk on the Spirit" [Eph 5:18]. In other words get limp. Ever try to

pick up a kid that went limp? It's easier to pick up someone who goes stiff as a poker. Try to carry a jelly fish, compared to a halibut, or something else. See? Okay.

22. Let's look at Peter. We read Peter the other day; we'll read it again, 1 Peter 4, and then, we'll try to get through this quick as we can, because time just goes too fast as it is, when you get these devotional messages. [1 Pet 4:12-19]

- (12) Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you:
- (13) But rejoice, inasmuch as (you're) partakers of Christ's sufferings; that, when his glory shall be revealed, you may be glad also with exceeding joy (because you suffered with him).
- (14) If you be reproached for the name of Christ, happy are you; for the spirit of glory and of God rests upon you: on their part (he's) evil spoken of, but on your part (he's) glorified. (That's peace, again.)
- (15) But let none of you suffer as a murderer, or as a thief, or as evil-doer, or as a busybody in other men's matters.
- (16) Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf.
- (17) For the time is come (when) judgment (begins) at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God?
- (18) And if the righteous scarcely be saved, where (will) the ungodly and... sinner appear?
- (19) Wherefore let them who suffer according to the will of God commit the keeping of their souls to him in well doing, as unto a faithful Creator.

Now he tells you right there: People are going to do a lot of things to us. We're not even going to ask for it. (Some cases, we ask for it.) But that doesn't need to change us. We are still the masters of our destiny. Let's look over here to Paul. Paul says in Galatians 4—so we get the picture a little more clearly. (At least I hope we do.) [Gal 4:12]

23. (12) Brethren, I beseech you, be as I am; for I am as you are; you have not injured me at all. (In other words, Paul speaks of an understanding: There isn't anybody can hurt you, unless you let the person or the thing hurt you.)

Now, that's something that I simply don't understand why the majority of us have not come to. Now you'll find men—like Doctor Peale and men out there in a pseudo-scientific religion—who have the thing down pat from the standpoint of a mixture of Christianity and Hinduism and Christian Science, and you know, metaphysical approaches, where they take 'mind' to be so strong. But it's the truth, when Bro. Branham preached "The Greatest Battle Ever Fought", that's exactly what he was saying. We can take this Scripture here and plug the channels of our mind, so that the channels of the mind are so filled with the Word of God, no other word is in there. Then, when nothing else is in there, what comes out? Nothing but the Word of God! That's why he said, *"I worry about this generation. They're not going to be paying enough attention to the Word which I am preaching."*

24. Let's look at Phil 4:11-13. Paul says something here.

- (11) Not that I speak in respect of want: for I have learned, in whatsoever state I am, therewith to be content. (He said, “I’m master of circumstances.”)
- (12) I know both how to be abased, and I know how to abound: every where and in (everything) I am instructed both to be full and to be hungry, both to abound and to suffer need.
- (13) I can do all things through Christ (who gives me the inward strength.)

Now he tells you right there, again, that here is a person who can roll with the punches. He doesn’t have any trouble with the exterior problems. He said, “They’re defeated, according to the grace of God by what is already in me.” In other words he is more than a conqueror through Christ who loved him. All right.

25. I’m not saying that others cannot make a shambles of our lives, because others can do bad. However, as we cease to be children and become mature Christians, they can do it only if we let them do it. Now, let’s just look at what God says about little children here: Mt 18:1-10.

- (1) At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven?
- (2) And Jesus called a little child unto him, and set him in the midst of them.
- (3) And said, Verily I say unto you, Except ye be converted, and become as little children, you shall not enter into the kingdom of heaven.

Now he said, “Who’s going to be the greatest?” He said, “A little child.”

“You mean some dumb kid is going to be the greatest? One who doesn’t know his alphabet? That total ignorance is what’s required?”

Read the rest of the Bible, and you’ll find out: a little child is under the full authority of the parent. And the greatest in the Kingdom of God is somebody so simple as to place himself under the full authority of God, and under obedience, because a child’s under obedience. You have to... Read the Book of Galatians; read the Book of Hebrews. See what It says about child-training.

You don’t pick it up and say, “Well, here’s some little kid that doesn’t know anything at all. That’s fine.”

Now, if you put it to the place where a child knows nothing at all, and he’s going to be instructed by somebody else, then you say, “Well, I know nothing, and God tells me everything.” I’d say, that’s fine, too. But, in my books, you’ve got to get the picture where it is. How could a little child rule? See?

26. The apostle Paul tells you—why he said, “You try to pick the smartest brains in your church.” He said, “If you want to settle an argument, or a problem in church, get the simple-living fellow. Don’t get the big shot, the theologian, the politician, the preacher, or this guy. Just ask some little simple fellow in the church, ‘Hey! What would you do about this condition?’” He said, “He’ll tell you right off the bat,” because he’s not complicated with all the whirly-gigs—you know, up there and the wheels going around.

