

Blessing and Cursing

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Shall we pray. Heavenly Father, we acknowledge your wonderful Presence this morning. Lord, we appreciate it so much that You've made Yourself known to us. As the prophet said, You didn't only go down to Egypt with Moses manifesting Yourself in signs and wonders, but there You upon Mount Sinai showed Yourself. And even today, Lord, He acknowledges that supernatural picture, showed Your Presence, the glory attendant upon Your own personal Presence. And we believe also that that same Glory, that same Presence, that same Rock, that same Pillar of Fire leads us into the Millennium. And we just pray this morning, Lord, as we study Your Word You'll receive glory onto Yourself. And we, Lord, would be also wonderfully glorified by Your Presence to the extent that You revealed the true Word to us and the true meaning, the true understanding. We'll give You the glory. In Jesus Name, Amen. You may be seated.

1. Now, this morning I want to bring a message on Blessing and Cursing. And it was my original intention to entitle the message, The Parallelism of Scripture, of which Blessing and Cursing is one of the main divisions, or one of the precepts. But since 'Blessing and Cursing' is much more graphic and explicit to the point which we are considering, we'll just leave it entitled as is: Blessing and Cursing.

Now, since this most definite law has God as his author and executor, we first will make a study to the end that we will see wherein God blesses and wherein He curses. And then, of course, this must of necessity deal with those conditions that evoke either the blessing or the curse. So you see God authors it. In other words, He sets it forth and His precepts; He establishes it. And He also then must be the executor of it; He executes it. And we will see then under what conditions blessings come and cursing come.

2. Now the Scripture that we're going to look at to get our basis will be very, very lengthy. We're going to read an awful lot. But, to begin with we're going to look at just a few Scripture in order to set the tenure of our message and show the veracity of it.

Just a few Scripture quickly; read Deut 32:39.

(39) See now that I, even I, am he, and there is no other god with me: I kill, I make alive; I wound, and I heal: neither is there any that can deliver out of my hand.

And verse 43,

- (43) Rejoice, Ye nations, with his people: for he will avenge the blood of his servants, and will render vengeance to his adversaries, and will be merciful unto his land, and to his people.

Again in Joel 2:11-14.

- (11) And the Lord shall utter his voice before his army: for his camp is very great: for he is strong that executeth his word; for the day of the Lord is great and very terrible; and who can abide it?
- (12) Therefore also now, saith the Lord, turn ye even to me with all your heart, and with fasting, and weeping, and with mourning:
- (13) And rend your heart, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth he of evil.
- (14) Who knoweth if he will return and repent, and leave a blessing behind him; even a meal offering and a drink offering unto the Lord God?

I could comment quite a bit about that but I'm not going to take time this morning.

3. Then in Malachi 4.

- (1) For behold, the day cometh, that shall burn as an oven: and all the proud, yea, all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, and it shall leave them neither root nor branch.
- (2) But unto you that fear my name shall the sun of righteousness arise with healing in his wings; and you shall go forth, and grow up as calves of the stall.
- (3) And you shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I do this, saith the Lord of hosts.
- (4) Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments.
- (5) Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord;
- (6) And he shall turn the hearts of the fathers to the children, even the hearts of the children back to the fathers, lest I come and smite the earth with a curse.

Then also you read in Mt 3:12.

- (12) Whose fan is in his hand, he'll thoroughly purge his floor, and gather his wheat in the garner; but he will burn up the chaff with unquenchable fire.

Then in Ps 58:10-11.

- (10) The righteous shall rejoice when he seeth vengeance: he shall wash his feet in the blood of the wicked. (That's the same as "You shall tread over the ashes of the wicked".)
- (11) So that a man shall say, Verily there is a reward for the righteous: verily he is a God that judges the earth.

