

# The Love of God

*Still Giving His Son in Love*  
1975 - Macon GA

[Brother Vayle spends time greeting the people.]

Now, before we go into the Word, shall we rise at this time to read It together...change your positions. Now you can turn to Jn 3:16. I'll turn with you, although you memorized it long ago. We'll turn there, and then, you can be ready to turn to Ephesians 1 for two more verses.

Now, before we read, shall we pray.

Dear Lord Jesus Christ, we come to You now, at this meeting, Lord, commencing it with the preaching of the Word. And I pray Lord, that You will have Your way and not ours tonight because this is what really matters: that You have Your way. And we're asking the Holy Spirit to take charge of the meditation of the Word because He has been sent to lead us into all truth, to take the things of God, the things of Jesus, to show them unto us. And this is what we want tonight by the revelatory power of the Holy Ghost and the experiential knowledge of what we are going to talk about this evening hour.

Now, Lord, You know that we could all be kind of nervous tonight, the first night coming in tired and various things like that, and just wondering about different little things. Just help us to put it all to one side now, and get rid of everything, Lord, but just Your Word, and It being taught correctly, and Your Spirit, O God, in such a way, bringing it to life within us because we know that this is very, very important. It is tremendously vital to us. And so, this is what we want.

And Lord, because we are asking You according to Your Word, we just pray that You will hear us, and You'll grant the desires of our heart, in Jesus' Name. Amen.

Now, It says in Jn 3:16:

- (16) For God so loved the world that he gave His only begotten son that whosoever believeth in him shall not perish, but have everlasting life.

And then, over here in Eph 1:22-23:

- (22) And hath put all *things* under his feet and gave him *to be*...head over all *things* to the church,
- (23) which is his body, the fullness in him that filleth all (things) with all (things.)

You may be seated.

1. Now, you can see from these two Scriptures which I have just read, that God's great sovereign purpose, or His great sovereign plan as you might want to call it, was not just to give His Only-begotten Son for our sins, as it says in Jn 3:16, but it was to give him to be head over all things to a Bride church—not just to give His Son for our sins, but to give him to be head over all things to a Bride church. Now, of course, we know that Jesus became the head by way of his death and his resurrection when he was raised by God. And it was this way that he must take to achieve the purpose which would give him: headship of the Church. So you can see that God just didn't give his Son in order to remit our sins, but actually there was involved there the first step in presenting him as the head of the Church, and He gave him to us as that head.

2. Now, God gave Jesus, according to the Pauline Scripture here... He gave Jesus to be all things to the church, and his death and resurrection was only one of the “all things” that he was and is now being. You know, many would like to put it just in the past and say that God gave His son and our sins are forgiven. But that’s not true in itself. It was just the first step to what God was doing.

3. So, when we read in Jn 3:16 that God so loved the world and gave His Only-begotten Son, we realize we could not stop there with God giving us a sin offering or a sacrifice. We’ve got to follow it up with Eph 1:22-23, as I just read to you. You can see, then, that God’s great love gift, which was Jesus Christ, encompasses everything to the Church.

See, the giving encompasses everything. You simply don’t stop, say, “God gave His Son, thank you Lord. I’m happy that You gave Your Son for my sins.”

4. This is true, but it is not wholly true. It is only the first step. God gave him to a Bride Church so that he could be everything to her. And the gift encompasses everything in that Bride—absolutely everything with nothing left out. God did not show His love to the Bride and cease His loving. See, this is what you can... You don’t mean to think this, way brother/sister, but look; I’m human as you are, and all I’ve got to do is speak out of my heart, and I can nail you tonight because there’s not one of you different from me. And I know there’s a danger reading Jn 3:16 without Eph 1:22-23 to think that God loved by giving His Son, then He ceased His loving. He did not give Jesus and, then, draw a line. There are no lines drawn. See?

5. His love is continually manifesting because God gave Jesus to be... See? ‘Be’... ‘in the state of being’, Jesus is to the Bride. Not in a state of being ‘was’. See, that’s to...in...concluded. See? It’s the state of being all things to the church as long as there will be a Bride.

I want to repeat, then, that God is continually manifesting (See?) that that is His love. Because he gave Jesus to be all things to the Church as long as there will be a Bride. And as long as there is a Jesus, there will be a Bride of Jesus, because God gave him to her to be everything to her, and He is eternal life. See?

6. So, as long as there is a Bride, (And there will be as long as there is a Jesus.) then He’s absolutely everything to her. Just as Iraneus said way back there, (And he was a student of Polycarp, and Polycarp was a student of John.) he said, “God being a savior, it was necessary for Him to predestinate a sinner in order to give God a reason and purpose of being.” Whereas Bro. Branham said, *God must show forth His attributes, and He had to do it the way He is doing*. And so it is we find here that there has to be a Bride eternally for Jesus to show forth his attributes in her, which are attributes of love. See?

Now, so whatever he is, she will be. And wherever he is, there she will be with him eternally—and eternally enriched by him. You know, often times we think that Jesus is going to peter out, and somewhere he is going to falter and fail, that somewhere there won’t be a continuous dynamism and revelation or expanding of God.

7. Let me tell you something: I find no Bible for that. I find no Bible where the Bride ever becomes stagnant, where a line is ever drawn, where it is ever finished, because eternity has no finishing. See, the infinite can be divided by the finite an infinite number of times. See? So there is no ending of it.

Now, that is the love of God toward us at this moment. See? In other words, that He is doing even now through Jesus Christ a work of manifesting love. So, we see that, in God’s love gift to us, Jesus has already done, and it presently doing, and will continue to do, all that lies in him to maintain his Bride, even eternally. See?

8. Now we understand that, that whatever Jesus has already done... See, that’s fine; yet He’s presently doing and will continue to do all that lies in Him. To what end? In order to maintain the Bride because

He's all things to her; just like the husband is all things to the wife, if he's a good husband. He's the breadwinner; he's the buyer of the wash machine; he's buyer of the ironer; he's the buyer of the clothes for the kids; he labors and gets the dishwasher; he labors and gets the car. He is everything to her and everything she has comes from him. And he's maintaining her and providing for her. See?

9. So, Jesus is everything to that Bride, even eternally. Notice over here in Rev 21:2:

- (2) And I John saw the holy city, new Jerusalem (which is the bride), coming down from God out of heaven prepared as a bride (who is) adorned for her husband.

And in chapter 22 and verse 3 It says:

- (3) And there shall be no curse: but the throne of God and of the Lamb shall be in it; and (the) servants shall serve him. []
- (4) And they shall see His face; and His name *shall be* in their foreheads.

In other words, His very Name releasing the power of constant wisdom through a Bride. See. The knowledge of Christ in her continually expanding and going on and on. And this is eternity.

- 10. (5) And there shall be no night there, (there'll be) no need (of a) candle neither light of the sun. For the Lord God giveth them light, and they shall reign forever and ever.
- (6) And he said unto me these things *are* faithful and true (and so on)...

Why? Because she is the consort of the Lamb. This is the Lamb's wife. So, you can see that she is living continuously and eternally. And everything that Christ is, he is for her and for no one else. It is very evident that when God gave His beloved Son, He manifested His love, because the Bible says so.

In giving him to the church, He showed and proved His love. And I want to repeat: in giving him to the church, He showed and proved His love. In other words, God certainly proved His love.

11. Now, let us see the love of God toward us as we deal with Jesus as all things to the Bride, because that is what we're going to have to do. I will not do it completely because I am not that able to do it, but we'll look at some of the things that we might see here in the Word of the Lord.

12. Now, first of all, we will deal with his sacrificial death wherein he laid down his life for us. Herein is God's love revealed that God gave Jesus as a sin offering, to the end that we who were away from Him might be able to be joined back to Him. Now, that's the Scripture. It's not that somebody, who was a reprobate... It's not that somebody who was simply born in sin and had nothing to do with God from any point of view whatsoever but happened to be born at a great disadvantage, never having been known of God or known God...now he's in the world here, and God has made a plan whereby that this person can come. That's not what the Scripture says. The Scripture doesn't teach that. The Scripture teaches us that we are to be brought back to God.

13. Now, let's go to 2 Cor 5:21:

- (21) For God hath made (Jesus) *to be* sin for us, (or a sin offering, he) who knew no sin; that we might be made the righteousness of God in him.

Now, when did this take place? This took place upon Calvary, when Jesus died to bear the sins of the whole world. He was in our stead in order that we might have the very righteousness of Almighty God.

14. We go to 1 Pet 2:24-25.

- (24) Who his own self bare our sins in His own body on the tree, that we, being dead to sins shall live unto righteousness: by whose stripes you were healed.

Now, what does this say? In His own body he bore on the tree our own sins. Why? That we might be made the righteousness of God by what Jesus Christ suffered. Notice, in versus 25:

- (25) For you were sheep going astray. (It didn't say you were a bunch of goats. Didn't say you were a bunch of hogs. Didn't say you were a bunch of dogs. It said you were sheep that went astray and) are now returned to the Shepherd and Bishop of your souls.

