

## Romans 8:35-39

*'The Law of the Blessings of God'*

Bro. Lee Vayle - February 6, 1982

...The promise of this last hour, such grace Lord has always been in Yourself, but not known in this way as it is at the end-time of grace, Lord, to restore back to the Tree of Life, to immortality. We're thankful, Lord, for what You've given us. But above all, we're thankful for Your Presence here tonight. For we know that in You, lie all things, even to the very Millennium. Eternal life and all those things, Lord, abound, and we're grateful for it tonight. May we realize as we never have before, may we be, Lord, more circumspect in Thy Presence, than ever before, to be more conscious and sincere, in Jesus name we pray. Amen. You may be seated.

1. Now, I remember Bro. Branham used to say, "*He had a few scratching of notes.*" And I heard other preachers sort of copy him, and whether he had a few scratchings or not, you had better believe that I have. And they could get me in trouble, because I didn't really perhaps think them all the way through; as much as I might have, in order to condense the material, and make it a little more concrete, and understandable. However, I think we'll be able to get something from the message, 'The Law of the Blessings of God', I want to call it that, whether that's a good title or not. The Law of the Blessings of God. And it's my purpose to read quite a bit of Scripture, and I hope that I don't hope too sincerely, to comment less than normal, because...my comments could be less than normal, if I could keep them that way.

Because I think much of the Scripture will be quite obvious to us, as to Its meaning and impact, when we get into this subject. Now, we're going to read in Romans 8: that will be pretty well our Scripture, that we're going to look in, and then, take off from there. And it begins in the verse 35,

- (35) Who shall separate us from the love of Christ? (should) tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?
- (36) As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.
- (37) Nay, in all these things we are more than conquerors through him that loved us.
- (38) For I am persuaded, 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 (creation), shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

2. Now, in the first part of verse 35 the question is asked, ...or we have the question asked us. "Who shall separate us from the love of God?" The question says 'who'. It does not say 'what', but 'who'. And It says, who has the right or authority to cut us off from the love of Christ, or to cut off the love of Christ, from us? Now, perhaps you haven't thought of it that way, but it might be good to think of it that way tonight. Who has the authority? Who has the right? Who has the power, to cutoff even either us from the love of Christ, or, to cutoff the love of Christ from us?

In other words; One: Who can isolate God from us, so He cannot get to us? Two: Who can isolate us from God that we cannot get to God? Now, I suppose carnally thinking, we think in terms of a young boy and a young girl in love, or supposed to be in love. And how are you going to keep them apart? How are you going to keep her from him, and him from her? But we're not dealing in the terms of a carnal love affair. But the spiritual marriage union of Christ and the Bride, even of Christ and each member of the Bride, as in Ephesians 5:25-27.

(25) Husbands, love your wives, ...as Christ also loved the church, and gave himself for it;

Now, who was going to stop Him giving Himself for the Church? And could the Church stop Him from giving Himself to the Church?

(26) (To the end) That he might sanctify and cleanse it with the washing of water by the word,

(27) That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without (blame).

Now the question rises, who is going to stop Him doing it? And who is going to stop Him from doing it to her? You're kind of buffaloeed, aren't you? Well, think it over. Can anyone stop Him from doing it? And can anyone stop Him from having it done? That's why It says, 'who', not 'what'. Think of this when you think of organizations, and churches. You've got to come through the holy Roman Catholic church. You've got to come through some denomination. No way.

3. No denomination can keep God from anybody. It doesn't matter what anybody may try to do. There is no way that you will destroy this which God has purposed to do. Nor can you even go to 1 Corinthians 5:1-8 with which we're all familiar.

(1) It is reported commonly that there is fornication among you, and such fornication (this is very titillating) as is not so much as named among the Gentiles, (you've got a new brand of syphilis here. A new brand of a social pleasure, that even the filthiest of the didn't indulge in, man) should have his father's wife.

(2) (But you're) puffed up, and have not rather mourned, that he that hath done deed might be taken away from among you.

(3) For I verily, as absent in body, but present in spirit, have judged already,

as though I were present, concerning him, that (have) done this deed.

- (4) In the name of our Lord Jesus Christ, when (you're) gathered together, and my spirit, with the power of our Lord Jesus Christ,
- (5) To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus (Christ).

You know, ...we're all prudes. We're not pure, we're just prudes. We're very 'judging'. And we're very vociferous, and we're very minded to pounce on people, to bounce them.

Now, this fellow was a skunk. He was a sheep in sheep's clothing, acting like a wolf, in wolf clothing. (Yeah) He was a bounder. And there could be animosity and a multitude of feelings, and you say, "Get rid of him. Put him out." What if you do it? Are you going to keep God from him, and him from God? To deliver such a one unto Satan, to get that flesh under that the spirit might be saved.

4. You know, remember years ago, we had a church fight, and I learned one thing in that fight. Because it was over a person who wasn't supposed to be too exceptional, in conduct. And I will say that person wasn't too exceptional. Yeah, I found out that they were no more concerned about restoration than a dead dog. They wanted to spill blood. So, I moved up from Independent Pentecost...(Phfft)... up to that enough, to Baptist. That's much nicer. So, they attempted to do something about another woman in the church. And I said, "Drop dead. Because not one of you want restoration, you want blood." Shed your own blood. Do your own dirty work. Don't look to me, I was caught as a sucker once. Who shall separate us? You think God didn't get to that bird? Do you think he was ever away from God? He was just taken away from the sanctuary of the church, so that God could move. So, that's why Bro. Branham seldom used the expression, 'turning one over to Satan,' But turning one over to God.

You mean to tell me that we have the authority as a church, to take that person away from God, or God from that person? Who shall separate us? Nobody's got a chance to do it. So, we saw verse 5, to deliver. Temporary necessity. To get rid of this thing that was destroying this man. Wasn't destroying the church, it was giving the church a bad name. It was hurting the poor fellow. Messing things up, bad light. But the reason was not to make the church look good, although that's fine. But was eventually to bring him in to greater grace of God, than there ever was before. Because he'd be a cleaner, finer person. Who shall separate us? Who's got the authority to keep God from me, and to keep me from God? There is no way can be done.

5. Now, let's go back to Romans [8:] again. Notice, 35 and 36 .

- (35) Who shall separate us from the love of Christ? shall tribulation, distress, persecution, famine, nakedness, peril, or sword?
- (36) As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.

And with it, we compare 38 and 39.

(38) For I am persuaded, that neither death, nor life, nor angels,  
principalities, powers, things present, things to come,

(39) Nor height, nor depth, nor any other (creation), shall be able to  
separate us from the love of God, which is in Christ Jesus our Lord.

Now, here we see that neither that which is created by God, for in verse 39, It speaks of creation. No creation. Now, let me repeat. Here we see that neither that which is created by God, as verse 39 speaks of creation, nor the circumstance, or conditions that arise, from or through these creations of God, can keep me from God, or keep God from me. There's nothing that God has made, then can keep God from us, or us from God. None of these creations, can in any way evolve or manipulate. Or do anything that can keep God from me, and keep me from God.

6. Now these verses 35-39 which we read, is what verses 28-34 is all about.

(28) (For) we know that all things work together for good to them that love  
God, ...

Now It tells you right there, contrariwise to even the adult mind, thinking in terms of angels, particularly Satan and fallen angels, and diabolical tyrants and authorities, which have risen up as creations of God. Or even that which they can perpetrate and do. I say contrary to adult minds thinking this way, that that has anything to do with the relationship to God, it's a million miles from it. For it cannot keep God from us, nor us from God. We know that in the economy, all things must work together. Both that which is created, and that which springs from creation.

(28) ...(For) them who are the called according to his purpose.

(29) For whom he did foreknow, he also did predestinate to be conformed  
to the image of his Son, that he might be the firstborn among many  
brethren.