Now, there are many more Scripture than these, but these are random Scriptures. Taken from, as I say, many other Scriptures. There's actually multitudes of them that show that God is a God of righteous judgment. And He will certainly divide the righteous from the wicked and then He will then deal with them accordingly as it is shown here in the first Psalm that Bro. Branham actually gave great emphasis to this hour. [Psalm 1:]

- (1) Blessed is the man that walketh not in the counsel of the ungodly, nor stands in the way of sinners, nor sits in the seat of the scornful.
- (2) But his delight is in the law of the Lord; and in his law doth he meditate day and night.
- (3) And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper.
- (4) The ungodly are not so: but they are like the chaff which the wind driveth away.
- (5) Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous.
- (6) For the Lord knoweth the way of the righteous: but the way of the ungodly shall perish.

And of course, you'll perish with it. And you'll notice, that since you're talking of judgment here, you're actually looking at Revelation chapter 22, where the Tree of Life has its roots over both sides of the river and you're looking way down the road to New Jerusalem.

4. Now, we're going to have a very lengthy reading, and I'm not going to read as fast as I normally do, so we might be here quite a while this morning. I'm going to read three or four chapters out of the book of Deuteronomy. But before reading I want to first caution you not to be alarmed at a long reading in the book of Deuteronomy for our subject, because primarily and emphatically Bro. Branham mentioned Deuteronomy as concerning our Exodus and passing over. In other words, it applies greatly to this hour, not just typing, but giving us specific information.

And you notice he mentioned that taking it from Malachi 4:1-6, which we read, concerning Horeb. When it said, "Remember Horeb" which I understand as the same as Mount

Sinai. But Bro. Branham mentioning that Deuteronomy means, “twice given.” And I know he concurred with men like Bunyan who brought out the fact that when Moses brought the Word re-given on the Mount Horeb, it was all grace and blessing.

5. So therefore, it is not to be confused to the Bride, or confusing to the Bride that Bro. Branham mentions it. So therefore, we find that as Daniel 70th week was mandatory to the understanding of the Seals, so the book of Deuteronomy is of specific importance in this hour previous to or just subsequent to our passing over into the promised land.

Now, we are facing 2 Thessalonians chapter 1 and verse 10, which cannot in any way be separated from Gal 1:6-9, Rev 22:10-20, which is based upon Acts 3:19-21 and spoken of by Peter and confirmed by Paul. Now I’m going to read that to you. The idea there is then that what we’re looking at is the grace and favor of Almighty God at the time of the passing over wherein Egypt was literally destroyed as a great kingdom. Their firstborn died, their land was left in confusion and Israel went over into the promised land.

6. So, we go to 2 Thessalonians then, and we read in verse 10.

(10) When he shall come to be glorified in his saints, and be admired in all them that believe because our testimony among you was believed in that day.

Now, the major thesis here is that the testimony of Paul was believed in that day. And there’s nothing else you can rest upon, because that’s what the Apostle Paul said. So there’s no use stretching our imaginations and say, “Well, I believe in Jesus, hallelujah. I believe in the holy trinity, hallelujah. I believe in this and I believe in that.” That’s not going to do you any good. See? It’s like you being stranded on the desert and say, “Well, it’d be great if a herd of camels came by--or this came by.” Well nothing’s coming by. So, until we come to this place of understanding we are building on the sands of destruction.

All right. Now, Paul the apostle distinctly said, “Because my testimony among you was believed in that day.”

7. Okay, let’s go back to his testimony and see what we’ve got to come up against.

[Gal] 1:6-9.

(6) I marvel that you are so soon removed from him that called you into the grace of (Messiah) unto another gospel:

Now, right away he said, “I marvel that you do not hold me up in the esteem whereby I am placed by God.” Now this man sounds very bold. And I can see where he’d go over like a lead balloon. Just like Moses went over. Just exactly like Jesus went over--lead balloons. Who needs them, who wants them? “He’s just a man. In fact I’m greater.” Every time somebody says that he’s saying, “Look at me.” How well I know what people are saying. I saw it in Bro. Branham’s life, I see it in everybody’s life that’s used of God.

(7) Which is not another; (is not another, not another messenger, not another message. There isn’t any other. It’s like God. There is

none beside me, there is none with me. I am God, and I'm God all alone. That's it. That's so hard for people to get away from Trinitarianism. One God, period. Forget it. See? Get your hackles up. Don't be afraid to stand with God and His unique oneness.) but there be some that trouble you, ("you that are troubled rest with us." What do you think is troubling them? The religious people with something other than what Paul gave them. Simple when you see it.) and would pervert the gospel of Christ. (Of Messiah, the deliverer, the coming King.)