He’s like the little children that looked at the king who was naked, and he got fooled by the guys that said, “Oh, this invisible thread, invisible cloth; we’ll make a suit that only the dumb and ignorant, the foolish can’t see. The wise will see it.”

Everybody pretended he was wise.

“Oh, the king’s got a lovely suit.”

And the kid said, “Hey! The king’s naked!”

That’s a little child. That’s the kind that can rule the kingdom. [Bro. Vayle laughs.] You can’t fool him with that nonsense. See? All right.

27. Now, watch.

- (6) But, whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea.
- (7) Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence comes. (Now, he’s taking from a little child, to one of the simple little children, to the Gospel of the Kingdom, See? The Kingdom.)
- (8) (Now)...Wherefore if thy hand (offend thee, cut it off. If your) foot offend thee, cut (it) off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than (have) two hands or two feet to be cast into everlasting fire. (Now, that’s a figure of speech there, because, look: When you go to the Lake of Fire, you’ll have both hands and both feet and your full faculties; don’t worry.)
- (9) If thine eye offend thee, pluck it out, and cast it from thee (and so on. Better to have no eyes and live this life.)

In other words you’d better stop doing the things you’re doing. Better watch where you’re going, say what you’re saying. Cut yourself right back and put yourself in a straight-jacket to the Word of God. A straight-jacket to the Word of God gives more freedom in the Holy Ghost than anything else ever did. And the straight-jacket’s the revealed Word of Almighty God.

- (10) Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven.

28. Now, what is my thought here? My thought is this: that it’s up to the families to see that the little children are not offended. It’s better a millstone hung about the neck. What about parents, then, that deliberately blind their eyes to sin in the home and what is going on, and do not protect their children? I’m laying it right in your laps today. If you’ve got wrong TV in your home, wrong pictures... If you’re getting like the Swedes... It’s okay over in Sweden: daughter can go off to college, bring her boyfriend home, and, after sleeping all night together in the home of the parents, mama brings up a tray of tea and biscuits and crumpets.

“Well, I’d like that.”

You’ll go to hell liking it, too! And so will the whole church, and so will the whole family, and so will the whole of Sweden. [End of the first side of the audio tape.]

Years ago, Joe Boze came back from Sweden, his native land, and he said, “What you see in the store windows there, done in a back alley in America, would put you in prison.”

Offensive parents and offending parents offend their children by teaching them wrong. Now, let's understand that. You are responsible for your children. And you've got to watch your home for all these things. And you cannot hide behind 'no talk', as though 'no talk' would solve any problem. As the Spirit of God is living and moving and probing, it is not unwise of a parent to be in the same position of probing and knowing what is going on.

Irresponsible. You make a way by trying to spoil the youngest or the oldest (whichever you've got) or you think you can let older children in your home do things they shouldn't be doing, and a younger child see it and not be led astray?... Let me tell you, when that child goes astray, you will be responsible. I'm telling you this morning. You get this flat! You do what you want, but you're going to pay that price! I'm telling you, this is the Word of God! You're responsible. Let's find out if this isn't so.

29. Let's go to Prov 22:6. It says:

- (6) Train up a child in the way he (ought to) go: (Now it doesn't say that you can force him into things, but under your tutelage in the home, he is to do the right things.) and when he is old he will not depart from it. (Or, as somebody said, if he's like the prodigal son, he goes out, he'll begin to come back to it.)

What he's trying to tell you, this in the Word of God, It's very simple: "As the twig is inclined, the tree is literally bent." See? Now, you take a tree, and you plant it too close to another tree, and you watch how that tree moves away. It gets in a bad posture. So, it is with the wrong training; it will bring a child into a wrong atmosphere and a wrong place. Now, if you've done the very best you can to train and to help, then, that's off of you. And you've got the promise of God, as Bro. Branham said, "*In the end time, you and your family, in the application of the token.*" But I cannot see anything other than what the Bible teaches.

30. Let's go to Hebrews 12, because we just go back to what It says here in Hebrews. And I'm going to close off in that by going to some other point here, because we want to get right along. Okay, in Heb 12:3 It tells us:

- (3) Consider him that endured such contradiction of sinners against himself, lest you be wearied and faint in your minds.
- (4) You have not yet resisted unto blood, striving against sin. (Christ actually shed drops of Blood striving against his own desires.)
- (5) And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou (the training or) the chastening of the Lord, nor faint when thou art rebuked of him.
- (6) For whom the Lord loveth he chastens and scourges every son whom he (receives. In other words, God Almighty reserves to Himself the right to train us, even to the extent where He can make it very rough on us. Now I've been through that, and you have, too.)
- (7) If you endure chastening (training—even though it hurts) God deals with you as with sons: for what son is he whom the father (doesn't chasten and train up. And, remember; child-training is rigorous. Discipline is child-training; suffering is child-training.)
- (8) But if ye be without chastisement, whereof (ye are all) partakers, then are you (illegitimate and) bastards, and not sons. (And God tells you

right here: If you treat your children in any other way than to be mature, solid citizens of your household, you're looking on that child as though it's an illegitimate child in your home. In other words you're not even claiming him. It's a bad situation.)