...the shepherd and the overseer. Christ died upon Calvary in order to bring us back to God from whom we came as fallen sons. See?

15. Notice also, in John 10...going back to the Gospels. Jesus speaking verse 11, he said: [Jn 10:11]

- (11) I am the good shepherd: the good shepherd giveth his life for the sheep.

Versus 27-29:

- (27) My sheep hear my voice, and I know them, and they follow me:  
(28) And I give unto them eternal life; and they shall never perish, and never shall any *man* pluck them out of my hand.  
(29) My father which gave *them* to me is greater than all, and no *man* is able to pluck *them* out of my father's hand.

16. Now, let it be known immediately and irrevocably (that is, once and for all) that there is no way back to God outside the Blood. There is no way back. I said there is now way back outside the Blood—the sacrificial death of Jesus Christ. This was God's love gift to us: the Son to bring us back. This is abundantly clear from the very beginning in Genesis 4, because Abel offered, not the fruit of the ground as did Cain, but he offered the blood of a dying lamb, and God had respect unto this man's offering. And God said that he was righteous through faith in the shed blood, which God gave him to give back to God through revelation.

God accepts no man's person outside the Blood. Cain tried to have his person accepted, but God would not accept it, for Cain offered the first fruit offering which signified that he would be in the first resurrection as a part of the Bride, but he turned down the blood.

It is absolutely impossible to be redeemed apart from Blood. Now, without Blood there is no way to approach unto God—absolutely none. See, Jesus was the one who fulfilled this for us.

17. Now, notice; in Hebrews 9. Of course, the Book of Hebrews is tremendous book on the Blood, the sacrifice. It says in verses 13 and 14:

- (13) For if the blood of bulls and...goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: (See?)  
(14) How much more shall the blood of Christ, who through the eternal spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?

Again we see the Blood. Notice in verse 26, the B-part:

- (26) ...but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.
- (27) As it is appointed unto man once to die, ...after this, the judgment.
- (28) So Christ once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.

We notice here that Christ has appeared in order to put away sin by the sacrifice of himself. And he offered, he was offered, to bear the sins of many. And it is because of this that we have no fear to look to stand in the presence of Almighty God.

18. Again, in Heb 10:12-15:

- (12) But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God;
- (13) From henceforth expecting till his enemies be made his footstool.
- (14) For by one offering he hath perfected for ever them that are sanctified.
- (15) *Whereof* the Holy Ghost also is a witness to us...

The Holy Ghost would not have come in except for of the sprinkling of the blood of Jesus Christ upon the heart door of a man. See, God's love gift—God giving His son to die upon Calvary for us.

Notice again in verses 17 and 18 the same chapter:

- (17) And their sins and iniquities will I remember no more.
- (18) (For) where remission of these *is, there is* no more offering for sin.

God absolutely does not remember or have one thing to do with our sins anymore because the blood of Jesus Christ has made us perfect in the righteousness of Almighty God. See.

19. Notice also in Heb 10:19-23:

- (19) Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus,...

Not by your good works, not by your faith, not by something you purpose, not by something you try, but by the blood of Jesus Christ, into the very holy of holies because there's where the blood must be sprinkled. And Aaron once a year would go in there. They would take the blood in there, and that gave him an entrée to Almighty God. And God would let the man come before Him. Now, It says:

- (19) ...therefore, brethren, boldness to enter into the holiest by the blood of Jesus (Christ),
- (20) By a new and living way, which he hath consecrated (dedicated) for us, through the veil, that is to say, his flesh; (It came to us by Christ dying upon Calvary.)
- (21) And *having* an high priest over the house of God;

- (22) Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.
- (23) Let us hold fast the (confession) of *our* faith without wavering; (for he is faithful that promised;)

Now, the Scripture tells us here that we absolutely can approach unto Almighty God and not be cast out. You know, there would be a great danger for a person to attempt to approach unto God. But now there is no danger because God has given a love gift. This is the love of God manifested: that God gave His Son to you and me, that you and I, by claiming the blood of the virtuous Son of God, can have absolute access for Almighty God.

20. Notice what this does for us. We turn to Mt 5:48, Jesus speaking said:

- (48) Be ye therefore perfect, even as your Father which is in heaven is perfect.

Now, the prophet explained that thoroughly to us. He said, “*God demands it, so there’s got to be a way to do it.*” And he said, “*How is it done? It’s done by the perfecting of the blood of Jesus Christ;*” God giving us an absolute perfection by the Blood.

21. Now, my brother/sister, I realize that this is something that you and I have a difficult job understanding. We have a difficult job understanding it because we’re trying to place this apart from the Resurrection. See? And it is true that there is no perfection in the flesh until we die, and the Word of God warns us, because It says the body is dead because of sin. Every single person’s got to die. I don’t care if you can out-William-Branham a million times, out-William William Branham. He would have to die.

I care not about the apostle Paul. You can out-apostle the apostle Paul a million times. He’s still got to die. See? We’re not talking about that. That perfection comes in the Resurrection.

22. So, let me tell you this. The blood of Jesus Christ made a way for the perfection of the Resurrection. But in the meantime, there is an imputed resurrection—I mean an imputed righteousness, which is the righteousness of God Himself given to us through the shed blood of Jesus Christ. There is perfection by the Blood, which means a cleansing from sin because there is no more remedy. Why? Because there doesn’t need to be one.

23. What a legacy God gave us in His love gift through the Son to die upon Calvary. You don’t need another sacrifice. You don’t need it. That’s what Martin Luther came across when he went to Rome and he saw them climbing up the steps upon the glass and the iron spikes and everything else. And the Voice thundered down, “The just shall live by faith!” We’ve been justified by the Blood. See? Certainly.

It’s the Blood that’s made the entrance to us—has brought us back to Almighty God. It’s cleared the way and there is no need for a sacrifice. Yet people still look for a sacrifice. They’re still wanting a sacrifice. Can we not understand tonight, there is no more sacrifice!

Why? Not to strike fear and to say, “Oh God, am I lost?” No, but you’re saved! Because there’s no need for it.

24. God has dealt with the sin question once and for all when Christ died upon Calvary. See, there is no need for a further sacrifice. As the old songwriter, I think Fanny Crosby, said, “Nothing in my hands I bring, simply to thy cross I cling.” Or whoever wrote it, I think it might have been Wesley. One of them wrote anyway. See? Or “Just as I am without one plea, but that thy blood was shed me, oh, Lamb of God I come.” See, it is the Blood that did it.

Remember; it's the speaking Blood, and it speaks righteousness, for God justifies the ungodly. Man can try to dress up all he wants. [It] won't do you any good, because there's only one person that can be declared righteous by God, because the word 'justify' means 'to declare righteous'. It's a legal term; it's a term of the law. Justify means 'to declare righteous'. On what grounds? The blood of Jesus Christ. See? No other way.

25. Let us disabuse ourselves tonight of our foolish thinking and bring every thought into control to the Word of Almighty God. You have heard what the prophet said as many times as I heard it, except maybe you weren't in as many meetings or sat with him as much I have, but you've heard the tapes.

Show me where he ever ceased to mention the bleach of the blood of Jesus Christ. Talking of the Clorox; you drop the ink in, where has it gone? It's gone back, completely destroyed: the bleach of the blood of Jesus Christ.

There is a perfection that God's Word demands. And we have the perfection through Jesus Christ dying upon Calvary. And there is no more offering for sin; there doesn't need to be. See? God in love gave us a perfect sacrifice.

26. Paul tries to show us this over here in Romans 5. So, we go to Rom 5, and we read, beginning in verse 6: [Rom 5:6]

- (6) For when we were without strength, in due time Christ died for the ungodly.

Who did he die for? The ungodly. What makes you think you're any better?

You say, "I'm ungodly"

Well, he died for you.

"Well, I'm not as ungodly as I was."

He still died for you.

"Well, I'm hoping [for] better." He still died for you. He died for the ungodly.

27. (7) For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die.

- (8) But God (Notice what I said a little while ago, "God's love gift.") commendeth his love toward us, in that, while we were yet sinners, Christ died for us.

God so loved the world he gave his Only-begotten Son. [Jn 3:16] That's God's love toward us. That's God manifesting His love, proving and showing His love. See? He died for us. Notice:

- (9) Much more then, being now justified by his blood (called righteous by His Blood).

"Oh, I'm ungodly."

He said, "I said 'You're righteous.'"

"But Lord, I'm ungodly."

He said, "I said, 'You're righteous.'"

“Well, Lord, if you say...huh, huh, huh...” [Bro. Vayle sarcastically snickers.] “just sorta, you know.”

Ah shut up! I make me sick, and you make me sick. And I wonder if God doesn't get sick. This is the age where God wants to vomit. I can understand why. We read the Word and we talk about it, but do we really believe It?