- (8) But though we, or an angel from heaven, (Paul says, "Though I") or an angel from heaven preach any other gospel...

8. What about Joseph Smith and the Mormons? A fellow wrote me a letter the other day. He said, "What about this man Buck from Idaho?" I never heard of him. The angel Michael is supposed to have come to him, archangel Michael. Can you conceive that any preacher in this message even giving one moment to that claptrap, balderdash junk from Satan? You know what? Our kids were so much like their mother, they outdistance her for being picky. Because she can't stand anything around food, this and that. She's meticulous. I don't understand why, food's food. You're stomach will take care of it. So one of our kids breathed on the other kid's cake. "He breathed on my cake, I won't eat it." Stupid little jerks. Yet Christians will allow preachers and people that come by and puke right on their food. Bible says so. I don't understand. Maybe I do, maybe I don't.

- (8) ...If he preach anything else, let him be accursed. (The curse of God. Why? Because he dared to change one word. Or insinuate himself into a position that wasn't granted him.)

9. Let it sink in what I'm saying. If you think you're called to something and get in somebody else's way that's carrying the ball, the Bible says you're cursed. "*Well, I don't know if that applies to me.*" Before you stands the only man who William Branham said, "You're the only business agent ever put me forward." Before the White Throne I'm telling you something (and get this out of your craws or into your craws), I served him and never got in his way. I did my best to help him, not grab the ball and run. Bible says. "This fella here is accursed."

- (9) As I said before, so say I now, if any man preach any other gospel unto you then that you have received, let him be accursed.

10. Now Paul said, "At the end time that testimony indubitably given, vindicated." It would have to be--the signs and wonders presenting him to the people as a spokesman, not signs and wonders that follow the Word, but signs and wonders that are before the Word. You understand what I am saying? I want you people to really be rock bottom, because where that day is fast approaching when you're going to come against Lee Vayle at the White Throne and I'll be coming right against you. And don't think I won't, kid, because I'm not fooling. You may be fooling, but I am not.

I'm not standing here as a hypocrite and say, "Well, Lee Vayle knows it all. Oh bless God he's so sincere. And oh bless God, he's got it down pat. And oh bless God, he's got no

doubts.” I’m not saying that. I’m just trying to tell you I’m doing my dead level best to preach what William Branham preached, taking it straight from this Word and pointing it to you so if I do have to stand in the judgment, I am not going to have to stand for many lashes. And I could at least pray God for quite a quick annihilation, on the grounds that I’ve held you to one thing that was vindicated, and not to myself or any interpretation I’ve got of it. But there is only one message. And at the end time we positively see this.

11. Now listen. We’re going to go back to the book of Revelation where the Bible must coordinate. It has only one Holy Ghost and if he gives it to six thousand men it’ll be the same Word. There will never be one jarring incidence of what you might call a contradiction. It can be apparent but it isn’t so.

Now, he says here at the end time, at the opening of the Seals--because it says, in verse 10, “Seal not the sayings of the prophecy of this book: for the time is at hand. He that is unjust, unjust still:” and so on. And then it says here, “Blessed are they that wash their robes.” You can see they go to the tree of life which is immortality, they go right past the White Throne to the Holy City. And he tells at the very end, “For I testify to every man that heareth the words of the prophecy of this book, the unsealed book.” Let him add a word he gets the plagues, take away a word, his name is off the record. And what? Cursed. See?

Now, we understand what we’re looking at. Now remember, Paul’s statement corroborated by John the Revelator who was not a prophet, but he was a scribe. And he had visions.

12. Okay. Over here in the book of Acts the 3rd chapter. You’ll hear exactly what Peter says, after the day of Pentecost. In verse 19, he says here:

- (19) ...when the times of refreshing shall come from the presence of the Lord;
- (20) (Even) he shall send Jesus Christ, who was preached (appointed) unto you:
- (21) Whom the heavens must retain until the restitution of all things, which God has spoken by the mouth of all his holy prophets since the world began.