7. So, there is nothing that is going to hinder the plan of God. This helps you to understand why Bro. Branham could speak of those preachers that got into sin, and drank liquor. And he was going to see them over there in the Promised Land. His own brother who disobeyed God, and God finally took him away. He's going to see him. And he could speak with assurance about people that you and I could not speak with assurance. And he could say those things which you and I would feel we had to condemn in a person. And he would say, "*Back off. Just back off.*" Because you see, you and I are looking at those things that we think can stop God, or stop us. And there's no way. Because He had a plan to have many sons in the image of 'The Son'. He would be the first born. First born always means first fruit, and many more just like him.

(30) More over whom he did predestinate, them he also called: and whom

he called, he justified: whom he justified, them he also glorified.

- (31) What shall we then say to these things? If God be for us, who can be against us?
- (32) He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?
- (33) Who shall lay anything to the charge of God's elect? It is God that justifieth.
- (34) Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession...

That's why I said, 'who' shall separate us from the love of Christ? All these 'who's' up here. These who's, as Dr. Waite's(?) translation says, "Who dares arraign me in God's court?" God says I'm righteous. You say, "Well, ... I'm guilty, I sure don't like the way that fellow conducts himself." Scripture says, "Who art thou oh man (to judge) another man's servant? Unto his own master he standeth or falleth. Yea, ... for God is able to make him stand." [Rom 14:4] The righteous fall seven times in one day, God lifts him up. Who is he that condemns me to death? Now, if anyone is going to do it. The only man who stood the test, and could pass the sentence was Jesus Christ. But, It says He died.

Now, I realize that death...you think of Calvary. And so you should. But that's not really it here. The fact is, it isn't so much how and where he died, at this point. The point is this: He died, that you and I don't have to die. This is the law of double jeopardy. If He died, condemned, or died for condemnation, there is no way that you and I can be condemned. See, this is what this 35-39 is all about.

8. Now, to understand this very clearly, we go back to Genesis 1:24-31.

- (24) And God said, Let the earth bring forth the living creature(s) after his kind, cattle, and creeping thing(s), (upon) the earth ...(and so on)

And in 26; the highest order.

- (26) And God said, Let us make man in our image, after our likeness: and (everything) that creepeth upon) the earth, ...
- (30) ... (when I've given) life, I have (also given every) green herb for meat: and it was so.

Now, listen.

- (31) And God saw everything that he had made, and, behold, it was very good, (not just good, it was perfectly good. It was very good.) ... the evening and the morning were the [sixth] day.

Then we read over here in,

Genesis 2:1-9

- (1) ... the heavens and the earth were finished, and all the host of them.
- (2) ... the seventh day God ended his work ... he rested on the seventh day from all ... he had made.
- (3) And God blessed the seventh day, and sanctified it: (put his seal on it) because that in it he had rested from all his work which God created and made.
- (4) These are the generations of the heavens and of the earth when they were created, in the day that the LORD God made the earth and the heavens,
- (5) ...every plant of the field before it was in the earth, and every herb of the field before it grew: for the LORD God had not caused it to rain upon the earth, and there was not a man to till the ground.
- (6) But there went up a mist from the earth, and watered the whole face of the (earth).
- (7) And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; man became a living soul.
- (8) And the LORD God planted a garden ... in Eden; and there he put the man whom he had formed.
- (9) And out of the ground made the LORD God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of (the) knowledge of good and evil.

9. All right. Notice what I read. In that garden, was the tree of the knowledge of good and evil. How does that line up with verse 31 of chapter 1?

- (31) And God saw everything that he had made, and, behold, it was very good, ...

See, a lot of people think that that tree was evil. That tree was dirty. That tree was wicked. I don't remember Bro. Branham saying that that tree was shoved in there afterwards. I don't see any Scripture for it. You say, "Well, how does that line up then with verse 31b. "Everything was good?" Well I don't know any way to line it up, other than taking you to Romans 14: and then into Titus, and reading what It says over there as if you might get a picture.

Romans 14:20 (the middle part)

- (20) ... All things indeed are pure; but it is evil for that man who eateth with offence.

All things indeed are pure. In other words, there wasn't one thing that God made, that wasn't pure within itself. That wasn't all right within itself.

10. Let's go to Titus 1:15

- (15) Unto the pure all things are pure: but (notice) unto them that are defiled and unbelieving is nothing pure; ...

Now, there never was, and never will be anything wrong with true seed of creation, that God created. Bro. Branham took us back to those originals. He said, "*They never change, they're right.*" But what is wrong is what is done with what is there that is pure within itself, to begin with.

11. So, let's go back to, Genesis 3:1-7

- (1) Now the serpent was more subtil than any beast of the field...  
(Though God made him, and He made him very good) And he said unto the woman, Yea, hath God said, (You) shall not eat of every tree of the garden? (Nothing wrong with the trees, we'll later on.)  
show you
- (2) ...the woman said unto the serpent, We may eat of the fruit of the trees of the garden:
- (3) But of the fruit of the tree which is in the midst of the garden, God hath said, (You) shall not eat of it, neither touch it, lest ye die.
- (4) (And he said), (You'll) not surely die: (Now here comes what's wrong. ( See?))
- (5) For God doth know in the day (of your eyes shall be opened, and (you'll) be as gods, knowing good and evil.
- (6) ...the woman saw that the tree was good for food, pleasant to the eyes, and a tree to be desired to make one wise, (Notice, pleasant, desirous,) ...took of the fruit thereof, gave (to) her husband ...
- (7) ...the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons.

See? Now, watch carefully again,

12. Genesis 1:31

(31) And God saw every thing ... was (good, very) very good...

Now this time, we're going to take that against Genesis 3:17-19.

(17) And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow ... eat ... all the days of thy life;

(18) Thorns also and thistles (will) bring forth...thou shalt eat the herb of the field;

(19) In the sweat of thy face (you'll) eat bread, till (you) return unto the ground; for out of it (you were) taken: for dust thou art, and unto dust (you will) return.

13. Now, if you want to know more about what we have here, which we read in Genesis 9: the tree of the knowledge of good and evil was there. God having pronounced everything to be good, you go to, Deuteronomy 1:39.

(39) More over your little ones, (this is in the Exodus) which (you) said should be a prey, and your children, which in that day had no knowledge between good and evil, they shall go in thither, ...

So, you can see what we're talking about. It wasn't what God created, that was wrong. It was what was done with what was there, that became wrong. (See?)

14. So, with this is mind perhaps we can see more of what we're talking about in Romans 8: 35-39.

(35) Who shall separate us from the love of Christ?...

Now, that's the question. Who can do it? Who can keep me from Him and Him from me? Now, It mentions not just creation, but arises out of that creation. Tribulation arose out of it. It wasn't meant to. The land was supposed to give forth its food. The fish and all the animals were to be in obedience. There was to be a harmony. But because they did something that was not supposed to be done, with that which was perfected, right within Himself, then, nature was thrown into a chaos. Now, watch what comes out:

(39) ... tribulation, ... distress, persecution, ...famine, ...nakedness,  
... peril, ... sword.

How any of you were sitting here tonight because of sins of your parents, you've got bad eye sight. You've got nerves that are driving you crazy, like William Branham. A drunken father.



(See?) How many of you have got tempers you can't cope with, from something you inherited? I'm talking about conditions that have risen in nature. Then of course, from the preacher on down to aunt Sally...she's the biggest foghorn under God's high heaven, they ought to get rid of her horn ...you're condemned. You not only condemn yourself, but everybody else condemns you. And of course, there's always the thought, your sins are separated between you and God, and everything under high heaven.