- (9) Furthermore we have had fathers of our flesh (that) corrected us, and we gave them reverence: shall we (much not) rather be in subjection unto the Father of spirits, and live (unto the Word of God)?
- (10) For they verily for a few days (they corrected us and) chastened us (— and they hurt us, as it were) after their own pleasure; (In other words, many times a parent doesn't have much wisdom; and that's true, but God does.) but (God) for our profit, that we might be partakers of his holiness.
- (11) Now no chastening (or no training and no suffering) for the present seems to be joyous, but grievous: (It said it bothers us.) nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.

There you see the sowing again. It is difficult to take the hard way. But, remember; when the Angel of God appeared to Bro. Branham, he said, "Since you have taken the hard way, the rewards are limitless." The hard way, brother/sister, is the only way to go. And I can testify to that. On the road, time after time, I had to just stand there, wait for God to do something, even put food on the table. I had to stand right there. It would have been so easy to get a job, and so easy to go right back on God. And what I went through is literally nothing to what many people go through. But many of you sitting here this morning don't have a clue what I'm talking about, and I'm sorry for you, because of what you're missing. And there is no way for me to impart to you or to tell you. You have got to go through it.

31. The 'peaceable fruit' of the Spirit demands, first of all, the unrest of decision. Then, making that decision to go God's way, whatever God said, then, strike out and do it.

And I'm going to tell you about when I first went preaching, the strangest thing in my life. I fought it; I hated it. I said, "Lord,"... I wrote it in a little box, a little piece of paper, and I put it in a box; I said, "Lord, I'll even be an elder in Your church or a deacon. I'll try to serve You, but I will not go preaching. So, do not bother to call. I don't want to be told to go preaching."

Then, the pressure began more and more and more. And one day, literally in a rage of anger and resentment within my soul towards myself and God, I said, "Okay, if that's what You want, I'll go preaching, and I hate it."

And the strangest peace came into my soul. Listen to me, what I'm telling you. I'm not pulling your leg; I'm not lying to you. The strangest peace came into my soul that I was going to do the will of God though the roaring and the anticipation and the fear and the dread of the problems, the untried faith, could have caused almost a nervous breakdown. But I knew I would go, and I went.

32. Now, listen; that's what we're talking about this morning. Sowing is rough. But, when you sow with God's Word, there is a strange peace comes with it. And He said it'd be a strange peace: "My peace I give to you, not as the world give I to you. Let not your heart be troubled; neither let it be afraid, because the peace that I give you is a peculiar peace." [Jn 14:27] And Dr. Price illustrated it.

He said, "One day I went to a great art gallery, and there were pictures entitled 'Peace'. And he said, "Over one picture entitled, 'Peace', the picture was a mill pond without a ripple. Not a leaf was stirring; it was like the sea of glass. Beside it was a picture of a cataract tumbling down—roaring and tumbling

down. And a little bird had built her nest right by the cataract. And in the roar and the tumult the little bird sat there with the peace in her eye. And the artist said, 'This is not peace in the mill pond; this is stagnation.' But this is peace."

One cannot know peace, unless its antithesis is right there—which is tumult and disruption. In this world there isn't any peace, but in our hearts there can be. And in this hour (And the pressure hasn't even really come down on us yet.) we can have a peace about this Message; and we will have a peace about this Message that is phenomenal. But there is a peace that you and I must constantly sow for.

33. Now, let's go back to Col 3:12-21.

- (12) Put on therefore, as the elect of God, holy and beloved, bowels of mercies, (and) kindness, (and) humbleness of mind, (and) meekness, (and) longsufferings
- (13) Forbearing one another, and forgiving one another, (See? That's making peace.) if any man have a quarrel against any: even as Christ forgave you, (do you also.)
- (14) And above all these things put on (love), which is the bond of perfection.
- (15) And let the peace of God (Notice, 'let the peace of God' and the God of peace.) rule in your hearts, to which (you are also) called in one body; be you thankful. (Be thankful, he said, you're in this body, and just sow for peace.)
- (16) Let the word of (God) dwell in you richly in all wisdom (teaching you); (and) teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. (In other words, not brow-beating and down-grading each other, but just using the Word of God in a nice way to encourage everybody.)
- (17) And whatsoever you do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him.
- (18) Wives, submit yourselves unto your own husbands, as it is fit in the Lord.
- (19) Husbands, love your wives, and be not bitter against them.
- (20) Children, obey your parents in all things: for this is well pleasing unto the Lord.

Now you couldn't be a child of God and obey parents that hate God and do wicked things—go against the Word of God, but in all other things, you must obey them, and right down the Word we're looking at.

34. Now, let's go to Mt 5:38-48. This is way back there where Christ is preaching his 'Sermon on the Mount'. And, if we want to read it all:

- (38) (As) Ye have heard it said, An eye for an eye, and a tooth for a tooth:
- (39) But I say unto you resist not evil: (Now, if you didn't resist evil—and that evil is there, and turning the cheek and all—how could you do that,

if there wasn't something in your heart that told you that you'd come out on top?)