And he tells you right here, there’s got to be a restoration. Well, certainly there has to be a restoration. Because Paul tells you in the very first church age, in the 2nd book to the Corinthians, that they already left the Word. And they’ve already gone to men. Even Peter did not have the Word for that hour. People get all mixed up about Peter. Peter did not have the revelation. No way. There’s one person had it, that was the apostle Paul. And he said, “I was as one born out of due season. And that one appeared to me; and the flame of fire. He said, “Who are you, Lord?” And He said, “I am Jehovah Saviour.” Jehovah of the Old Testament, Jesus of the New. He didn’t say, “I was the one walking in the streets,” as though talking about a human body. He was not talking about that. He was talking about the One of whom the human body said, “The Father in me doeth the works.” That’s how you had Emanuel. Then God made flesh. And that one came back. And that one Paul said was the same one that led Israel as a cloud by day, a fire by night and a rock that brought forth the water and the manna and all.

Now, this is identical to what it says in the book of Hebrews. Now I'm repeating this because I can't repeat it too often.

13. Over here in the 12th chapter.

(22) You are come to Mount Sion. (This is the end of the journey,) unto the living God, the heavenly Jerusalem, an innumerable company of angels,

(23) To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all,

Now notice, he mentions it twice. The living God, the Judge. Now, Paul the apostle said, "He is going to judge the world by my gospel." He also said in one place, "He's going to judge the world by one, Christ Jesus." And as Bro. Branham said, "*He is the Word.*" That's why you cannot separate Rema and Logos.

(23) ...the Judge of all, and to the spirits of just men made perfect,

(24) And to Jesus the mediator (and notice in there, He places Jesus distinctly apart from God the Judge. Why? Because the Lamb is on the throne, the Pillar of Fire is above the throne. Not three Gods. God and the Son of God.) and to the blood of sprinkling, that speaketh better things than that of Abel.

(25) See that you refuse not him that speaketh.

Who is doing the speaking? See? God. The same One that appeared to Moses has to be the same One that appeared to Paul, has to be the same One that appears at the end time. Now I know you're not going to convince the world out there. Who cares about the world. I saw a vindicated man and heard him. Eight souls make the ark. Don't try to make eight hundred, or eight thousand, or eight million. Don't get your hopes up.

14. What God gave me in that peculiar dream and used the word attrition, I didn't know one thing about it. But I know more than ever, we are dying off and I rightly expect that I shall die. And the ranch being depleted shall not be furrowed. And there'll be a few young people go in. And if you think you're going in with your disobedience to your parents and living the way you're living, and wanting to run away from home and do this and that, I can tell you right now, I wonder if your names are on any kind of a book. My tongue isn't scathed in the young people because I hold them up in disrespect, but the point is you better smarten up, because you are going to be judged by God. Because judgment is in the land. Certainly it is. Nobody's going to escape, so quit fooling yourself.

15. Now,

(25) Refuse not him that speaketh. For if they escaped not who refused him that spoke on earth, much more shall we not escape, if we turn from him that speaks from heaven:

- (26) Whose voice then shook the earth: but now promised, Yet once more I shake not earth only, but heaven.
- (27) And, ...once more signifies removing of (those) things that are shaken, as things that are made, that those things which cannot be shaken may remain.
- (28) Wherefore we receiving a kingdom which cannot be moved,

What's he doing? He's bringing that Word back and shaking everything out of the Word that doesn't belong there. Remember when he went forth sowing. The first time it was pure virgin. And a man came sneaking behind and planting after him. That's where the evil came from. See? Someone came. So there's going to be a shaking; a tearing loose.

Listen, you take the seals off of something, what's inside is exposed and can fall apart. All right. You take the seals off the Bible, the whole thing stands exposed. You get a picture now of what's going to be dusted out of it, shaken out of it, because "His fan is in his hand and has thoroughly purged his floor and gathered his wheat in the garner." There's going to be a shaking it says. And the shaking has got to start with the Word, because there's where it went wrong. Bro. Branham said it, I agree a hundred percent. I said, our God is a consuming fire. You can't beat it. Every single place in Scripture it says the same thing. There is positively a cursing and a blessing and there absolutely is a ground for it.