15. Just keep reading.

- (39) ...famine, nakedness, peril, or sword?
- (36) As it is written, For thy sake we are killed all the day long; ...
- (37) (No), ... we are more than conquerors ...
- (38) For I (have a persuasion), ...neither death, nor life, angels, principalities, powers, things present, things to come,
- (39) ...height, nor depth, nor any(thing can) separate (me) from the love of God, which is in Christ Jesus our Lord.

Well somebody says, "Yeah, but you see, those things in there are something that somebody else is doing. Whereas you're supposed to be, in a peculiar position of absolute righteousness and judgement, and faultlessness, and so on." Well, here we go again.

16. Let's go back to Genesis 3: again. And in verse 19,

- (19) In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it (was) thou taken: ... dust thou art, and (to) dust shalt thou return.

Now, then just rip the rest of your Bible out. But I'd advise you to keep on reading from verse 21.

- (21) Unto Adam also and to his wife did the LORD God make coats of skins, and clothed them.

Who was it that sinned? Well, it wasn't the cows down there in the pasture. It wasn't the hummingbird flittering from flower to flower. It wasn't the bees, it was Adam and Eve. (See?)

Now, Adam is credited with bringing every single sin into this universe. Now, Bro. Branham went back, and he saw how the woman was used. Because it wasn't becoming for God to have a son of God that would fall. So, He took a by-product who would initiate the fall. But that doesn't mean you can find any Scripture that holds a man guiltless, the man, is still blamed. "For as in Adam all die, even so are all in Christ made alive." [1 Cor 15:22] It doesn't matter if she did the initiating, on the grounds that she brought death to every single one. And that is true, that is exactly what happened. He was brought into it.

17. But notice: God made them coats of skin, He gave them a blood sacrifice, and He clothed them. Now,

(22) ...the LORD God said, Behold, the man is become as one of us,  
to know good and evil: ...

Certainly, when he was there in that pristine beauty of ...not righteousness, but innocence, and he was being manifested as a son of God, while God took the animals, and led them all by, and was giving him a knowledge that only God could impart to him. (See?) That's why I said before, there's no such thing as ecologically, finding a balance in nature again. They'll never, never, get it. Because man never stood still long enough, for the brain and fount of all knowledge concerning ecology, to keep this world running right. He got as far as the animals. That's as far as he went.

18. He didn't name any birds as far as I know. He didn't name any insects, he didn't name any plants. He didn't know the working between the two of them. And as one man says, "Man cannot solve problems, all he can do is create them." Now, here's Adam. He's botched everything up under high heaven. Now, he has within his power to take that which is absolutely right in creation, and begin to bend and turn it around. Which he started doing by wrong multiplication. Because God wanted man to supply the spirit, while God supplied the bodies. So, since man supplies the bodies, God has to supply the spirit, but He's going to bring them out of the ground. (See?) He's still going to have His own way of doing it. (See?) God worked it out.

But what I'm trying to show you here is: He said, "Alright now, this man has come to the place where he has departed from the living revelation of the living Word. It'll bring forth death every time. He began right here. He couldn't stand still for God to reveal. (See?) That's what's wrong right today, where people are going to miss the First Resurrection. They can't stand still for It. They can't do it. And you're going to see more and more people fall away too. They're going to go back to Pentecost pretty soon. More than ever.

19. Now, He says here, "He has become as one of us." [Gen 3:22] (See?) He handles things, but he doesn't handle things right. It's only God, can handle things right. But man stepped into it. Now He said, "He's put forth, his hand, and if he takes and eats of the Tree of Life and live forever, he's going to keep botching up, and botching up, and botching up. So, I'm making it, so that there's going to be a stop to it one day.

Now notice, what had happened here. I don't care how you paint this, there was nothing that could separate God from Adam. Because God came right down and dealt with Adam. And there was nothing that could stop Adam from getting to God. Now, let's put it this way. Adam hid himself in the bushes. And he said, "I'm going to stop God getting to me." God got to him. Now he says, "I'm going to...I don't know how this thing is going to work out" he said. "I'm in a trap here." So, what did God do? God got Adam to Him, by putting a blood sacrifice there. (See?) So, there was no way you could change this.

20. All right. Watch what happens in, Genesis 3:22-23. **[correction]**

(22) ... Behold, the man is become as one of us, ...

Now, we have got to stop him from taking, and living this way for ever.

(23) There fore the LORD God sent him forth from the garden of Eden,  
to till the ground from whence he was taken.

Now notice, God kicked him out of Eden. (See?) And it's in Eden where there's immortality. Because He put a cherub in there, to stop him getting to the Tree of Life. He'd already got to the Tree of the Knowledge of Good and Evil. He'd already gone off on his own. That's exactly what it means. He was already using that which was good and right, and using it wrong. So, God said, "I'm going to put a stop to it. I'm not going to let him get there at this time, there is no way."

21. Now watch what happens. We go over here to Galatians 3: read in verses 13 and 14.

(13) Christ hath redeemed us from the curse of the law, being made a  
curse for us: for it is written, Cursed is every one that hangeth on  
a tree:

(14) That the blessing of Abraham might come on the Gentiles through  
Jesus Christ; that we might receive the promise of the Spirit through  
faith.

All right. Now this is instituted to cover what happened back there in the Garden. And it was done by Jesus Christ.

22. Now, who is Jesus Christ? Let's go and find out. John 1:

(1) In the beginning was the Word, the Word was with God, and the  
Word was God.

(2) The same was in the beginning with God.

(3) All things were made by him; without him was not any thing  
made that was made.

(4) In him was life; and the life was the light of men.

(5) And the light (shines) in darkness; and the darkness (comprehends)  
it not.

In verse 14.

(14) And the Word was made flesh, and dwelt among us, (and we beheld  
his glory, the glory as (it were) the only begotten of the Father,) full  
of grace and truth.

Now, that's who this One is, but we don't stop there.

23. We go back to the Book of Revelation. And in chapter 3, verse, the final revelation of Him who has Appeared amongst us, in this hour.

- (14) ... (Thus) saith the Amen, the faithful and true witness, the beginning of the creation of God;

That's who He is. And what does He say, in verse 20-21.

- (20) Behold, I stand at the door, and knock: (that's the beginning of The creation of God. I'm am standing at the door knocking and if you'll) open the door, I will come in...and sup with (you), and (you) with me.

Now, listen: Adam couldn't do that, lest he eat of the Tree of Life and live forever. No way! Now at the end-time, the beginning of the creation of God, God creating Himself, in the form of human flesh. (See?) God starting, all started back there. Now, that same One is here, and He stands at the door. And He says,

- (21) To him that overcometh (I will) grant to sit with me in my throne, as (I'm overcome,) and (now) set down with my (Father's)...throne.

24. All right. Let's go further, Revelation 22:13-14

- (13) I am Alpha and Omega, the beginning and the end, the first and the last.

- (14) Blessed are they that (wash their robes), that they may have (the) right to the tree of life, and may enter in through the gates into the city.

(See?) Now, you can see that God creating Himself in the form of human flesh, takes upon Himself, all the responsibility for both creation, and what creation was wrongly turned to. That's right. Now, that's what Paul said. He said, "Who can separate me? What can separate?" Neither the 'who' nor the 'what', has anything to do with it. No way. Can anything stop God from getting to you, and you getting to God, in a holy union of this hour, unto immortality?

25. Now watch: Back again to, Romans 8:35-39.

- (35) Who shall separate us...

Then, can that which comes from the 'who' do it? No way. Nothing created, nothing that comes from creation, No way, shape or form. Now, that is as I said, Romans 8: 28-34. And remember, 33-34

- (33) Who shall lay any thing to the charge of God's elect? It is God that justifieth.
- (34) Who is he that is risen (it is Christ, God in human flesh, that died. He rather, risen now ) ...at the right hand of God, ...

All right. What do we see here? We see this is God standing for His creation, and verse 32.

- (32) He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?