28. We're talking about the great future revelation. I challenge you! I want one man, one woman to step on the platform and tell me, “Bro. Vayle, I've got it in my soul. I really know what you're talking about!” I want to see you do it. Well, come on.

We're at a serious moment, brother/sister. We claim to know so much. I want to know. I'm hungry. I'm not challenging you. I'm a mean man up here. I told you, I don't know. But by God's grace I better know. That's right.

29. What about this one? Can we look God right in the face and believe Him the way He believes in us? I wonder. It says right here:

- (9) Much more then, being now justified by his blood, we shall be saved from wrath through him.

No more wrath. Not a possibility; not a danger; not a hope. It's gone. Not some pseudo-superficial thing worked up now. But I mean reality. The walk of a Daniel going to the lion's den, or the three Hebrew children for the fiery furnace. God's judgment flames could leap up, no problem. See?

- (10) For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.

Double assurance! As I read in Hebrews, the Holy Ghost witnessed to us by coming in where the Blood was applied to the door, the lintels, and the doorpost of the heart—washed in the blood of the Lamb. The dove seeking and flying to the building perhaps tonight looking for a heart to be washed in the Blood to come in and give you rest. You may be a sinner there. I wouldn't be surprised if there were sinners in this meeting.

30. Let me tell you something, brother/sister, my sinner friend. That dove flying around tonight, spiritually speaking, looking for a sinful heart to apply the Blood by faith, saying, “Lord Jesus, you died. I believe that's your gift. Apply that Blood, God, to my heart”—the Holy Ghost bearing witness.

No wonder Bro. Branham preached on “The Token”. The blood was shed and put upon the doorpost. Oh, what a blessed sign for the angel of light, Christ the eternal life to come in. He said, “When I see the blood,” the angel...the death angel said, “I'll pass over you.” He had to pass because life was there. Eh? Justified by His Blood; saved by His Life. Not only so, we joy in God through Jesus Christ our Lord, because we have received the atonement. We received reconciliation from Him.

31. Now, he goes on to say:

- (12) Wherefore, as by one man sin death entered the world (and so on.)

Then he gets down here in verse 15:

- (15) But not as the offense, so also is the free gift.

Say, “Oh, the terrible offenses.”



Look; I don't care if there's a billion offenses. If the world had 70 trillion people living here for 70 trillion years, it'll never be as big as the love gift of God, which is eternal Life through the death of Jesus Christ.

32. It tells you here, "not as the offense."

He said, "Don't compare the gift and the offense."

"But, Lord, I've got such terrible sin, and my neighbor, Lord..."

Oh, listen; I know what we go through. God looks down through the apostle Paul, and he warned us; He said, "What are you talking about? What are you talking about?"

33. You think that Rockefeller with his billions is worried about a \$50 light bill and a \$100 phone bill like you and I get, and the \$100 dollars on the car and a couple hundred on the house? He said, "Write it, write it, write it, write it, write it, write it, write it."

"Well, Mr. Rockefeller, it's up to \$5 million."

"Keep writing...write it, write it, write it, keep writing."

Well, we can understand that. What about sin?

"Not as the offense." Yeah, "not as the offense." Don't even compare it. Start looking at the sacrifice. Amen! I feel like shouting now! See, sins which were many are washed in the Blood.

34. (15) ...For if through the offence of one many be dead, much more the grace of God, and the gift by grace, *which is* by one man...

Let me tell you, Adam's sin brought us into bondage. Old Eve added one word and gave us 6,000 years of plagues. One word added, 6,000 years of plagues. That's why you don't dare add one word to this Scripture that Bro. Branham brought us, this Word; you get the plagues of tribulation.

One word added gave us 6,000 years. One man's sin made every one of us sinners. Vile, rotten sins: the Hitlers, the Stalins, the Mussolinis, the Genghis Kahns, Attila and the Huns, and all the rest of them. See, even the apostle Paul murdering the very bride of Jesus Christ, thinking he did God a service. Adam's sin did it.

35. But It says, (15) "much more the grace abounds." Leaps, challenges, overcomes, destroys! See?

Where's the way to sin? Listen, brother/sister; I'm challenging us to believe the simple things where our papers are corrected. No condemnation. See?

(16) And not as *it was* by one that sinned, *so is* the gift; (Notice the comparison: 'not as it was'.) for the judgment *was* (of) one to condemnation, but the free gift (takes care of **everybody and anything** that comes under the Blood).

He said, "Here, look at what one man did, that's nothing, nothing. Don't even look at it." Oh, there's power in the Blood! (See?) the precious blood of the Lamb!

36. (17) For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.)

It doesn't say right here that the person's under condemnation; doesn't say he's under guilt complexes; doesn't say he's all messed up. It says he's reigning.

But you say, "I don't know. I don't feel like I'm reigning."

Then God's a liar. Throw the Bible out in the gutter. Go out and get drunk. At least you'll need something to help you. That's right. I'm not trying to be funny. That's what Paul said. He said, "You just can't sit around being of all men most miserable. Eat, drink, and be merry."

Listen, either there's everything to It, or there's nothing to It. I repeat: there's everything to It, or there's nothing to It, because He's all things to the Bride. This is the first step: the 'all things'. When He gave the Son in death for you and me. See?

37. (18) *Therefore* as by the offence of one *judgment came* upon all men (we all agree there) to condemnation; (but)...*the free gift* (is) unto justification. (No condemnation. Declared righteous. How can you bring a man on a charge, when the man is righteous? See. Notice:)

(19) For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

See? It says that. One man did it.

38. Now, what about this man, Christ Jesus? Notice; It says in verse 21:

(21) That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ...

We all know that sin is reigning unto death. Everybody's dying. There's nobody that's not going to die, unless Jesus stops it somewhere down the road. But It says here that grace now reigns unto righteousness.

Now, do you admit that death is reigning? Well then, can you just as freely admit, then, that grace is reigning? See, that's the whole thing. That's where the victory lies. It's not in you and me striving; it's in you and me believing—not calling God a liar, but calling him true. See?

There was God's love gift manifested by this gift to us, even Jesus Christ, in death, taking our place totally. Listen: taking our place totally and giving us his place just as totally. Now, you know the prophet said, "*He became us that we might become him.*" See?

Notice what I read over here in Rev 22:4. []

(4) And they shall see his face; and his name *shall* be in their foreheads.

Totally given over to Him; He, totally given to them. See? It's a total work.

39. Now, Peter explains this also, or shows it to us, in 1 Pet 1:18-19.

(18) Forasmuch as ye know that ye were not redeemed with corruptible things, (such) as silver and gold, from your vain (behavior) *received* by tradition from your fathers;

(19) But with the precious blood of Christ, as of a lamb without blemish and without spot:

Now, there you are. He's telling us again. He says, "Sure you've got a spot. Sure you've got a blemish. But remember; He didn't have it, and he took your place."

You say now, "But just a minute. Did God receive it?"

Let me tell you something, God gave it. Then, if God can't receive what God gave, there's something wrong with God. But there's nothing wrong with God, that's why He gave it. God gave it, and he received him. And the proof that God received him was the fact He sent the Holy Ghost. Certainly, the Holy Ghost came back at Pentecost.

Peter said, "You crucified and killed him, but God raised him. Here's the evidence right here. Here's the Holy Spirit, because he said he would come back as the Holy Ghost." See?

40. Now, Peter speaks of it, as he mentioned here in 1 Pet 18-19. And Paul puts the crowning attribute of the sacrifice of Jesus Christ in Acts 20:28, where he says:

(28) Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which God purchased with his own blood.

Jesus is the very blood of Almighty God. Now then, if you and I can find a better blood, then we better start looking for it. But if we're looking for perfection, we already have it. We have a perfection through the blood of Jesus Christ.

41. You know something? I just wonder [] if this might be one of the hardest revelations in all the world for anybody to receive, on the very grounds they don't look at Jesus; they look at themselves. But you know something? What if judgment day [was] here today? How much looking would we do to ourselves for our salvation? We'd be looking in a hurry for something that carried perfection. Now, we've got it already through the precious blood of Jesus Christ.

God gave His Own Blood in the person of Jesus. That's why Bro. Branham said, "*God reduced himself to the infinitesimal when He made Himself human flesh through the womb of Mary, starting with that sperm and that egg.*"

The beginning of the creation of God was God forming Himself in human flesh. And He's doing the same thing right today by a Bride, by the Holy Ghost, because we already carry the seed. It only takes the Spirit of God to come down through the witnessing of the blood of Jesus Christ upon the heart's door and begin to form a Christ in us. See? Certainly He's done it.

42. Now, he is our ransom. The Scripture says that he was our ransom. You know something about that word 'ransom'? You can look it up, 'ransom'... 'redemption'... You're going to find this: when a man is kidnapped by some kidnapper, and the father pays the ransom, that's not the important thing. The important thing is that the fellow's delivered.