(40) If any man sue (you) at the law, and take away (your) coat, let him have (your) cloak also.

(41) And whosoever shall compel (you) to go a mile, go with him twain.

And that's not what it sounds like, because I know from an actual experience, whatever talks to me through the inner consciousness gave me that very Word; It said, "Now you know what it is to go the extra mile."

In other words, if somebody says 'this and this' about you, and they want something from you, and it doesn't degrade you before God, and doesn't make you sin against God, you go ahead and do it. And then, if he still wants something more, you go ahead and do that too, but never sinning. In other words it's two wills: your will and his will--what he thinks is right. Now you don't acquiesce to wrong; you just let him go ahead. See? In other words you go ahead, and you take the blame (as it were)—willing to take blame and injury. Watch how God brings you through. Now: [Matthew 5]

(42) Give to him that asketh thee, and from him that would borrow of thee, turn not...away.

(43) You have heard that it hath been said, Thou shalt love (your) neighbour, and hate (your) enemy.

(44) But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them (that) despitefully use you and persecute you. (See? That's peace! That's sowing in peace. Why? Because if we curse back and we hate back, we are sowing.)

35. Now, this is the thing you've got to look at. There's not one of us here this morning who hasn't been hurt by somebody. And marriage is one of the toughest, because inadvertently the wife hurts the husband, and the husband hurts the wife.

And usually they clam up, or it's, "What's wrong?"

"Nothing!"

Suggestion made.

"Well, doesn't really matter."

Those are the most dangerous words in the vocabulary of marriage, because something is the matter. And nobody should let anger or wrath be in their souls or their minds by the setting of the sun. If we disrupt, we have a problem. Clear it up before the night's over, because it's a wrong type of sowing. If we don't get the sowing done right, it's going to come back. And the Bible distinctly says, "Before it's over, we pay the uttermost farthing! even when somebody hurts us, and they're wrong and we're right. If we don't allow it to be rectified, the Bible says we get thrown in prison for what they do, which is the inner prison of consciousness, and the constant debasing of ourselves, our nerves, our spiritual capacities, until we can be a rag doll shaken by a Great Dane in the sight of Almighty God. We've just opened the door for the devil.

Now, don't tell me it doesn't work, because I've been all through this. And, if you haven't been through it, let me tell you, you're sitting here this morning, you're not even born correctly. Now, that's

pretty rough language, but I've preached rough and tough, because I know what I'm talking about. It's the Word of God. You can't fool with the Word of God, brother/sister.

If we are going to be with the Prince of Peace, we have got to begin to give way, as grace-believers, to let God handle the things. And, remember; a tremendous peace will come with it. It can't help it; there's something so strange about it—and so settling.

Now I hope you're catching what I'm saying. And I know enough of you sitting here know what I'm talking about, because you've had some of it yourselves. I'm not talking as though you've never had it; let's understand that.

36. Now: [Matthew 5]

- (44) Pray for them (that) despitefully use you, and persecute you;
- (45) That you may be children of your Father which is in heaven: (... the little child set in the midst) for he maketh his sun to rise on the evil and on the good, and sends (the) rain on the just and on the unjust. See?
- (46) For if you love them (that) love you, what reward (do you have)? (Now, there's your sowing.) Don't the publicans (do) the same (thing)?
- (47) (If you greet your brother only, what more are you doing than anybody else? Don't the publicans do the same thing?)
- (48) (But) Be ye perfect, even as your Father which is in heaven is perfect.

Now Bro. Branham said, "*He made a way for that by His Blood...*" which, if it weren't for the Blood, we'd all go to hell, right in those few remarks right there. But it's grace.

37. Luke 6:27-49. I don't think we need to read it all, but It says here:

- (27) But I say unto you which hear, Love your enemies, do good to them (that) hate you.
- (28) Bless them that curse you, and pray for them (that) despitefully use you.
- (29) And unto him that smiteth thee on the one cheek offer also the other; and him that taketh away thy cloak forbid not to take thy coat also.
- (30) Give to every man that asketh of thee; and of him that taketh away (your) goods (don't) ask them (back).
- (31) And as ye would that men should do to you, do ye also (likewise) to them...
- (32) For if you love them (that) love you, what thank have you got? Sinners love those (who) love them.
- (33) And if you do good to them (that) do good to you, what thank have you (got)? Sinners (do the same thing).
- (34) And if (you) lend to them of whom (you have) hope to receive, what (thanks do you have)? for sinners also lend to sinners; (they hope to get) as much again (—even more, of course).

- (35) But love ye your enemies, and do good and lend, hoping for nothing again; and your reward shall be great, and (you'll be called) the children of the Highest: for he is kind unto the unthankful and (unto) the evil. (You see, a little child couldn't resist all that. See?)
- (36) Be ye therefore merciful, as your Father also is merciful.
- (37) Judge not, lest ye be judged: condemn not, and (then) ye shall not be condemned: forgive, and you shall be forgiven:
- (38) Give, and (it'll) be given (to) you; (in) good measure (and so on).