This is God standing for all restoration, because of the fall. You see first of all, God standing for His creation, of which He is the beginning of the creation in human flesh. God standing for, and with it, God standing for restoration, which is necessary because of the fall. Now, watch 28-34...and I won't read It again. "We know all things work together for good." And this tells you His great purpose.

26. Now, this is based upon, Romans 8:18-23

- (18) For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.
- (19) For the earnest expectation of (creation waits) for the manifestation of the sons of God.
- (20) For ... (creation) was made subject to vanity, (that's uselessness, not fulfilling its original purpose. See? Nor was man, did man do it.) not willingly, but by reason of him who hath subjected the same in hope,

In other words, he says here, God was in this whole plan. And at the end time He will restore to originality, exactly what His purpose and plan was. Now, He said;

- (21) Because the (creation) itself also shall be delivered from the bondage of corruption into the ... liberty of the (glory of the) children of God.

Now, he tells you that flat. (See?) "Who shall separate us?" Nothing, no way. No individuals. No power, no authority. Nothing coming up in anybody's life or your own life is going to literally cause you a separation. It cannot be done. Now,

- (21) ... the (creation) itself shall be delivered from the bondage ...
- (22) For we know that the whole creation (groans) and (travails) in pain ... until now.
- (23) And not only they, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of (the) body.

And this is the thing that bugs everybody. They can't understand that what has transpired, is the first-fruit has occurred to you, which means that you are waiting to be like Christ. Now, I know that people look at everything under high heaven. But the thing...but that, they don't realize that until you get there, you are fallible, and you are literally open to everything anybody can do to you and with you, yourself included. You're not a hundred percent a pawn of the devil. That is true. But, there is no perfection this side of the Resurrection. Let's get that flat. It's in the Resurrection it's coming. Now, all right. Our subject was, 'The Law of the Blessing of God.' That's what we're looking at, in all this we're talking about, a sort of preamble. In that law, we saw One: Good. In that law, we saw Two: Evil. In that law, we saw number Three: Return to good.

27. All right. We saw in Genesis, right to the Tree of Good and Evil, He said to the man:

“You shall not eat of it. Cursed is the ground for thy sake. In sorrow, you'll eat of the ground all the days of your life. Thorns and thistles, it'll bring forth. Neither herb of the field. The sweat of your face, you shall eat bread. Until you return to the ground. For out of it you were taken, for dust you are, and to dust you shall return.”

But we saw, Genesis 3:21

(21) Unto Adam also and to his wife did the LORD ... make coats of skins, and clothed them.

Now, Bro. Branham, the prophet said, “*This whole plan of God, was revelation, pre-eminence, and restoration.*” That was 'Christ the Mystery of God [Revealed]' It was a plan where all the attributes of God were made known. It was a plan of redemption. Now, that's what we're talking about here. That's what Paul was talking about. He's talking about redemption. He's talking about getting right back from that fall. And he says there is nothing going to stop it. There is no way it's going to be circumvented. You see? No matter what comes against the Church. Against His Bride. There is that faith there. That though they are given as sheep to the slaughter. And if they come to the place of being slain, as Job said, “Though He slay me, yet will I trust Him.” He said, “Those skin worms eat this flesh of mine. They eat this body up. Yet, in my flesh I'm going to see God.”

28. This is the Exodus...the verse I wanted has to do with God dealing with Moses in the Exodus, concerning the fact...(and I really only need one verse)...where he says, “Show me Thy glory.” [Ex 33:18] And He said in there that, “I will have mercy, I will show you My glory, and I will have mercy. And I will have mercy, upon them, to whom I will have mercy.” [Ex33:19] And I only wanted to read It to take you over to Romans 9: where Paul uses the very same understanding, because, we're in the Book of Romans. Beginning at verse 9.

(9) ... this is the word of promise, At this time will I come, and Sara shall have a son.

(10) And not only this; but when Rebecca also had conceived by one,

even (her) father Isaac;

- (11) (For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;)
- (12) It was said unto her, The elder shall serve the younger.
- (13) As it is written, Jacob have I loved, but Esau have I hated.
- (14) What shall we say then? Is there unrighteousness with God? God forbid.
- (15) For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.
- (16) So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy.
- (17) For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth.
- (18) Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth.
- (19) Thou wilt say then (to) me, Why doth he yet find fault? For who hath resisted his will?
- (20) Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus?
- (21) Hath not the potter power over the clay, the same lump to make one vessel unto honour, and another unto dishonour?
- (22) What if God, willing to shew his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction:
- (23) ...that he might make known the riches of his glory on the vessels of mercy, (that) he had afore prepared unto glory,

And then Romans 8:28

- (28) (For) we know that all things work together for good to them that love God, ...

29. Now listen, the emphasis has invariably been put upon them that love God. But that isn't true. The emphasis is upon those that are called according to His purpose, are the only ones that love God. Because the others don't actually have the necessity to love Almighty God, because they have not been compassionated.

Now, this as I said is the plan of redemption, that we were looking at. In the plan of redemption, wherein God has mercy on those that He will have mercy upon. And He is going to see them through, so that nothing is going to stop them from being seen through.

30. Now, I'm using lots of Old Testament Scripture here. So, I'm going back to Deuteronomy 11: now. Now, we're talking about this law of the blessing of Almighty God. Now, this law of blessing, you can see He blesses whom He will. He takes, and brings in whom He will. It's all of Almighty God, there's nothing going to stop Him getting to His sheep. And there's nothing going to stop the sheep getting to Him. And there's nothing going to separate them. There is no way under any shape or form, it's something like one person said, "God will pull you through if you can stand the pull." Now, that's a little bit of the vernacular, that's not really true. Even if you could stand the pull, it doesn't mean that at all really, it's just a little of the vernacular.

Okay. Deuteronomy 11:26-29

- (26) Behold, I set before you this day a blessing and a curse;
- (27) A blessing, if (you) obey the commandments of the LORD your God, which I command you this day:
- (28) And a curse, if (you) will not obey the commandments of the LORD your God, but turn aside out of the way which I command you this day, to go after other gods, which (you) have not known.
- (29) (It'll) come to pass, when the LORD thy God hath brought thee in unto the land whither thou goest to possess it, that thou shalt put the blessing upon mount Gerizim, and the curse upon mount Ebal.

Now, I hope you're beginning... you'll see what I'm talking about.

- (30) Are they not on the other side Jordan, by the way where the sun (goes) down, in the land of the Canaanites, which dwell in the champaign over against Gilgal, (towards) the plains of Moreh?
- (31) For ye shall pass over Jordan (and) go in to possess the land which the LORD your God (gives) you, and (you'll) possess it, and dwell therein.

31. Now, Deuteronomy 27:9-14. We're still on the proper subject...don't worry I'm going to get it for you.



- (9) And Moses and the priests the Levites spake unto all Israel, saying, Take heed, and hearken, O Israel; this day thou art become the people of the LORD thy God
- (10) (And) Thou shalt therefore obey the voice of the LORD thy God, and do his commandments and his statutes, (as) I command thee this day.
- (11) And Moses charged the people the same day, saying,
- (12) These shall stand upon mount Gerizim to bless the people, when (you) are come over Jordan; Simeon, Levi, and Judah, Issachar, Joseph, Benjamin:
- (13) And these shall stand upon mount Ebal to curse; Reuben, Gad, Asher, Zebulun, Dan, and Naphtali.
- (14) ...the Levites shall speak, and say unto all the men of Israel with a loud voice.
- (15) Cursed be the man ... (and so on)

Then He lines up a whole lot of curses in there. Now, that's Mount Ebal. Now, just opposite, is Mount Gerizim. [Deuteronomy] 28:

- (1) (It'll) come to pass, if thou shalt hearken diligently unto the voice of the LORD thy God, to observe and to do all his commandments which I command thee this day, that the LORD thy God will set thee on high above all nations of the earth:
- (2) And all these blessings shall come on thee, and overtake thee, if thou shalt hearken unto the voice of the LORD thy God. (And so on.)