You know, the blood of Jesus Christ delivers us, so the Holy Spirit, of course, can seal us. But it is the Blood that delivers us, because the price has been paid, bought out of the slave market, never to return, through the blood of Jesus Christ.

See, what we're trying to show you here is: not just the fact of the death, not just the fact of paying of a lump sum, but the fact is: it works. Scripture emphasizes the redemption of working...not the redemption of payment. Many a man has a paid a sum for his son, only to find him dead; he was not delivered. That's a tragedy of this age, but not in God, (See?) because the emphasis lies on the fact of the accomplishment of what God set forth to accomplish. Now, that was in his death. But God raised him up, as we understand, and He gave him again. So, God gave again the Lord Jesus, who is now risen, and He gave him unto a living Bride, and He gave him as a mediator.

43. We go to 1 Tim. 2:5-6. And here is what It says:

- (5) For *there* is one God, and (there is) one mediator between God and men,  
the man Christ Jesus.

Now, Bro. Branham was not a mediator. Now, some people out west try to make him say he was a mediator. He was not a mediator because there is only one mediator between God and 'men', in the plural now, so that gets rid of the Catholic doctrine, too. If you want a mediator, you're going to have to go yourself right to God through Jesus Christ. [] There is one mediator between God and men, not 'man' now, but 'men', plural, the 'man', Christ Jesus.

44. (6) Who gave himself a ransom for all to be testified in due time.

In other words, to prove in a future time that it's exactly how he said it was. Now, God's guaranteed it. There's going to be a day of proof, and I trust we are ready for that day.

Now, here we see that Christ our ransom, now, because he has risen—is our mediator. Christ, our ransom, risen, is our mediator. Everything that Christ accomplished in his death by the shedding of His Blood is now available in love, because God is showing His love, so He gave Jesus to us now, as a mediator. See? The constant giving. So, he gave him to be a mediator.

Everything that Christ accomplished now is able to be procured by us freely because God gave us a mediator—and he is a loving mediator. And as a mediator, he brings us to God to make available and living to us, what was open to us by His Blood. That's what a mediator does. He brings us to God. That's what mediator means. He brings us to God and makes available to us what was purchased for us, or what God wanted for us, in His sovereign plan.

45. So, we go to Heb 8:6. And It says:

- (6) But now hath he obtained a more excellent ministry, by how much  
(more) also he is the mediator of a better covenant, which was  
established upon better promises.

Now, what is he? A mediator. He's to bring us to God for the promises and the best promises of all. Christ purchased for us the covenant Word of God and secures it, as a love gift from Almighty God to us.

Now, It specifically states that God has given Jesus a love ministry to the Bride, and that ministry is a ministry of a mediator.

46. And what does a mediator do? We go back to 1 Tim 2:5-6.

- (5) For *there* is one God, and (there is) one mediator between God and men,  
the man Christ Jesus.

Now, what's this mediator trying to do? He is trying to bring two people together. Now we go to Gal 3:20, and It says here:

- (20) Now a mediator is not *a mediator* of one, but God is one.

Now, It tells you right here, there's only two people, and it takes three to bring two together by a mediator. Takes three people; there's only two people here. But there should be three. There should be God, and there should be man, and then, there should be Jesus in the middle. But that's not true, because Jesus came, and He was God in human flesh, and God did His own mediating. In other words, God solved His Own problem with mankind, so you and I don't have a problem. And all the time we're talking about problems. There isn't any problem.

47. Now, you say, Lord, “I’ve got a problem.”

He says, “I’m sorry, there’s no problem.”

“But Lord, I have a problem.”

Now He said, “Look, I just told you, there is no problem.”

“But Lord, please, listen, please.”

He says, “Shut up. When you going to learn? There is no problem.”

Now, look; either the Bible’s a lie, or It is the truth. There is no problem. See? There is no problem because God solved the problem.

Now, you believe in eternal God, and you believe tonight that everything that God does is good, and you know that God does not fail. But here, are you saying He’s failing tonight? Or are you saying, “Lord, you cannot fail, because there is no problem.”

48. Now, he said right here, Paul says himself, there has to be three parties to have mediation; the two offenders and the one getting them together from the middle. He’s what you call ‘a day’s man’. Job said, “Oh, if there were a day’s man.” Well, there is a day’s man, and God’s His Own day’s man. Now, if God’s the source of all wisdom, then He knows how to settle the problem. But there weren’t three people involved. There’s only two: God and man. And God came right down in the form of human flesh and took the full consequences of that wayward son and said, “I’ll take it all on my shoulders. I’ll bear it all. Now you’re free.” You don’t need to breathe another sinful breath of worry, ‘cause it’s settled. See?

49. Now, notice here, look in verse... Sorry, I turned from Galatians, but I want to go back in Gal 3:19, and we see here in verse 19:

(19) Wherefore then *serveth* the law? It was added because of transgressions, till the seed should come to whom the promise was made; *and it was* ordained by angels in the hand of a mediator.

Now, what does it say here? It says the promises could never be ours until there was a mediator. But we’ve got a mediator: Jesus. Now, what are you going to do about it? If you’ve got the mediator, you’ve got the promises, because that’s what he’s there for.

49. You call in the mediator, and you say, “Mr. Mediator, look; I’m having trouble in my home.”

He says, “I’ll be glad to help you. What is your trouble?”

“Well, my trouble is my kids don’t live right.”

“Well, what are they doing?”

So, you tell what’s wrong, and now what’s he going to do? He’s going to have to solve your problem. That’s what you call him in for. See? That’s what you need him for.

Now, the mediator says, “Now, what is your trouble little Johnny, little Billy,” and so on, and he gets the kids lined up, and you say “That’s wonderful.” That’s logical. You say “That’s wonderful. The mediator came in, and he got us together. We’re happy.”

Well, that’s what this is all about. Jesus is a mediator to get us right in the presence of God. God came down in human flesh to make sure it would work, because if God can’t make it work, you’re finished anyway. But if God did make it work, then it’s all over.

50. Now, is God satisfied with his work? He's abundantly satisfied. No more offering for sin. No more mediators. I've got the offering done. I've got the mediator, "Come on in," He said. See? The mediator brings you in...to what? The promises or the full Word. We couldn't get it, but now we can have it. See?

What is that better promise? The rest of the Holy Ghost to bring us into New Jerusalem, which is eternal City, with the Lamb upon the throne and the Pillar of Fire over the throne. And there's no more wickedness, no unrighteousness. It's perfection. I can't visualize it. I'm to the point... Let's face it. I suppose you are, too. If you really feel good one day, you wonder what happened. "What's the matter? What's the matter?"

That's this nervous age. It's ridiculous. Time to shrug your shoulders and pass it on to God, (See?) because He's the Mediator. See?

51. Now, this is perfect with John 10. Let's go to Jesus' words in Jn 10:11, and he said:

(11) I am the good shepherd: the good shepherd giveth his life for the sheep.

Now, we go to verse 27.

(27) My sheep hear my voice, and I know them, and they follow me:

(28) And I give unto them eternal life; and they shall never perish, neither shall any *man* pluck them out of my hand.

(29) My Father, which gave *them* me, is greater than all; and no *man* is able to pluck *them* out of my Father's hand.

(30) I and *my* Father are one.

God says, "I am my Own Mediator right there. And my sheep hear my voice, because I mediate. I bring them in. I bring them to the Word. I give them the promise." See?

Christ the mediator bringing us to the presence of God for the full benefit of the full Word because He's all things to all things to the Bride, which is the Word. He said, "I'm all of it."

52. Notice Jn 6:37. Now:

(37) All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.

He says, "Just leave it right there." He said, "I've got a..." [About three words unclear.] He said, "All that the Father gives." Who'd He give? All those that were in Him. He said, "They're going to come, and I can bring them, too." And he does bring them, too. And he said, "I won't lose any." Makes you feel better already, doesn't it? Well, keep it with you.

As mediator, he brings us into the fold and to the promise of the Father. We are now heir to all the promises of God as set forth in Eph 1:13-14. And we're getting right on William Branham ground right now; believe me, if you've read his series.

53. (3) Blessed *be* the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly *places*... (The mediator has brought us into every single promise of Almighty God, backed up by the very heavens themselves.)

(4) According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him (period).

- (5) (In love) having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will.

That's the Bride. And they said, "Bro. Branham, are we bride?"

He said, "I don't know; that's up to God."

"Well, will this one make it?"

"I don't know; it's up to God." He said, "You see, it's all by election. It's all by grace." See?

54. (5) (Now)...according to the good pleasure of his will.
- (6) To the praise of the glory of his grace, wherein he hath made us accepted in the beloved.
- (7) In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace.

Just what I've been teaching. Through the mediatorial work of Jesus Christ, the full effect of Calvary comes into play to guarantee us the full Word of Almighty God which is promises, promises, promises, which God Himself has ordained for us and He will fulfill. See.