And right on down the line, you'll see where God asks us to sow. And you'll notice that the sowing is specific; it is not suggestive. God doesn't say, "I suggest that you love your enemy." I wish He had. It would be much easier! But, you know what? It wouldn't pay off in the end--wouldn't pay off in the end. It wouldn't work, because, you see, only that which is in God and ordained in God will be eternal. So, you've got to go to His Word. All right.

38. Now, it is seen only too well that we are to sow in peace and to sow peace to have lives rich in peace from the God of Peace, and righteousness in abundance. So, the question comes this morning:

Number one: Are we hiding behind complexes?

"Well, I was born with something. I was born shy."

You can be coaxed; psychology proves it. You can make an effort.

"Well, somebody did this to me."

I had plenty done to me. I went into my nervous collapse at age twelve; tried to commit suicide at sixteen. What have you got to talk about? I'm here bolder than ever and care less. I was afraid at one time; I'm not afraid anymore. I'm not boasting, (I'm just telling you.) as though it were a challenge; and I'm making no challenge. Don't try to pin anything to anybody. We don't understand or know everything. But, I tell you, these things called 'complexes', in the Word of God, there's no excuse for them, because the Bible says, "No matter what happens to you," (And you didn't make it happen yourself.) "you haven't got a worry at all." But, watch what you make happen. Those who make things happen will be judged, and the same measure and a whole lot more will be meted down to them. And we are warned, if we take to heart what is done to us to let it destroy us instead of letting Christ help us and heal us, we will go to prison and pay the price. But we'll come out. Everyone of us this morning is paying these prices.

39. Now the question:

Number two: How long are you going to let it go on?

I have an answer this week from a doctor. I don't know if he's right. What makes my hand swell, nobody knows. I talked to my doctor. He looks—not intelligent—he looks a little bit distant. And he hasn't got the guts to tell me he doesn't know, because, you know, I'd walk off. So, I talked to a chiropractor, and I lowered the boom on him through the third person, by talking about my doctor (that I'm sick and tired of). [Congregation chuckles.]

He looks at me, and he said, "Well, we don't know the answer." He said, "It's many things could cause it; and one is the sympathetic nervous system that struggles under stress."

I got a lot of stress. Why? Well, I could lie to you and say, “Well,” [Bro. Vayle laughs.] “I don’t know if he’s lying or even pretending to lie.” The truth of the matter is I haven’t fully surrendered what causes the stress to God. Realizing fully that no matter what anybody does at anytime is of no consequence, really, as long as I look to God, and don’t start looking for excuses to fuss, to gripe, retaliate, condemn, because somebody did it. Ninety-nine percent of the doings—according to the Word of God—if not a hundred percent, come right in here. [Bro. Vayle points to himself.] You can’t blame anybody. See?

So much for complexes. Are we running from our lives and lives around us because of something somebody has done to us? Casting all your burdens upon the Lord, let Him fight your battles. He’s a great warrior. And the Bible says, “When He arouses from sleep and goes to war, He is a mad-man!” I’d hate to be in the way of God because I hurt somebody. Think of it that way—leaving all things in His hands.

40. Number three: What is our parental relationship?

We often use that as an excuse. You got lousy parents? How good a parent are you? What are you doing about it? If your parents kicked you out, God’ll pick you up.

41. Number four: What’s our family relationship? How do we get along with our family?

I hear a lot of, “Well, my family hates me.”

I’ve learned that, at age seventy-three and almost four, I’ll bet they’ve got good reason to hate you. [Congregation laughs.] I’m not laughing and lying to you; I’m just telling the truth. Look in the mirror sometime. Look in the Word of God, and find out. Man! I have reason for my family to hate me, rather than me hate them. I’ve gotten over all that.

42. Number five: Are we holding grudges?

That means [you’d] like to get back at somebody. Why? What good would that do, when it’s over? Now we’re doing the work of the devil or trying to think we’re God, to discipline somebody. Now, in Church discipline, the Bible just tells you what to do, we do it, and we do it the right way—if we ever do it. See?

43. Number six: Are we mean to people, because someone was mean to us? Or, we credit them with wrong persuasions, that they’ve done something, or we think they’ve done something?

What if my wife left me after I abused her?

“Oh, what a scum she was to Lee!”

Well, did you treat her like a queen? Did she wrap a frying pan around your head, because you’re sweet, gentle, loving, and bring her flowers and kisses? I don’t find women that way. Women are very easily seduced into a position of just giving themselves over to everything, if you just treat them with a modicum of sweetness and niceness. There’s hardly a rape case in the world, but there’s billions of sexual intercourse of seduction, showing that, if women are treated even halfway right... Like they’ve always told you, and I’ve said, “If your wife can’t cook, just start to praise her cooking, and she’ll break her neck being the best cook in all the world. Of course, if you want to do like me, just cook for her. [Bro. Vayle and congregation laugh.] She’s a good cook.