Now, right on down there are many, many blessings that are outlined there.

32. All right. Then see how God deals with His own, in taking us over to Numbers. Now, just keep your fingers crossed, and we'll just see what we can do with all these Scriptures. All right. 23:5-12.

- (5) And the LORD put a word in Balaam's mouth, and said, Return unto Balak, and thus thou shalt speak.
- (6) And he returned unto him, and, lo, he stood by his burnt sacrifice, he, and all the princes of Moab.
- (7) And he took up his parable, and said, Balak the king of Moab hath brought me from Aram, out of the mountains of the east, saying,

Come, curse me Jacob, and come, defy Israel.

- (8) How shall I curse, whom God hath not cursed? how shall I defy, whom the LORD hath not defied?
- (9) For from the top of the rocks I see him, and from the hills I behold him: lo, the people shall dwell alone, and shall not be reckoned among the nations.
- (10) Who can count the dust of Jacob, and the number of the fourth part of Israel? Let me die the death of the righteous, and let my ... end be like his!

He never got there. Never made it. Jacob made it, but, this guy never made it.

- (11) And Balak said unto Balaam, What hast thou done unto me? I (told) thee to curse mine enemies, and, (lo) thou hast blessed them altogether.

So, here we see the law of God's blessing. What I'm trying to drive to your attention.

33. Let's go back again to Genesis 1:28-31

- (28) And God blessed them, and God said ... Be fruitful, and multiply, and replenish the earth, and subdue it: have dominion over the fish of the sea, the fowl of the air, and over every living thing that moveth upon the earth.
- (29) And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for (food).
- (30) ...every beast of the earth, and to every fowl of the air, and to every thing that (creeps) upon the earth, (that has life, (I've) given every green herb for meat: and it was so.
- (31) And God saw every thing that he had made, and, behold, it was very good. And the evening and the morning were the sixth day.

25. And the next three verses. He sanctified it, and He blessed what He had made, He said, "That is all wonderful."

34. Now, what is this? We're going to go back to Revelation 22:1-7 ...now I'm talking fast, and I hope you're putting this together. (See?) I'll help you a little bit...

- (1) And he shewed me a pure river of water of life, clear as crystal,

proceeding out of the throne of God and of the Lamb.

- (2) In the midst of the street of it, and on either side of the river, was there the tree of life, (bearing) twelve manner of fruits, ...yielding them every month: the leaves of the tree were for the healing of the nations.
- (3) And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him:
- (4) And they shall see his face; and his name shall be in their foreheads.
- (5) And there shall be no night there; and (there'll be no need of) candle, Neither light of the sun; for the Lord God (gives) them light: and they shall reign for ever and ever. (See?)

Now, what we're seeing here is the New Jerusalem.

- (6) (These things He said are) true: and (they are going to come to pass.)...

Now, what I'm trying to get your attention is this, for every Mount Ebal of trial, and pain and sorrow in every life, there is a Mount Gerizim of blessing. One does not exist without the other. They co-exist. Now, we took it right from Genesis, there is blessing. God made everything good. There isn't anything wrong with anything per se. It's what was done with it, that set nature against nature. Now, God has guaranteed that it's all going to go back to original. And it's going to be better than ever. And everything that you see in Scripture, you see runs in a parallel. Blessing, curse. Curse, blessing. Every time it runs in a parallel. There's nothing that doesn't run in a parallel. Jesus died, He rose, He suffered. He brings about righteousness.

35. There is nothing that you can look at, but there's two sides in every coin. And I'm looking at Mount Ebal which is evil, and I'm looking at Gerizim which is blessing. What I'm trying to show you tonight, that there is a law. And that law is this: that these two run parallel. The good and the evil, the true and the false, the righteous and the unrighteous. Trials, all these things run in a parallel. But when all the Mount Ebal's are cast into the sea, the Mount Gerizim's are going to be going on. (See?) Because there is nothing that is going to separate God from us, and there is nothing that is going to separate us from God. There has to be an indissoluble coming together. And that indissoluble coming together means, all right, he said, 'let the world rise against me.'

He said, "Look, let them kill us even. We're going to die anyway." He said, "If they're going to kill us, they'll kill us." He said, "We're counted as sheep from the slaughter." He said, "Go ahead, count us the sheep for the slaughter. Bless God, we're sheep." We're not cows, we're not pigs. (See?) The two always run parallel. Now, so there's a lesson here tonight. God has a law of blessing superior to any circumstance. God has a law of restoration, that's coming to pass in this very hour. And people don't even know it.

36. Over here in 1 Corinthians 15: and I keep reading It to you.

- (20) But now is Christ risen from the dead, and become the first-fruits of them that slept.
- (21) For since by man came death, by man came also the resurrection of the dead.
- (22) For as in Adam all die, even so in Christ shall all be made alive.
- (23) But every man in his own order: Christ the first-fruits; afterward they that are Christ's at his (Presence).

Now, here's the thing: He is present, but you try and convince anybody that He is here. You see His wonder working power, where Bro. Branham said, *"Where are the gates of hells tonight?"* Why he said, *"It's not against denomination. It's not even against divine healing. It's not even against Acts 2:4. It's not against Acts 28: No way is it against that. It's not against any of those things. It's against this one thing, that He's here. And He's the same yesterday, today, and forever."* (See?)

37. Now, the question comes up: What is accompanying this? Everything under high heaven, that the devil can throw at us, is accompanying it. (See?) But listen now, ...they that are Christ's at His Presence, the Resurrection. Now listen, with Him here tonight, there is going to be a Resurrection.

There is nobody going to stop It. Why? Because, He is here. He has come to us, and we have not gone elsewhere. This is uniting time through the Word of Almighty God, where He came to us, and we came to Him.

You just hold your finger there, and I'll show it to you. It's in 2 Thessalonians [2:1]

- (1) Now we beseech you, brethren, by the (Presence) of our Lord Jesus Christ, and by our gathering together unto him,

There is a gathering. (See?)

38. Now listen. That gathering my brother, my sister, comes under, Romans 9:

- (16) (That)...it is not of him that...runneth, (or him that willeth), but of God that sheweth mercy.

Which was written on the way to Promised Land, where he said, "Show me Thy glory." And He said, "I will show you My glory. But I want you to know one thing: I will have mercy and compassion on whom I will have mercy, and I've got it on you, because I'm going to let you stand right in My Presence and live." At that same time, there was a guarantee of two mountains. Blessing and cursing. And parallel Scripture, the Bible is full of it, curse, curse, curse, blessing, blessing, blessing. Curse, blessing, curse, blessing, curse blessing. Until people get so mixed up, they can't read their Bibles anymore. They're so mixed up, they give everything to the Jews. And let me tell you something. I'm going to tell you flat, until you understand what I'm talking

about tonight, and get into the truth of the mystery of Israel, you are not going to ever understand 'The Feast of the Trumpets', preached by Bro. Branham. It's not going to mean a thing to you. (See?)

39. Now listen. Here he says right here: *"At My Presence, there's going to be a Resurrection."* That same Presence, is whereby God Himself, now that's the Logos being right here to raise the dead. The last enemy is death, that doesn't happen until after the lake of fire. But at present, He's standing right here, so the death cannot even take those who want to move to the Tree of Life, and will move to the Tree of Life. Now remember back there, He said, *"He can live in this condition, in harmony and in balance, but Adam moved out."*

When Adam moved out, God moved in. When Adam moved out, he moved out the entire human race, and when he did, God moved the entire human race back in. For as in Adam all fell, even so in Christ, all are made alive. And this is that hour, that He is here now, as the Logos, the beginning of the creation of God. Where God started way back there, to begin to manifest Himself, then begin to create through that manifestation. Which manifestation became the Son in whom He lived and died, and shed the Blood of Almighty God, and rose again so that same Spirit could come back. So, that Logos could come here and gather all the spirits, because the last ones are being gathered in now. And I know it looks pretty bleak. Yep, and there's nobody more mixed up than people in this Message.