55. Now, listen.

- (8) Wherein he hath abounded toward us in all wisdom and prudence;

The wise God is prudent. I wonder how many people are going to face that in the future.

"Well, Lord, you mean to tell me that he's bride, she's bride?" Ha.

Well, you're just telling God he isn't a prudent God.

When you say, "Lord, I wonder if I'm qualified?"

Then God isn't prudent.

"Lord, You made a bad choice when You chose me."

Is that what we're saying? Then God wasn't prudent. Huh? Well, let's get down to nitty-gritty tonight. I think the prophet corrected the papers on this one. I think the prophet corrected the papers on this one. Oh yeah, I heard him preach on it. It's one reason I liked his preaching...talk about the good things.

56. Listen. Now:

- (9) Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself:
- (10) That in the dispensation of the fulness of times (And we're right to it now.) he might gather together in one all things in Christ, both which are in heaven, and which are on earth...

In other words, heaven and earth are going to get together every part of it that belongs to Him, in Him, all going to get together. Now, if that won't blast anything that needs blasting, then I don't know what will. Because heaven's been purified by the Blood. We've been purified by the Blood. Okay, now:

- (11) In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will:
- (12) That we should be to the praise of his glory, who first trusted in Christ.
- (13) In whom ye also *trusted*, after that ye heard the word of truth, the gospel of your salvation; in whom also after that ye believed (and so on), ye were sealed with that Holy Spirit of promise,
- (14) Which is the earnest of our inheritance until the redemption of the purchased possession, (for) the praise of His glory.

And he said right here, you see, all that the Blood accomplished upon through Calvary is ours through the mediator bringing us to Him, so that we can be full of the Holy Ghost and every single promise in the Word given to us—all by grace. See, the perfect, wonderful plan of Almighty God.

57. Notice, this love gift is to His loved ones, or the elected, because that's what It said over here. [Eph 1:3]

- (3) Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly *places*...
- (4) ...he....chose us in him before the foundation of the world, that we should be holy and without blame before him...

That means you can come to Him...God ordained... Now, listen; let's get this: God ordained before there was one speck of stardust, that every single fallen son was already ordained to stand before Him regardless of what that man was and what he went through as a fallen son. It was ordained!

Now, we sit back, and we say, "Look at the wonderful Scripture. Yes, he mentioned these communists over here, and he mentioned the old harlot...look at that old 666. Oh, we just smack our ever lovin' lips. Don't we?" [said sarcastically]

Ah, shut up. Would you smack your lips over this? Huh? Why don't we smack our lips over this? The other's going to perish and go. Those are just events; this is eternal life. I don't want to be rough on you. This is the only way I know how to preach to bring it home: to ridicule us, to hold us up, until we begin to say, "Yes, God, I'm ashamed of myself. Here's your lovely love gift, and I've just been looking at it as if I know something about love, [as] though I've got something. It's all in you Lord because you said it was."

58. Predestinated "before the foundation of the earth, that we should be holy and without blame before Him. Come on in."

Didn't Bro. Branham tell us it was all going to go back on the Devil? He said, *You're not even accountable; "you didn't even do it in the first place."* See? That [so] the attributes of God could be manifested. See? He said, there you are in the perfection I've given you. See, God in love gave Christ to be our mediator, to reconcile us to God and bring us into Christ and into all the promises to the very consummation. And what was the consummation? (We read it.) To the adoption. I'm not talking now about partial adoption; I'm talking about the complete adoption. It goes right into the Resurrection, where there's absolute perfection, right past the White Throne judgment, right to the eternal City, right to where the nations bring their glory into the holy City, where the Lamb and the Bride are: Mount Zion, 1500 miles pyramidal city, 1500 [mile] base, 1500 miles high, with the Lamb on the throne and the Pillar of Fire above the throne, and before they call, He's already answered. See?



God did it. God ordained it. He wanted it that way. That's what we're looking for right tonight is the adoption. [] But he didn't stop there. God kept on giving, and He gave more. He gave His Son to be an intercessor for us.

59. Let's look over here and see this perfect picture: God's perfect salvation. Let's understand tonight with our papers corrected. [Hebrews 7]:23-28:

- (23) And they truly were many priests, because they were not suffered to continue by reason of death.

One priest came, another priest came, another priest came. They kept on dying. But this man, because he continueth ever, hath an unchangeable priesthood. You might a good priest one time, a rotten priest next time. You might get a Samuel one time and Eli next time. You never knew what you were going to get, but this one you do know what you got. Do you really know what you got? Well, he tells you.

- (25) Wherefore he is able also to save them to the uttermost that come unto God by him...

They came in as mediator, and now he keeps them as intercessor seeing he ever liveth to make intercession. Why is Christ living right now? To make intercession for you and me. Once he gets you in, he's going to keep you in. See?

60. (26) For such an high priest became us, *who is* holy, harmless, undefiled, separate from sinners, and made higher than the heavens...

Say, listen; what kind of an intercessor is this fellow? He's higher than the heavens. God stood back and said, "Take over." Now, what are you going to do when God stands back and says take over?

[You] say, "I want that day."

Well, hallelujah. You've got it in essence right here because Jesus is standing in our stead for us because he is everything to the Bride. So, he's taken over for us right now, until we're ready to take over ourselves with him. But It says right here that God just stood back because He's higher than the heavens. See? In other words, how can God, Who is perfect, righteousness and holiness, have one thing to say against us or about us with Jesus standing there higher than the heavens?

61. (27) Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself. (Not for his sins, but for our sins.)
- (28) For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, *maketh* the Son, who is consecrated for evermore.

We don't have a coming and going high priest. We don't have a fellow changing his mind. We have someone here who is fulfilling the perfect will of God, that God has foreordained and God himself is in and standing behind it. And he's going to keep us in because he said he would. That's true.

62. Let's go to 1 Jn 2:1-2.

- (1) My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, (even) Jesus Christ the righteous.

And he is the propitiation... He died upon Calvary; he's your sacrifice; he rose again; he's your mediator, and now he's interceding. He's your advocate, (See.) one called to take care of your problems. And not our's only, but the whole world, if they'd only take it; but they're not going to. You know that as well as I do.

63. See? Now, listen. Who is this one? this advocate? He is the one who pleads another's cause. He pleads another's cause. He is not there for himself.

"Lord, you must be having a great time."

He said, "I am certainly. But it's not for me; it's for you."

"Now, Lord, could you be having a great time for me?"

"Yes, I am son, because I'm seeing that I'm going to get you; not going to lose you."

Now, do you think he could be having a good time doing that? I believe with all my heart he's having a good time doing that because he's supposed to do it. And if William Branham could say, "*I always do what I love to do, and that's the will of God,*" then what about Jesus? And William Branham was not Jesus. A very fine man, but not Jesus. If you want to know what I thought of William Branham, let's put it this way: He's the closest thing to what I think a man in the Millennium could be this side of it. And that's pretty good. I wish someone could say that about me. Don't even suggest it, because that's one time it would be sheer, unadulterated, rotten flattery. But with William Branham, I knew him. Yes.

64. Jesus is an advocate. He is one who pleads another's cause. See, he died for our cause. He brings us in. Now he keeps us in. Let's go to Romans 8, which is the chapter I dearly love, and I dearly hope someday I'll get the perfect revelation of It. [] This is fantastic. Beginning at verse 28:

(28) And we know that all things work together for good to them that love God, to them who are the called according to *his* purpose. (Sure, that's the elect.)

(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.

Now, what does he say? He says Jesus is the firstborn among many just like him.

You say, "Will I be like him?"

What does the Bible say? He's the firstborn among many brethren. See.

65. (30) Moreover whom he did predestinate, them he also called: and whom he called, them he also justified (or he declared righteous): and whom he justified, them he also glorified.

(31) (Listen.) What shall we then say to these things?

You say, "I tell you what, Paul. It sure sounds good, but I really don't know if it works out that way because you see I'm a Christian myself, and I know how these things happen, and I looked at other people too, and they don't stack up, and..."

You don't say that. You say, "If God *be* for us, what in the world could ever be against us?" See, that's what this is supposed to inspire. See? This is what we must understand.

66. Now, listen:

- (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?

And he does because he is God's gift to us, to the Bride, so that all things are now ensured. We don't have a thing to do with it. It's just like I when insure my car with a good company and I have an accident, and I say, "See their lawyer. They're the ones that took the responsibility when I paid my dues, and here's my check. See them." They better, or I'll sue them.

That's the same talk with God. See him. He's the advocate. He's the one.

67. Now, notice what It says here.

- (33) (Who dares arraign me in God's court? That's exactly what It says in the Greek in a more liberal translation.) Who shall lay anything to the charge of God's elect. (That means 'to go to court and lay a charge'. Who dares arraign me in God's court. See? He said,) *It is God that justifieth.*

In other words, God has already said I am already righteous. How then can anybody or anything rise against me in the face of what God said? Who dares to arraign me?