I kind of was raised a certain way, and so, I often cook, you know, too... Which doesn’t hurt you guys to do that. Instead of just fishing, bring home the fish, and throw it in the frying pan the odd time. But be sure to scale it first—fillet it. [Congregation laughs.] Give your wife a treat. I used to do that a lot for her, when I was first married; I still do it the odd time. And then, I don’t want her asking me

questions. I want to surprise her. I admit she gets me ticked-off the odd time. That's nothing, but I just want her to keep her nose out, till I give her a surprise, you know. And I don't want her to stand behind the door and yell, "Boo!" either. [Congregation laughs]. I want to make something nice, you know. My wife is that way. We've got a good marriage. Marriages are good, but you've got to work on them.

44. Number seven: Are we all wound up, because we could not get our way?

You know, that's what many kids are like. And, because we can't get our way now, we want to hurt others. Lashing out, brother/sister, is a very common thing. Don't do it. Don't do it. No matter who's hurt you, don't lash at somebody else. If you want to lash at somebody else, go and poke him in the nose. Now, that's not good Bible advice, and I'm not saying you should do it, but I'm saying don't lash out at anybody else over somebody. Go to that person and say, "Listen. You have really got me in a spot where I'm very, very angry," and have it out; then forget it.

Bro. Branham said, "*Even with doctrine you can quarrel bitterly.*" Now, this is one thing in this message some people don't understand. Bro. Branham said, "*You can quarrel bitterly over the Word of God and depart as good friends.*" That's something preachers have got to learn.

45. Number eight: Have we got evil spirits of hate upon us?

What is our spirit and spiritual influence upon ourselves and others? Just think that one over. You know, watch people and find out; it's not too hard.

46. Number nine: Have we had hard times and now resent those who have good times?

You know, one of the most happy, successful persons was asked, "How come you are successful and so happy?"

And that person (I think it's a woman.) said, "I don't care when any good happens to anybody. I just feel so good as though it happened to me."

That's right. That's Bible.

47. Number ten: Do we break the law and excuse ourselves, when Peter warns us not to?

Income tax, child support, lots of things. The law of the land must be obeyed except against the Word of God. People go to jail. They won't pay taxes; they think they're religious. They're religious, but they're not Christians. Pay your taxes! Pay your taxes. Whatever you're supposed to do, do. Do it in the name of the Lord Jesus Christ. See? Peter warns us: "Don't take things in your hands. If the law says don't do it, then, don't do it."

Like this guy now, a bus driver, why is it that this man is brought up for murder for hitting a busload of young people, twenty-seven killed, and they're going to make an example? They cannot make him an example, because the law allows the liquor and gets the tax off of it; they are stuck. There's only one reason for that booze flowing, that's for the money. And I realize, and I stand this way always: When a man knows he can get drunk and thereby kill somebody, he is just the same, in my books, as a sane sober man and should be judged under those conditions. But the law won't do it. There's no way they can throw the book at him. Let the government smarten-up. Who's going to do it? I don't know. But you can't break the laws, brother/sister. I don't care who it is. Break a law of God, break a law of man? Are we always trying to get even and justify ourselves? These are just some of the things.

48. Now, let me just say this: What we sow, we reap. And it will never change. Our destiny is what we sow for. Listen to what It says in 1 Corinthians 15.

- (37) And that which thou sowest, thou sowest not that body that shall be, but
(a) bare grain.

A little seed sown is going to bring forth, as sure as you're alive. So, prayer and faith will never turn oats into wheat.

"I've done wrong."

Pray all you want; repent all you want. It isn't going to change it. You got to learn; I've got to learn; we've got to learn to sow right. Repentance will never turn oats into wheat. Prayer won't do it; repentance won't do it.

"Well, I just feel terribly sorry."

You may still die of AIDS. If you fool around with homosexuals and all the drug bit and all that stuff, there's no guarantee in the Word of God that you're going to get healed by God. The only guarantee you've got, God could save your soul. If you're elect, you'll get it saved; if you're not elect, you're not going to get it saved. But people think, "Well, I just go ahead and sow, and then, when it comes time for reaping, I'll just say, 'Dear Lord, have mercy. I didn't mean it; that's fine.'"

Is that a fact? Unh, unh! You won't do it.

49. What is the true secret, then? We must learn to sow and know what we're sowing and realize we're always sowing. Only walking in the Light and sowing peace will do the job. In other words, a check that we're looking at this morning in the light of the Prince of Peace being here, and the progress from this point, there is no end—a continuation—continuous confirmation and continuous growth. "Peace, like a river" is starting with us by walking in this Light, and learning that always we are sowing, sowing, sowing. And we must sow in peace, so that anything we do will not bring friction, but will bring harmony and love and joy in the midst of God's people. Only walking in the Light and sowing peace will do the job. The maturity of this hour says it can be done, and so, it must be done.