40. In fact, I'm the fellow that originated the saying, "This is the Mess-Age, not the Message, but, the Mess-Age." That went around the world, but it deserved to. After a crack like that. But I'm going to tell you something: There's nothing that's going to stop God, who stands here to change a people. And there's nothing to stop a people to being changed. You say, "What's it going to take?" It's going to take God. What circumstances are, don't mean one thing. Because the hour of final redemption, is in the land. The Mighty One of Revelation 10:1 has come down. The suitable messenger, has brought forth the Word, and we're now waiting for the consummation of all things, which has started.

In spite of degenerated creation, in spite of the devil, and above all, in spite of ourselves, see, we're still legalists. You quote John 10: "No man can pluck him out of My Father's hand." Quote that to a legalist, he'll say, "Yeah, no man can do it, but you can do it."

You say, "I thought he was a man?" No, you're not a man, or you're a duck, or a dog, or a horse or something. A legalist believes that a pig can be turned into a sheep. A legalist believes that a dog, can be a born-again dog, and go back to vomit. Legalism is the curse of hell. No book of any legalist, ever stood the test of time. Because he could stand the test of nothing it stinks, with a scum of hell. Doesn't deserve to stand. Because it denies the very Word of Almighty God. It says something, can stop God.

41. "What man of you having ninety-nine sheep, and has one out on the wilderness; does not leave the ninety and nine, and go find the hundredth, and bring him back rejoicing, on his shoulder; more rejoicing over, than the ninety-nine that safely lie there." [Matthew 18:]

Do you realize, that's the stupidest parallel that God ever said, if you take it the way you think it means. I'm a farmer, I've got one hundred sheep. One sheep wanders off and the wolves

get him. Or they tempt him...[makes a crying type sound]...ninety-nine saved sheep... Oh see, hundred bucks a piece. "Ninety-nine hundred dollars, but that doesn't mean a thing, I still lost my hundredth dollar. "

He was hitting at the Pharisees, who thought they were safe, with their own self righteousness. The little sheep knew he was lost, and wanted a savior. And not even hell, ... because that's where he went, ...would stop the shepherd getting that one sheep. And he rejoiced, because ninety-nine legalists, Armenians, figured that somehow somebody could stop God.

42. You know, it wasn't Darwin. It was somebody else, I forget. He never would tangle with old Dowie though, [Nineteenth Century, Scottish evangelist and faith healer] But they said this atheist harangued, when he would stand on his public podium and said, "If there be a God, strike me dead." Was the same as a peanut on a railway track saying, "If there be a Santa Fe railway train, let it come down and smash me." In fact, there's more stupid than that. Who shall separate us? Who's going to build the wall? Who's going to dig the ditch? Abraham, your bosom, who's lying in there? Lazarus. Who's that fellow there? That's the rich man. Well, he wants to get across. It's too late. There was a way to get across, you didn't take it. (See?) Too many people don't give him enough pre-eminence. This Message, is accused of giving William Branham too much pre-eminence. Because, I wrote 'Twentieth Century Prophet' I'm accused of being a Branhamite, who doesn't give Christ enough pre-eminence.

I challenge any man living, to take these sermons, never mind one little book, that was just written for a purpose. I don't think any man living, attempts to give Him more pre-eminence than I do at this hour. For as long as I've been preaching, I don't try to give myself something, because I don't have any. In spite of degenerated creation, I don't care what has been made, in spite of the devil.

43. In the Presence of God, the nations are going to look down at the devil some day, and they're going to say, "You don't mean it. You don't mean it. You can't mean it. Is this the one that made the nations tremble?" They're going to say, "You talk about fools. You talk about fools." And the glory of God covers the whole earth. In spite of ourselves, and man makes himself awful big, and thinks he can hinder God.

Nothing, no nothing, can keep God and all that He is, from us. And nothing can keep us, needy and lowly as we are from God. And all that He wants us to be in Him. No way. So, there's your law of the blessing of God. In this hour, planets are lining up. I care less. You say, "Well, could rip off the coast of America." Yeah, it could, I wouldn't doubt it. "Well, there's a huge depression coming." Yeah, I agree with you. It's scary, I've been through one, and I don't want to hit another one. But I don't know. There's nothing ahead but problems. That's exactly right. But you forgot the other parallel, Mount Ebal, Mount Gerizim. There's cursing, there's blessing. We're going to get back to original brother/sister. Because we're on our way, and we're getting there faster than we first believed.

44. I'm just going to read one more time here in Galatians which I read before in chapter 3,

(13) Christ hath redeemed us from the curse of the law, ...

That doesn't just mean the curse of the law 'Thou shalt not wash too many pots and pans on Saturday', or something like that. That's the curse of the law, the law which brands every single one of us as sinners, because we are. The law of God, has condemned every single one of us. But, God Himself did not. There's a big difference. The woman was taken in sin, and they said, "Master, the Bible said if you're caught in adultery, you're supposed to be stoned. What do You say?" He looked at them, looked down at his feet, looked at her, knelt down and wrote in the sand, there's got to be something to what I say. "I think you're perfectly right, we ought to stone her. Just one thing, let the first person without sin, do the stoning." Because every sin demands it. They all snuck out.

Same thing holds today. God made the law. We broke the law. What does, He do? He destroys the law. For, where there is no law, there can be no guilt. Amongst the Eskimos for years there was no law that you couldn't kill, ... they killed. And I suppose, (in fact I know for sure) there were laws in America here, there were no laws in America that you couldn't make a U-turn with your car a certain place, there's those laws now. But the very One, that made it all, made complete coverage, to bring it all back. (Yep)

(13) ...Cursed is every one that hangeth on a tree: (Christ was cursed.)

45. Notice, that out of the curse, there flowed the blessing, that you and I might be born again. And that Christ might visit our Gentile camp in person, as He came to Abraham. That's true. When did He come down? In a Sodomite, filthy, murderous, (no use to go any further) worldly condition. When it should be just as it was in the days of Noah, and will be. But as Abraham stood there, he said, "I know it's going to hit." There's no way you're going to stop it hitting, but, he said, "Will you destroy the righteous, with the wicked?"

He said, "I will never destroy the righteous, with the wicked." No way. "Who shall separate us?" [Rom 8:35a] Nobody. The Holy Spirit was given us, that we might be made one with Him. And now He is here, to consummate it, into a more perfect oneness. Now, we can look at ourselves all we want. It isn't going to do us any good. Except this one way, and that is, this look, I've reached My zenith the apogee of my imperfections. That's right, we've heaped sin upon sin, until we become so proficient, there is nothing left but sin. Because justice is no longer justice. It's finished. At the same time, because we're like satellites we've reached our nadir, we're right down at the lowest.

46. Brother/sister when you've arrived, you sit there. And you say, "Where do we go from here?" Do you know there's only one place to go? Well, there's two places. But if you're one of His, there's only one place you can go, you can't get any lower. Because this is that age. This is when God is taking the final generation. That's our generation, four generations roughly make close to two hundred years, (something in that period) we've have twenty years already, waiting for it.

We're the last bastion, the last little bit. It's all over. And when it was, what did God do? He came down, and do you know something? Nobody could stop Him getting to Abraham. And nobody could stop Abraham getting to Him. And when He sent those messengers down to Sodom and Gomorrah, ...I'm going to tell you something...there was nobody could stop those messengers getting to Lot, and his wife and daughters. And there was nobody could stop Lot and the

wife and daughters getting to those messengers. Nobody. "Who shall separate us?" Who's going to make a barrier? Who's going to dig a ditch so wide, and a pit so deep, a fence so high, that God is not going to get to me? Now, you can squirm a little bit right here if you want to. Because it gets to me too. What if I'm not living the life I should be living? You think He's not going to get to me?