You say, "Well, I can arraign myself."

Ahh...fap! Forget it. I've heard that legalistic junk all my life. I was a miserable, Trinitarian, legalistic, Pentecostal, brought up in the gutters of hogwash, in the chicken pen and the manure. I know. Let me tell you: imprint this upon your heart, my brother/sister, because to believe this Word falsely is just as much a step of faith as to believe it right, only your faith is perverted instead of the true faith of Jesus Christ. I know what I'm talking about.

Let me tell you flat: these people that are wrong with their doctrine are just as sincere as you and I are, and they're just as full of their own thoughts of correctness as you and I are, but we both better get right before the judgment takes place.

68. (33) (Who dares arraign me in God's court. God say's I'm righteous.) (You couldn't possibly bring a man into God's court. See?)

- (34) Who (dares condemn me to death)? *It is Christ* that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.

He said, "How can I be condemned, when I got an intercessor here that took it away."

69. I often illustrate about the guy going to court. Poor, old bum gets in there on some kind of a rap, and he hasn't got legal attorney, which is what the advocate is—the intercessor is. And so, the court appoints him one.

And this little lawyer comes in, and he goes to the cell where the old stumble bum is, and he says, "What happened?"

And the old boy tells him what happened.

And the fellow says, "Well, I got to take your case. I've been appointed." So, he writes it all down, and he gets up before the judge, and the prosecutor comes out there and lays it down on this poor, old boy that's got one of these cheap lawyers, you know. And this cheap lawyer listens to the other guy laying it down with what this old stumble-bum did: in a drunken rage, killed somebody, raped somebody, for all I know.

And this lawyer gets up before the judge that's supposed to defend the criminal, and he says, "Judge, I was paid to defend this man. And I was brought in court to defend this man, but judge, if you let this criminal go, if you let this terrible man go, it's a terrible court."

The judge says, "Shut up! How dare you talk that way! You were hired to defend him. I don't care what wrong he's done. You were hired to defend him. Defend him, or get out of this court and lose your papers."

70. Now, have we've turned our papers in for correction? You show me where the prophet didn't teach this, because he taught it. He stood on the fact of election and grace—laid it down, that salvation is of God, and Jesus Christ is our Intercessor. You think for one minute he could say one word against his clients? How could he say one word against his clients? as Bro. Branham said when he said, "*The judge and the jury and the attorney are all one.*" And it's a settled case: Not guilty!

How can there be any guilt, when the price is paid? Now, the Roman Catholics got a little bit off on this, but they were kind of right, when, you know, Leo sent Tetzal around so they could take a few bucks, so that, if you hadn't sinned, you could pay ahead of time if you could do it.

Now, let's not think this is the way with the Scripture, brother/sister. But when a man does fall into sin, because of the body and the temptation, there is an advocate, even Jesus Christ, the Righteous. And remember; when he was here on earth, he said, "Father, I always do Your Will." And I'm going to tell you something: he hasn't stopped doing the Father's Will to this moment. He's still doing It. He's still pleading for the sinner—for you and me. He's still making sure he's not going to lose one of them, because how can he? He is our intercessor.

71. Thirdly... It'd be the fourth point, of course, but it'd be the third from what I've been talking [about] since the sacrifice—in love, He gave even more to the church by Jesus Christ, for he is the Church's life.

Look over here in Col 3:4. And It says here:

- (4) When Christ, *who is our life*, shall appear, then shall ye also appear with him in glory.

The Bible says that Christ is our life, which is true. We also go now to the Book of John, because you really can't separate these things perfectly. They all run together, because how can you separate a life? A life is a life. John 15:5-8:

- (5) I am the vine, *ye are* the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.
- (6) If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast *them* into the fire, and they are burned.
- (7) If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.
- (8) Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.

Now, he tells you right here that the very life of Christ is in the Bride, and it's according to the Word, and it will bring forth according to that same Word. And it does. When Bro. Branham preached on "Spiritual Food in Due Season", he brought out very, very factually that every Word of God contains a power which cannot be destroyed, and the power in that seed is the life in that seed which must bring forth according to its kind, and It'll do it. Now, It won't do it according to a lot of you and me, but it's going to do It according to God. See? It certainly does.

72. Notice also, in going to Ephesians 4, because He's the life of the Bride, the life of each one, the life of the Church—Ephesians 4:15-16:

- (15) But speaking the truth in love, may grow up into him in all things, which is the head, *even* Christ:
- (16) From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.

Now, It says right here that the life of Christ in that Bride—He Himself, the Headship, He is all things to the Bride—is seeing that that Bride is increasing according to Himself and growing right up into Him.

73. Now, let's just think about that and go to where Bro. Branham took us in 2 Pet 1:1-8. Now, he talks about the Simon Peter sermon, grace being multiplied, and now verse 3:

- (3) According as his divine power hath given unto us all things that pertain unto life and godliness,...(Now, what did God give us? Jesus Christ. See? He gave...)...all things that pertain unto life and godliness, through the knowledge of him (See, he tells you right there: it can only come by Jesus, who is our righteousness.) ...called us to glory and virtue:
- (4) Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature...

You know, you couldn't partake of the divine nature unless God had given a Word for it. How are you going to have something God didn't tell you you could have? That's why the creeds and dogmas destroy you. That's why adding a word or taking a word nullifies the whole thing. He said, "You made the promise of God of none effect by your creeds and your dogmas." God can't do a thing apart from that Word!

74. Now, the life of Christ is in us in order for the promises to manifest in and through us and for us. Now, he says you escape the corruption already by one of the divine promises. See?

- (5) And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge;
- (6) And to knowledge temperance; and to temperance patience; and to patience godliness;
- (7) And to godliness brotherly kindness (which is really brotherly love; love of the brethren); and to brotherly kindness (...that would be the love of Jesus Christ Himself, Christ coming down. See?)
- (8) For if these things be in you, and abound, they make *you that ye shall* neither *be* barren nor unfruitful in the knowledge of our Lord Jesus Christ.

Listen, you don't get those things apart from Jesus Christ Himself. Why? Because the life has got to bring forth the fruit, and this is the fruit that's born in you. You don't get it yourself.

75. People talk about love. You want to talk about love? You talk to Bro. Andy Thompson. He's got a sister that's Christian Science, and I don't think he knows anybody that shows the love and patience and

virtue his sister does. And my God, she's no more near the Word than a...I don't know. ...no more near the Word than a bar room is near a church, although that might be a whole lot closer than some people are, too

It's got to be in you through Christ. See? He is our life. That's right. He is our life. He's not talking about a sexual life down here by the blood. He's talking about eternal Spirit Life. See? There is the Word, then, that comes through the Bride, the abiding in the Word, the eating the Word. That's what this whole thing is about: bringing us to the Word. Even the Jews and the Greeks knew about it. It's right there in their own literature—I mean their own words. The Holy Spirit outside you brings you to the Word; inside He teaches the Word. And here the Holy Spirit brings us to the Word, and the Word is in us—the Life of Christ in us.

76. And It's going to bring forth these virtues. See? It's got to. They're not going to be human virtues. Human virtues can come pretty close, but that's not it. It's still not it. You show me one human virtue that'll go to this Word, and believe me, you can't find it. You can't find it because faith itself is a revelation, though Bro. Branham did not categorize this faith as a revelation. He counted it as a gift of faith, which you and I have—a working faith. See. Quite different. But there is. See?

Now, this life is in us. This is what counts. Now, if the life is in us, then it is..., as Bro. Branham said; It is not only going to produce, which he emphasized, *down here*—produce the life on this earth, but it's going to produce eternally, because it's eternal Life. He said, "*Sure*," he said, "*What is it? It's a wheat and a cocklebur.*" He said, "*The best you've got today is brotherly kindness*," he called it, though the actual word in the Greek is the love of the brethren.

And he said, "*You're prickly all over.*" He said, "*You fuss at each other; you fume.*"

He knew that was going to happen to us. He said, "*You won't always be this way. When I'm gone*," he said, "*you won't be sweet.*" He said, "*Just don't click and don't clan*" but we did it anyway. And it's going to get worse, but shame on us if it does. By God's grace I'm trying not to.

77. I've got nothing against a man's doctrine, but if he pulls funny deals, then I do watch a little bit. I don't care what a man believes. Believe what you want. That's okay by me. I'm not your authority. I'm not vindicated. You show me a man that is, I'll laugh at him. Show me. Nobody can show it.

That old donkey out there is even playing footsie with the harlot. They'll produce more works than you and I got. The Bible distinctly tells that many more are the children of the desolate than she that's got a husband. But they'll never take the Word. They'll produce everything else. See. Sure, a cocklebur, wheat. But I'm going to tell you something, he said, "*I'll tell you what'll happen*," he said, "*You let something befall that person, you watch right now*," he said, "*you'll want to do something; you'll want to help.*" See.