50. Now, you know, we could go on and on; that's true, but I don't intend to go on and on. I think our time has run out again. This will finish it this morning, on what we're talking about. We're going to Romans 13. We're going to start reading.

- (1) Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. (There is nothing going on that God does not have His hand in and has allowed, and is part of His Divine program one way or another. Now it may be the part that's just going to burn up, but it may not be.)
- (2) Whosoever therefore resisteth the (authority), resisteth the ordinance of God: and they that resist shall receive to themselves (judgment).
- (3) For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the (authority)? do that which is good, and thou shalt have praise of the same (authority): (You'll be a good citizen and be told of by the world):
- (4) For he is a minister of God to thee for good.

Now, that's the normal working of the law. It's trying to do everybody good. It doesn't say it always accomplishes it! You've got lousy preachers that'll skin you and do rot to you. You've got rotten law-enforcement officers that'll do the same thing. Let's face it. But God's above it all. Take the right attitude

and do the right thing, and watch God move. He's a minister of God. The police out there, the justice of the peace, the judges, the authorities—they are ministers of God. [Romans 13]

- (4) But if thou do that which is evil, be afraid; (Now, there's no peace where there's fear.) for he beareth not the sword in vain: (He'll catch up and cut you down.) for he is the minister of God (whether you want to know it or not. He's acting in God's behalf, and God is going to get you by that guy. He's) a revenger to execute wrath upon him that does evil. (Speed-limits, everything else should be obeyed.)
- (7) Render therefore to all their dues: tribute to whom tribute is due; custom to...custom; (That's pay the taxes.) fear to whom fear; honor to whom honor. (Paul said, "You whited wall..." He said, "I'm sorry. I didn't know he was a high priest; I should have honored him.")
- (8) Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law.
- (9) For this, thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, not bear false witness, not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself. (How can you do bad to somebody that you determine to love?)
- (10) Love worketh no ill to his neighbour: therefore love is the fulfilling of the law.
- (11) And that, knowing the time, that now it is high time to awake out of sleep: (That's today. That's when the foolish virgins, the wise virgins, all wake up.) for now is our salvation nearer than when we believed. (What's near? The peace that God invokes us to have.)
- (12) The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light.
- (13) Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. (See? But in peace.)
- (14) But put ye on the Lord Jesus Christ, and (don't make any) provision for the flesh, to (provide for) the lusts thereof.

Now, that doesn't speak of what you're normally allowed of the pleasures of life. There's certain things you're absolutely allowed, that God commends as righteous. And that's perfectly good and perfectly fine. But, don't go making a way to be excessive in anything and to make a provision whereby that you can get messed up.

51. Like our good friend 'Jones'. (He's not my friend at all.) He got into polygamy, so he can have a second wife. And he hasn't even got the guts to go before a justice of the peace and say, "I'm a polygamist." He has it done in some little stupid ceremony in his church. Now, what does the man want? He wants his lust; and so, he's got to cover up. If I wanted all your money, I'd have a way to gouge you for more and more money. When have I ever gouged you for money or asked for a nickel? If I want to take authority over you, I could do it lots of ways; for instance, throw a fear upon you.

I just learned of a guy over here near Troy, now. A fellow moved all the way to Florida to get away from him. He could have come to our church, and found out he didn't have to move that far. The man's just running everything to pieces, running people into the ground—a dyed-in-the-wool legalist, shaking a club. When have I ever used a club on you? You can't say... You'd just lie right in your own teeth, if you said I used a club. I can be pretty hard at times, but, believe me, I'm harder on myself than any on you people. Sure! There's no way that this is how God wants these things. Now we've got to be right with God. All right.

52. Let's keep reading here. All right, here: [Colossians 3]

- (15) And let the peace of God rule in your hearts, to the which (you also) called in one body; and be ye thankful.
- (16) Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace (and melody) in your hearts to the Lord. (All right.)
- (17) And whatsoever you do in word or deed, do all in the name of the Lord Jesus (Christ), giving thanks (unto) God and the Father by him. (And so on, right down. "Wives, submit yourselves...")

And you could go on down further; but that's it. (Now, how much time have we got? Five minutes? Well, that's all we need.)

53. Now I'll just close by saying this: This is this portion of Bro. Branham's message, which I've taken liberty with (on the grounds that I'm dealing in a little pastoral message) is because, brother/sister, there is no sermon that Bro. Branham can preach, in this hour, that is not relative to the Bride. And, when he brings out this pertinent thought of a 'progressive sanctification'—in other words, the separating of ourselves from within ourselves (what we are normally) to what He is and provides for us and from the world system, which we're not a part of, to His system—and the emphasis is on this growing sanctification of which peace is the title and the thought, then I have no other way to conduct myself than to talk upon this line, even though it gives me a pretty good cut, the same as it gives you a cut, because there's nobody here this morning that isn't cut.