What if you're not living the life you should be living? You think He's not going to get to you? If you're fooling around tonight and you're not serious concerning this Word, do you think one day you won't be serious? You'll be serious, don't worry. You will be. Because there's no way.

47. You say, "Bro. Vayle, will that Bride be hunted down like wild dogs?" Prophet said something like along that line. "Will they have to face his accumulated treachery, as we've got to face the accumulation of sin?" We sure do, all die a diabolical cunning, he said, "*It'd be a repeat of it.*" Do you know something. God doesn't get smarter, but the devil does. God doesn't learn new tricks, but the devil does. He's always in there pulling something.

Well, I'm going to tell you something. He's not going to lose any. He's not going to lose one. And I think that tonight, is what Communion is all about tonight, if you want to carry this just a little bit further. He was crucified, and he died. That's where the curse was. But He rose, and that's where justification came in. Because it was His Spirit, it made the difference. And do you know something? Is believing the Word for this hour, that proves you're born again. That's tame, you know. That's tame. (See?) We've come the full round, of every type of experience. Until the Pentecostal said, "Well there's just no way, that you can speak in that tongue, unless you're full of the Holy Ghost." But it turned out they were gifts. Wasn't the Holy Ghost. We've come full circuit. Until you name it, they've named it over the two thousand years.

But now, it's come to the place, where the gates of hell have no trouble at all accepting one place. That's with those who believe that He's here, and He's "the same yesterday, today and forever." And that doesn't have one thing to do with the eyesight. Doesn't have one thing to do with the ears. And I'm talking in the literal sense now. It doesn't have one thing to do with the sensation. It has everything to do with a spiritual revelation. And if you haven't got it, you won't believe He's here. You can't do it. And if you don't believe He's here, I want to ask you: what hope have you got with the ends of the world coming upon you?

48. I'll let you go. It's always dangerous to ever let me start preaching. You might get foot washing in the morning. I didn't say which morning either. Wonder if I can find it for you. All right. Listen. Isaiah 54: He's talking about New Jerusalem, and the Bride here,

(12) ... windows of agates, and ... gates of carbuncles...

(13) And all thy children ... taught of the LORD; ...

He didn't say a prophet was going to teach them. Prophet can't teach you anything. He just brings you the Word, it takes God to teach you. That's why John said, "You've got an anointing, don't need any man to teach you." Nobody can give you a revelation. No way. God's got to do it.



(13) ... and great shall be the peace of thy children.

That's that relaxation, Bro. Branham spoke of in 2 Thessalonians 1:7.

(14) In righteousness shalt thou be established: (That's 1 Corinthians 1:7-8.) thou shalt be far from oppression; (No Great Tribulation for you.) ... thou shalt not fear: and from terror; ... (it's)... not going to come near (you. Uh uh, you're not going to be in that.)

(15) Behold, they shall surely gather together, but not of me: (that's that bunch that's going to try to squeeze, before we get out of here. Ecumenical) whosoever shall gather together against thee shall fall for thy sake.

49. See, "I don't think you say there's going to be a big ecumenical council going to come against a little Bride." How come Rome came against a few thousand there in Jerusalem? How come they couldn't stand three Hebrew children back there in the days of Nebuchadnezzar? It's the same spirit...it's the same spirit in Rome today. It was one spirit, one life that came down through four beasts, ended up in Rome. That's the fourth one. Now listen.

(16) Behold, I have created the smith that bloweth the coals in the fire, that bringeth forth an instrument ...; and I have created the waster to destroy.

What's he saying here? He's telling you, that these idolaters are making an image to the beast. Now, watch carefully. He says here,

(16) ... I have created the smith, (He said, I'm making these to...they're going to blow) coals in the fire ... (Yep, He said,) ... I created the waster to destroy. (All that thing He said, "I brought it down here, it was in My plan.")

Now listen:

(17) No weapon that is formed against thee shall prosper; and every tongue that shall rise in judgment thou shalt condemn. (They did it back there, who dares arraign me in God's court? The Prince) of the Lord... their righteousness is of me, saith the LORD.

50. Now look brother/sister, if I know anything here at the end-time, it's going to be Word against Word, not gift or power against power. Those who believe there's going to be a great manifestation needed once more, I cannot buy it. Bro. Branham said, "*You've seen your last sign.*" It's going to be our word, against their word.

We're going to say, "He is here."

And they'll say, "Prove it."

And we'll say, "You say He's not here. You prove it."

Word against Word. We believe in a vindicated Word tonight. We believe in a Christ that died, and He rose again. And since we died with Him, we are now risen with Him in those heavenly places. And the law of the blessing of God, holds good tonight. There isn't one negative that doesn't have a positive. There isn't one besetting factor of this end-time that doesn't have a counter balance and more than a counter balance in Almighty God.

51. What I trying to get across to you tonight, I hope you're catching it as this: It's time to take the opportunity to turn every negative into a positive, if we'll only do it. It's time to rely wholly, and solely upon Almighty God. Because we're going to need to more and more.

It's not what the government can do. It's not going to be what your boss can do. In fact, it never was and never will be. And it's getting more and more down to the showdown. Just as poor old Adam was there in his sin. it took God to get him out. Is Israel...rather, is Jacob mourned and skew over the impending destruction his brother could bring. It was God, that got Jacob out. It was God that got Joseph out of prison. It was God that got Israel out of Egypt. It was God that got Hebrew children and Daniel, out of the firey furnace and the lion's den. It was God that got Jesus out of the grave. And it's God here tonight that's going to get us out. That's where we stand tonight brother/sister, but you notice what I said?

Adam in his sin. Jacob in his trouble. Joseph in his dungeon. Israel in their Egypt, down there struggling. And you and I at the end-time. (See?) He said, "When all these things come down, begin to look up." But He didn't say, "When you see nine planets come into conjunction, ninety-seven degrees, forming what on one side of the sun, or something?" He didn't say, "Look up, hallelujah, you know you got it made." He said, "Behold, I send you Elijah the prophet, before the coming of the great and dreadful day of the Lord. He shall turn the hearts of the children, back to the fathers. Lest I come and smite the earth ..." [Mal 4:6]

52. Brother/sister, there we are today, I don't care. (See?) God told me, said, "Never mind what's out there in the world. Never mind what's going on down over there." There's lots of things, and I'm still pulled. I'm a little bit too human yet. Which I will be until I die. You'd be surprised, before it's all over, how human I am. How fallible, how everything. But He said, "You get your eyes, on what God said is here." And from what I see tonight, he said, "Who shall separate us?" Who's going to stop God from coming to get me? Who's going to stop me from getting out of here? Do you believe that tonight? That's what it's all about brother/sister. That's what the blessing of God is all about. (See?)

Hell can rage, and it's going to rage. Everything is going to accelerate, it's accelerating now. But as Moses neared the Red Sea, and it looked just as if maybe the plan of God, would be thwarted after all, because the battle was being pressed severely. He said, "Stand still, and see the salvation of God." [Ex 14:13] Your strength tonight lies, in what I'm talking about. That's where it lies, it doesn't lie in miracles and powers. Doesn't even lie in the past anymore, concerning Bro. Branham and being that prophet. That's established. That's here. The Word has been delivered. It's, are we standing with that Word? The Lord Bless you. Let's rise.

Gracious Heavenly Father, we thank you again for love, mercy and grace. Your kindness, Lord, when you have shown us more and more conclusively as time goes on. And we know that we are in that very space, Lord, that it's going to behoove us to walk more and more carefully. To be more circumspect, Lord, to be more aware of all the things, the cunningness of the devil can bring upon the land. We know that that lies there, but we know that something else lies there greater, that if God be for us, who can be against us? What does it matter? Who can separate us? No way. Not anything in creation, and not anything either, which creation might get together itself to form, it shall not prosper.