78. That's why I said a little while ago: I'm not interested in sermons on love. You can have them all. My sermon is not that kind of love. I'm telling you about His love—a lot different. I'm not going to trap myself with my own words. See? Sure. You haven't got that perfection yet. Nobody's got it. You've got to be born into it. But it's that honey, see? That rock-box honey. That honey in the rock box that keeps that Word just the same.

79. Now, that's the furthest we've got here. But there is coming a place where the eighth step takes place which is Christ himself. And Bro. Branham got it by the Holy Ghost in "Spoken Word Is Original Seed", when the Bride becomes that Word, and she doesn't speak, unless she knows just when to say It and how to say It. In other words, God Himself will initiate His Own Word within us, or It won't be initiated.

That goes right back to Adam. Remember when He said to Adam, "You replenish the earth." He said, "You just take the world over." And the first thing he brought all the animals before Adam, and He

was giving him the right knowledge, the right understanding, because without the right understanding of the affinity of creation to each other in creation, the elements and all the animals and all of the bugs and all of the birds and all of the beasts and everything else, you'll never control it. He put all the animals... And notice Adam didn't do one thing apart from God. Adam let God initiate. And Bro. Branham said we've got to get right back to that place: God initiating. See.

80. All right. That's when that Capstone's in there. You call it what you want. There's lots of names for it. I won't argue about terminology, but the prophet said it.

He said that Bride would have the Word; she would know what to do with It, or she wouldn't even say a thing. But when she said It, It was "Thus Saith the Lord." It didn't say she said 'Thus Saith the Lord'. It said she'd **have** "Thus Saith the Lord" by virtue it was God. Now, listen. We're coming to that, brother/sister. At least we believe we are.

81. That life is in the Bride, and we could go on and on for the Word's continuous. It's a continual story of unfolding love gifts that God gave the Church in Jesus Christ. Yet today, many of us are like Malachi: when we don't understand it, when God said, "I've loved you," and we say, "Wherein have you loved us?" That's right. God said to Israel, (Remember; Malachi's just the same as the Book of Revelation chapter 3; it's our book.) "Thou sayest..., Thou sayest..." Malachi's full of "Thou sayest..., Thou sayest..." It's the same thing.

Remember; Elijah's got to come in Rev 3:14 to about verse 22 in there. So, it is Mal 4:5-6; it's the same thing. Back in Malachi He said, "I've loved you." They said, "Wherein have You loved us."

82. Now, listen. It's with a very solemn purpose of mind I brought our study tonight, and I'm going to tell you why. Brother Branham talked much about our complexes, and I think one of the great complexes is suggested in Rev 3:19 concerning this hour. It says:

(19) As many as I love, I rebuke and chasten: be zealous therefore, and repent.

Now, the Bible says God says, "I love you." God mentions His love to us. But He makes no mention of our love to Him. So we, like Israel, have a complex, and we say, "Well, did God really love us, and do we really love God?" I think that's one of the big complexes of this age, that you and I, because of the fact of this Message has cut across the emotion, the jumping up and down, the so-called freedom, that we wonder if we really love God or if our love is strong enough, and do we show it, and we have a complex. Now, my answer is this: We are His children, and God is our Father. Now, before we, as children, can truly love God or have love toward the Father, we must first of all be assured of His love to us.

There is no child today that can have a secure relationship with his parent and show the parent real love until first the love of the parents has showed the security of love to the children. Now, this is an established fact.

83. The Old Testament seems remarkably concerned about our love for God, while little is said about His love to us. Now, if you go to the Old Testament, you're going to find that. You're going to find that a great deal is spoken of our love to God, but very little is ever said of His love to us. But remember; one does not talk love, one lives love and by his provisions for his own, he proves his love.

Now, if you'll go back to the Book of Genesis, you will find that God in love made perfect plans and perfect provision so that Adam and Even had no problem about loving Him because they knew He loved them. That's why God had to keep on saying in the face of the fact that He had showed His love, "Are you loving me back? Do you really love me back?" Keeping...pointing that they needed to love Him, because it was already abundantly clear that He loved them.

84. Now, that's what I'm trying to show tonight here. It's already been abundantly shown that God loves us because He gave His Son, and He didn't only give him to die. He kept giving and giving, and at this moment, He is still giving His Son in love. See? God is showing His love and has showed His love. See?

85. Now, let us consider His love for us until it works in us a reciprocal flame. That's the thing: Are we considering his love? Eve didn't consider His love; it was there. Adam didn't consider. He said, "For her, you're going to leave me." It was there, see, just the same.

Now, there is this love that we have based upon the fact of His love. Now, we just go back to those little complexes we have as children. I wonder how many here tonight wonder how much your parents love you.

You say, "Well, I'm old enough now where I realize they did love me, but it seems a little late."

86. Well, I'm going to tell you something: It's not too late to realize that God loves us. See? And in realizing God's love, this is the only way, I believe, that we can see the flame rekindled because God is so explicit at the end time saying, "I loved you." See? He doesn't mention our loving Him. Why? Because it's not evident; it's not burning the way it should. See. That's just a plain statement of fact or He would've told us it was fine. But He didn't say one Word about it.

He said, "Watch my love. Look at my love. Get your eyes on it! Never mind your own ideas. Never mind your own understanding. Never mind your own desires and what you think you've got. Get your eyes on my love. I loved you! And as many as I love, I send my prophet to correct."

87. Now the prophet himself had to receive the revelation of the imputed righteousness of God before he could come to the revelation of love, which took place one week before the accident. Now, Bro. Branham was in the Colorado mountains. He stopped the storm. A deer and two fawns came to him.

He brushed them away and said, "I could kill you, but I won't, so beat it." And he said, "I'm going to keep my word to God."

And the Angel of God said, (God speaking down like the time that the ram was caught in the thicket) he said, "If you kept your word, how much more do I keep mine."

And he said, "From that moment, I lost all sense of guilt."

Now, I don't know if that's on a tape or not, but that's what he told me in New York. "I've lost all sense of guilt."

The week before he died roughly, that Sunday before the accident (not the Sunday of the accident), I was with him in his home. I knew something had happened to him, as I also knew in New York that something had happened. And he must've caught my thoughts because he said, "Lee, I was up on the mountain this week, and the Lord visited with me." And he said, "Now, since the first time since I was a child, I don't know the meaning of fear." Perfect love had cast out fear.

88. But [do] you see what I'm talking about? How can people talk about the love of God coming down, casting out all fear, the eighth step in the pyramid, when we haven't even got to the place where we realize the Word of God is true, that Jesus did not fail: the Word of God has been fulfilled, our sins have been removed, we have been brought into the Beloved, we've been sealed in by the Holy Ghost, and we can never be cast out, and the eternal Word of God is constantly going on because of Jesus for us and in us and through us, if necessary. See? The absolute perfection of God's love.

Let us seek to know God's love through His love gift to the Bride, Christ the Word, Who has appeared in this day in our presence and been revealed.



89. Now, let us never forget this closing hour in which we live, which is Eph 4:16: growing right up into the Head, (See?) which is the final step of the Seventh Church Age Pyramid that is spoken of in Rev 3:19, "I love you. And as Love, I am coming down."

Now, how could He come down as Love, if He wasn't always Love? Well, that's the question. You can't change the seed. If you sow wheat seed, you're going to get wheat; if you sow oat seed you're going to get oats. How can you get love if He isn't love to begin with? See, you've got to see His love here and accept it, because God so loved the world He gave His Only-begotten Son, and He gave him head to the church. That was love, and you can see what he is to the Church. See?

90. Now, how was it done? How did God prove this at the end time? By Mal 4:5-6. He said, [at] the end time they're going to be so rotten, they're going to be so turned away from God, "That all I could do if I didn't send Elijah was just curse the whole thing, write the whole plan off and start over again." But He said, "I'm not going to do it. I'm going to send Elijah." See? And what's He going to do? He's going to turn the hearts of the children back to the Word, right to the original faith. Now, we could start all over again—eighth virtue. And there's no problem here because there's going to be birth: God sending the prophet of Mal 4:5-6, God manifesting His love for us. He was doing it; He was proving His love for us. How? By sending a prophet.

91 As Bro. Branham said in "Spoken Word Is Original Seed", "*This prophet of Malachi 4:5-6 will plant the seed of the entire Bible from the serpent to the prophet in the former rain.*" ...the entire Bible. And remember; he spoke of Moses doing that, but Moses was upon Horeb two times. The first time, it was law—a mixture. It was a problem. But the last time was solid grace. And Bro. Branham came down from Sabino Canyon, and He said, "You're forgiven,"—the thing we ought to have known anyway.

Bringing back...the sacrifice is in full view, the Mercy Seat in full view. "*There it is,*" he said. He said, "*Can you believe it?*" No wonder he sang, "*Only Believe*" all the time. But were we believing it? This is not some theory we have today, brother/sister, that Bro. Branham brought us; this is not some creed, some dogma, some doctrine. We're beyond that. This is life! for nothing outside of this Word is going to come to life; nothing outside of this Message. And He showed His love. In other words it's a settled question. God loves us. And we can say, "God, you really did love us, didn't You?"