54. Now, what we're looking at here is: We are at the very door of the Resurrection. We are not, and should not even be, in the place where the early disciples were, that they locked themselves in for fear; although that's not wrong, to protect ourselves. But we have something they didn't have. We have the sure knowledge that Peter spoke of, of this end time—of a prophet, vindicated by the power of God, that we are now... And Bro. Branham actually mentions it (We'll read it a little later on.) that Jesus said, "I'm going to show you the Kingdom of God established." The word 'established' is not right. It's 'coming', but he used it for this hour. It's already established; right there.

55. Now then, why should we remain in a place of 'disestablishment'? It's stable. Now, listen. He said, concerning this ship 'Zion', (That's going to Zion.) he said, "*The stabilizers have been put on, and they've been activated.*" And he said, "*This boat will crest every wave and every storm.*" So, what we're looking for this morning is a peace to reign in our hearts. And I don't want anybody... I don't care if your sins were as black as India ink, they're slimy as the mud of God-knows-what (the La Brea Pits out there in California or worse still. I don't care what they're like!) or the slime pits of the cesspools in slaughter houses of Chicago, or they're red like crimson—the greatest sinner ever did. I don't care what anybody ever threw upon you or anybody else ever did. There is a peace to be found in Jesus Christ today by a thorough repentance which comes based upon sorrow, acknowledgment of what is wrong and coming to God for His cleansing power and believing this Word, which piled Word-upon-Word, will completely fill you with the Holy Ghost and cause you to walk as a man controlled by God and a woman controlled by God.

56. I don't have anything to preach to you this morning (if you're born-again, or want to get born-again) that should cause you any harm and distress or any agitation, but to hold out a hope that... Look, this is that hour where the promise of God is known. And, when it's known, it is, therefore, greater in its simplicity and its power than when it was first known! I can prove it, because Paul said, "This mystery of the Gentiles being fellow-heir with the Jews, it was known but not known, as it is in this generation." And it was that generation when the Gentiles came to Christ. Then, if the Prince of Peace is known today, as He has not been formerly known, and this grace of God is known, as it has not been formerly known, then we cannot sit here this morning and believe any other than what I've just said: that the factual matter is, the peace is greater and more pervasive and more powerful than it's ever been. That's right. And we just ought to satisfy our hearts and say, "That's the way it is!"

"Well, I don't feel very..."

That hasn't got a thing to do with it. Everybody's got a pretty good liver this morning. Do you feel your liver? You don't feel your liver? Then, you haven't got a liver. Just got corns? You feel corns? Sore throats? That's all you are while you look to the things which you don't see. You cannot see peace, brother/sister, but you can sow for it and sow in it and get it. And I can, too.

57. So, that's what God wants in this congregation, as I see this message brought to this congregation. Let us do everything we can to promote peace rather than any agitation. If we bend over backward, if you've got to get into a bit of slime and muck and mud to do it, (And I don't mean spiritual; I mean get down there where it's, you know, a little rough.) let's do it. If we have to give a little more, give! Now I'm not up here preaching 'giving'. Look, no. Forget that nonsense; that's not it at all. I use that merely as an illustration. And giving can be a whole lot from the heart, more than the pocket book. And the widow that gave the little mite, she gave a whole lot more than the guy that gave the ten-dollar bill, because he had twenty ten-dollar bills left, and she didn't have anything when she gave.

58. But these things wherein we deliberately sow for peace, for contentment, as the government would say, "Let's all get out for the betterment of mankind." As the late [President] John Kennedy said, "Don't ask, 'What can the State do for me?' Let's ask, 'What can I do for the State?'"

Pretty words, but he sure never did it. He died a multi-millionaire raising our taxes. The Kennedys will do it, and so will the McCormicks, and so will the Wrights, and so will the Reagans, and so will everybody else. I'm going to tell you, a real Christian won't do it, though.

A real Christian will say, "What can I do to bring peace in this church? What can I do to get rid of criticism?"

59. Now, I don't think there's much criticism here to amount to a hill of beans. If there is, I'm not even aware of it. I never heard anything recently, anyway. I can tell you that. So, we figure there's no criticism going on. Now, if it is, it's muffled, and that's the way to keep it, until it can turn to praise. I don't know. But, what can I contribute to this church? What can I sow, deliberately do an act of grace and kindness? You know what? I marvel at the people who send little letters and little cards to be nice. And you know, that's something that you could do, too, and I could do, too—everyone. But, let's begin to sow peaceful acts. I mean deliberately begin to do something—begin thinking in our hearts and minds. You watch Him take and return it many fold.

Let's rise and be dismissed.

Gracious heavenly Father, we know this morning, as our words cannot do it, maybe our words are even wrong, trying to take Your Word. I don't know. I don't think it's been wrong. I think it's been true what has been said, O God. I believe that this doesn't make us legalists at all. It just makes us get out of

the way and become vessels of the Word, and the Holy Spirit's in the Word. And that Word in us will cause us to do the right things, and say the right things, act the right things, think the right things. We know that. It's just getting the mind filled with it, as the prophet said, "...*Till the channels are completely loaded with the Word, then watch It reverse and all the Word come out.*"

Lord God, we know absolutely... [End of the audio tape.]