We believe that tonight, Lord, but we've got to believe it more. We've got to believe it more to the place, Lord, where we become wise as serpents, and harmless as doves. To be much, much, more circumspect. To be much, much more foolproof. Lord, to be truly aware, and, Father, we haven't been. The philosophy and the vain deceits of this world, have crept in until our philosophy and our judgements, our motivations, our incentives are too carnal. They're much, much too physical. We've got to come back to seeing the unseen. Not counting anymore, anything of this earth. Except to know gratefully, what we lose, for Your sake we gain back. What we so gladly sow, even weeping, will be multiplied, bringing back sheaves.

Lord, if I ever realized a time that I need to be more sincere, more respectful, more circumspect, this is that time. Not good, any way shape, or form, to walk with a crowd, to drift with a current, to lazily go the meandering circuit. It is time to be within the straight and narrow of that Word. Lord God, we're more than ever able for it tonight. It's not as though we stand here, pleading that which cannot be gathered unto us. No way. We're here, Lord, with the power of God. Christ is in our midst. Father, just forgive us we pray as we've never been forgiven before. Reach that Great Hand down within minds and hearts that at this moment, as the Master Artist can take the clay and form it. Because that's what You likened it to. Form us anew tonight, O God, into the serious and the sober.

We are tired Lord, tired to death, of what creation, so perverted, is doing. We want to be shuck of it all. At least to that part where we have anything to do with it. So, we can say with Him whom we love, "I have nothing with the world, and the world has nothing with me." Father, we don't want to press this to the place of perfection, or Resurrection. But we want to press it to the place, wise as serpents, and harmless as doves. Blameless, heeding Your Word, careful to the inner urgings of the Holy Spirit, filtered through that Word, Lord. Help each one tonight, Lord, because this is serious business. Forgive us, O God, cleanse us we pray. And with Your grace, Lord, to stand up, the Spirit of Jesus Christ, not our own spirits, Lord, but the transforming, transfiguring Spirit Living Word, moving us.

Then, Lord, standing as we know we can stand, and then at that time. And say with Paul, "Who can separate us?" Nothing created. Nothing that comes forth from creation, can do it. For God is come to me, and I have come to Him, and I and my Father are one. Heard Him knocking at the door. Open the door. Lord, I know that we haven't prayed in vain tonight. I know, Lord, things have begun to change on a higher level. And I'm so grateful, Lord, because I've been so tired. So many under levels. Not for one minute thinking we would gain that top level, heaven. But, Lord, there's something about Your Presence, and Your Reality. And who cannot be changed, and who cannot be helped in that great Presence tonight? Now, Lord, in the

rest of the service we go to commemorate the death, which we're so glad. We know, Lord, as there was a curse there, there was a death. And we in Him died.

Yet we know the other side of the coin, we're risen together with Him. In the foot washing, Lord, we believe without a doubt, also we've come to the place to realize, this is not something hollow. But, this is a common element of common Christians, of a common brotherhood. When we kneel to wash and wipe, it is not at somebody else's feet. It is at Your feet, Lord, and Your obedience. And we recognize each other, and we're looking, Lord, for Your Spirit, to bring that recognition, into what we talked about tonight. When they took that man, we know they didn't have the right spirit, because Paul had to beg them to take him back and say, "Be careful now."

Lord, we want the right Spirit. How foolish it would be for us to pray, Lord, if we couldn't have it. What can stop You giving it, or us receiving? If that could be done, Lord, then, we've wiped out the whole Message. So, Lord, tonight we're believing as never before, for that Spirit, O God. It's not something we simply saw in a prophet, and admire. It's gone past that, Lord, we covet earnestly, that Spirit. If You would give us gifts, that's fine. Be nice. But we're not asking for anything like that tonight. And if we're wrong, forgive us, and lead us right. We're asking for that other thing, Lord. The proper motivation. The proper Spirit. So, whatever then might come, would be truly workable in our eyes. So, we commend ourselves to You this evening hour. In the Name of the Lord Jesus Christ we pray. Amen. You may be seated.

[ Communion and Foot Washing Service]

1. We won't read any Scripture at length, except that tiny bit in 1 Corinthians. So, if the deacons come forward at this time, prepared to serve you. And then you know how you come from one side, to the other side, coming from this side first, as you usually do. And then understand, the women will remain up here, the washing of feet, so you can go through that room to the rest room. And the men will be going downstairs, and they can use the back entrance up, for that very purpose. We won't take long time. Will just give the business of the Lord.

Paul said, [1 Corinthians 11:]

- (23) For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread:

See, there was an urgency there.

- (24) And when he had given thanks, he (broke) it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. (See?)

He did the thing that was necessary, that was typical to show forth His death. Do you realize what He did to show us that He is here tonight, in a great prophetic ministry. Jesus didn't do that until the night it was necessary to show it. Was the sign of the prophet here before, the indication of His Presence to raise the dead? By no means, it was that hour.

(25) (In like) manner ... he took the cup, when he had supped,  
saying, This cup is the new testament in my blood: this do ye, as  
oft as ye drink it, in remembrance of me.

(26) For as often as ye eat this bread, and drink this cup, (you) do shew  
the Lord's death till he come.

Bro. Bob Brown brought out a thought on Melchisedec, ...which I preached on, but I don't think I belaboured this point the same as he did. We know that the One who was Melchisedec in theophonic flesh, stood before Abraham, then He became flesh. And that same Logos, Messiah came back as the Logos. In other words, the greatest Communion of all is at this hour. With our spiritual Melchisedec, that One Who became flesh, went back to the Spirit and came down here, in the heat of the battle. At the end of the day, communing with us, teaching us Himself, revealing Himself. Then He said,

(27) ... whosoever shall eat this bread, and drink this cup of  
unworthily, shall be guilty of the body and blood of (Jesus  
Christ. That's true.)

(28) ...let a man examine himself, let him eat of that bread, and drink  
of that cup.

(29) For he that eateth and drinketh unworthily, eateth and drinketh  
(condemnation, and judgement), not discerning the Lord's body.

(30) For this many are weak and sickly among you, and many sleep.  
(That's true.)

I don't believe that simply taking emblems as many churches do, that this is going to be the panacea, this is going to bring you free from all sickness, and all those things. But I believe that understanding the truth, should be doing this in truth, opens the door whereby we can be healed.

In other words, what we do tonight, we must do in faith and sobriety. Knowing that when a man dies, he doesn't do anything else anymore. It's all over. We nearly do not associate, the taking of these emblems with the fact that he died. We must remember, that we died with Him. "*Bond slaves of Jesus Christ*," as Bro. Branham said, fill the bill beautifully. We judge ourselves how far have we come. I believe we've come quite a ways. I believe we're on the threshold, of going much deeper. I believe if we take these emblems tonight with that thought in mind, Lord. As the old song writer said, "I wandered far away from God, and now I'm coming home. Paths of sin too long I've trod, now, I'm coming home." It gets kind of weary, self striving, all of these things are fine for the world. And they do very well for the denominational Christian. The relaxation under the Seventh Seal of His Presence. Honouring Him in these ordinances, is a million times greater.

Heavenly Father, we trust now as we partake, we not only trust, we believe, Lord, You opened a way for us. Spirit of God raising up a greater standard than ever. That we're coming

into the rest, there's nothing else that's worthwhile. We're glad, Lord, to be at that place where we can cease from all these things. No matter what the striving is. No matter what the desire is. Down here, it just isn't worth it. But to enter more and more into the 'Thee and I' unity, O God. This is what we believe we're in for tonight. And we thank You for It, in Jesus Name. Amen.