92. Here the whole world is going by, and God sent us a prophet. I sat in that great auditorium in Vancouver, British Columbia, the only Canadian I guess, maybe the only man in the world that caught it. I would to God it was on tape. But I heard him say, challenge the folk, "*Bring me twenty of your worst cases. I guarantee healing.*" My ears pricked up. My God, what a challenge for a man to make. But they didn't want it. Then I saw fourteen hundred, I saw sixty times, maybe, the amount, the number. God proved His love. God proved it, in this age at this hour. He manifested it, so we can say, "He really does love us, doesn't He?" Imagine that? Hundreds of thousands who hear this Message, but nobody wanted it hardly. The whole world would have been so glad to grab him and make him one of theirs, but he just stayed aside, and just a few came. You say, "My God, He really does love us."

93. See. He wants us, and He proved by vindicated Word that He does want us. Do you realize that vindicated Word has proved that He loves us and wants us? And if He wants us, why does He want us? Let's find out. We go to Lk 1:28.

(28) And the angel came in unto her, and said, Hail, *thou that art* highly favoured, the Lord *is* with thee: blessed *art* thou among women.

Now, why does a man say to a woman: "You're highly favored. I want you as my wife"? Now, God's not going to have a wife. Let's not get any ideas. But I want to get a point out here. He wants a wife as a Bride of many members. But listen; why does a man highly favor a woman? Because he wants her as a wife; she's going to bear his children.

94. Watch verse 38. [Lk 1:38]

(38) And Mary said, Behold the handmaid of the Lord; be it unto me according to thy word.

God sent a vindicated prophet down here to say to us, "Hail, thou art highly favored. Blessed art thou amongst all the people." What for? To make us a Bride. [] What does a man say that to a woman for? Because he loves her.

God came down, just like this angel did. We have a prophet bringing us this Word and say[s], "*You're Bride. I don't call you saints anymore. I call you Bride.*" Now, what's a Bride for? She's for marriage. "Thou art highly favored. You're the ones that God designated." See? And she said, "Be it unto me according to Thy Word." And that's what thrilled Bro. Branham. He never could get over that. Because Mary said, "Let it be according to your Word."

95. Now, are we believing the Word? Do we believe what God said about us? That's the thing that counts, my brother/sister, because that's love. That's what He said His love was. God so loved the world He gave His Only-begotten Son, but he became head over all things to the Church. And He came right down here at this end time and proved it. See?

It is His love has determined our love for Him. Yeah. Did you ever hear of a woman that a handsome man with all the virtues comes by? She's got to be a complete idiot if she doesn't reciprocate his love, if he says, "I love you." She's got to be sick. I hope there's no sick Bride here.

96. I saw Jesus revealed by the prophet, and I loved Him. When he said *no eternal hell*, I said, "Goody, I like that, too." When he said, "*There's election. Some try to get saved and can't,*" I said, "I already know about those fellows because I've seen them pray. They can't get through. But He saved me. I've got through." Election. Sure. When he unveiled Him, I said, "He's lovely." The Bride said, "He's lovely." That's the kind of man a woman would want for a husband. And the world says, "Ha. You can have Him. Take Him."

I said, "Goody, you give Him to me." Sure.

97. Now we've got to go a little further step. We've got to see that He loved us and put His love upon us. And He said, "You're my Bride."

And Bro. Branham said, "*I don't call you saints anymore; I call you Bride.*" He said, "*I believe God's called me to dress a Bride for the Wedding Supper.*" "*Oh, for a woman of such character,*" he said, "*to stand still long enough to hear that Word and stand in the waters of separation as I wash her of the old creeds and dogmas and then put her in the new garments.*" [He] screamed out with that Word, [and] he said, "*Bring on your holy vesture with the holy Word of God standing by. I'm going to clothe her now in that Word and get her ready.*"

98. Oh, brother/sister, she ain't going to no masquerade ball. She's going to the real thing. This is no little shindig, overnight affair. This is eternity. God's been working on this for countless ages. Before one speck of stardust, He took millions and billions of years to figure it all out. See.

Oh, yes. Yes, brother/sister, He wants a Bride. That's what it's all about. His love has determined our love for Him because we're not insensible to it. Oh, it's not a bunch of works. I realize works are involved in this too, brother/sister. I know that. But that's not the way it goes.

99. What woman's going to come into your home and start working for you unless she's an idiot? She marries you first. And because she loves you and sees the good, she's just going to take care of you. And Bro. Branham said that's what that little, old bride does for her husband. She just ministers him and that's her service to God. And what about the Bride that we type? Ministering. What are you ministering?

You minister back His Word. See, because He loves us. It's not a matter now of our not loving Him; we do love Him. We can't help but love Him because He loved us. The Bible said so. "This is the love...not that we loved Him but that He loved us." He first loved us, then we loved Him.

100. It's not human stuff we're talking about—little sensations now. [It's] something a whole lot deeper. His love has determined our love for Him, and it's determining tonight if we'll only see His love. Oh, to let go. See. To really let us let go and love Him for the...this is the basis of the complex removed. There's no need for any complexes any longer. That's right. Bro. Branham said so. They've got to go: those guilt complexes, those 'not wanted' complexes.

We look back: "Well, my parents didn't want me."

Well, I don't think mine did either. In fact I'm sure of it. So what? He did. What are you fussing about? See. What's all this nonsense?

"Oh, I was hurt when I was a kid."

You likely deserved to be. What are you yapping about? Likely weren't hurt bad enough. I wasn't. Huh? Don't get mixed up in these times. Don't get your lines get mixed up in these times.

101. He made clear He loved us. It was proven to us: the Word of God manifested. It's on the record. Brother/sister, listen. What'll happen if we go against that record? "Crucify to themselves the Son of God afresh." [Heb. 6:6] All complexes: their time to go. Let our complexes go, because He has given us Himself. See...sure.

What does it matter? It's been proven. And you know something? I don't believe there's one bit more proof coming or needs to come when it comes right down to it. Oh, not that God's not going to keep fulfilling His Word. Sure He will. He can't help it. See? But it's been proven tonight that God loves us—manifested, and there's no doubt of it.

Shall we pray.

Our kind, heavenly Father, we thank You again tonight, Lord Jesus, for allowing us to be here to talk about Your love which we know tonight, without a doubt, You have manifested in this end time Your love for us. And we know also, Lord, a great measure of that love was seen in a man that You ordained to show some of the great graces of Your Holy Spirit by the Word to us. And we appreciate it, Lord. We don't put him ahead of You for one minute; we just thank you for him, and we know that he also was a love gift to us, because you said, "He that receiveth whomsoever I send, receives me. And receiving me receives the One that even sent me." So Lord, we know that we had to receive him because You talked back, you answered back to "THUS SAITH THE LORD," and that settled it. And it showed the love, and he kept trying to show us Your love.

Father, tonight I just pray that You'll take off any blinders that the old Devil's still got upon us. Just circumcise the hearts, Lord, and the eyes and the mind and the spirit—whatever's needed, Lord, tonight, to just get rid of all this nonsense once and for all, to realize that the Word of God has been proven true, and in that Word You said that You so loved us. Jesus himself said, 'Here I am as the love gift of Almighty God to die for you. And when I die and rise again, I'm going to come right back as a further love gift and a further love gift and a further love gift until down at the very end age, I'm going to come down with Love itself and crown in a holy, perfect, godly manner, Christ Himself.'

And we're growing up into it. Here we are, Lord, as the prophet said, the very Capstone. Not that we are the Capstone; You are, but it's the end time, right to the fitting together, for the head fits right on the neck. And Lord, this is where we're at. And I just pray, Lord, tonight, that You will forgive us of all of

our foolishness in this respect and our unbelief, O God, that You will just cut it all out, [] and make us so very, very, sober and sincere from this moment on [] concerning Your love gift which You have manifested, so we'll never doubt Your love again, Lord, and reciprocate by our hearts overflowing because we see the love of God, just as John said, "Not that we loved You, but that You loved us and then we could love You."

O Lord, what manifold grace You've shown us in the days that are past, Lord, and we know the same lies ahead. Bless everyone, I pray, tonight. Guide, direct, O God in Your wisdom and revelation of Yourself, that we may see the love of God in Christ Jesus: God's gift to the world. And here we are. He who is our heartbeat, our very love, let it pulsate in every corpuscle, until we can return back to you, which I know You hunger for: the love which comes out of these virtues which are birthed in us by the Holy Ghost.

Father, these mercies we ask: Heal the sick amongst us, Lord, encourage the faint and the feeble, lift up the fallen, O God, and may they march on to Zion victorious in Jesus Christ, for whom the Son sets free is free indeed. These mercies we ask, in the name of Jesus Christ. Amen.