Now, the vindicated prophet said, "*Just think, the same Pillar of Fire that brought the Word to Paul is here revealing it.*"

16. So, we are going to get back and read slowly. This may be a long session, but that's all right. You have no service on Wednesday. Beginning then in Deuteronomy chapter 27, which is the twice given and going over now. We're going to go over it.

- (1) And Moses with the elders of Israel commanded the people, saying, Keep all the commandments which I command you this day.

Now, you know and I know there was no such thing as Israel keeping all the commandments. There wasn't one did it, and ever there ever had of been one person that did it, it still would not have him any good, because no commandment gives life. You say to the cow, "I command you cow to have a calf." Unless she's mated with the bull, she ain't going to have a calf. You say, "Well, we'll use the artificial method." It still doesn't matter. She's got to have the sperm. Don't try to beg around the question. Not going to get it. You have get life from a stream of life. And there is no such thing as a command. God Himself didn't even command. He breathed into Adam the breath of life. So there's no such...?... commandment.

17. Said you've obeyed all the commandments. What does it mean then? It means you acknowledge every single solitary word. And don't you dare add a word and don't you dare take away, because that's exactly what Moses says when he started the book of Deuteronomy. I don't know, it's 1st chapter, 8th chapter, whichever it is, but you'll find it. "You'll not add to it, you'll not take from it, or you'll get the curses." So therefore, the secret is to get the blessings, just stay

with the Word of God. And that must start with the pure acknowledgment--number one, of God Himself, His messenger and His message.

- (2) And it shall be on the day when you pass over Jordan unto the land which the Lord thy God giveth thee, that thou shalt set thee up great stones, and plaster them with plaster: (You know keep them, bring them together so they won't fall apart.)
- (3) And thou shalt write upon them all the words of this law, when thou art passed over, that thou mayest go in unto the land which the Lord thy God giveth thee, a land that floweth with milk and honey: as the Lord God of thy fathers promised thee.

Now, there you are right there. The keeping of the Word is to put all those words in one place, get them there and pass over.

- (4) Therefore it shall be when you've gone over Jordan, that you may set up these stones, which I command you this day, in mount Ebal, and you shall plaster them with plaster.

Now Ebal, of course, is a place they stood with the cursing and blessing.

- (5) And there thou shalt build an altar unto the Lord thy God, an altar of stones: thou shalt not lift up any iron tool upon them.
- (6) And Thou shalt build the altar of the Lord thy God of whole stones: and thou shalt offer burnt offerings thereon unto the Lord thy God:
- (7) And thou shalt offer peace offerings, and shalt eat there, and rejoice before the Lord thy God.
- (8) And thou shalt write upon the stones all the words of this law very plainly.

18. Notice, that he repeats over and over and over, "Write it in stone." A graving tool on stone which would be iron on stone that could be written on. Now hey, you're you're not going to get away with writing on granite or some kind of flint like that. What would you write on normally? Sandstone. What am I talking about? The hearts of men were made out of sand. You can't write on something that can't receive a writing. Well, you need a jackhammer. And when you use jackhammers and things like that, graving tools, and you put it on granite, what are you doing? You're making tombstones. You ever seen people make tombstones? Come on. They didn't have instruments like mechanical instruments. So this has to be some kind of a stone that's soft. Stone you can write upon.

19. Hey? Stone. Hey, you know right away that Cain was not human. You couldn't write on his heart if you tried. There's no place in some people for the Word of God. It's not there. Come on, the Bible says so. I'm not trying to be tough on people. It's just the truth. "Write it plainly."

- (9) And Moses and the priests the Levite spake unto all Israel, saying, Take heed, and hearken, O Israel; this day thou art become the people of the Lord thy God.

On that on what thing? Because they had the Word.

- (10) Thou shalt therefore obey the voice of the Lord thy God, and do his commandments and his statutes, which I command thee today.

Now, I know that sounds like a terrible, terrible thing to put that on the people. But Paul himself said, “Our fathers couldn’t bear it. They weren’t meant to bear it. It was the school master pointing them to Christ. All they had to do was believe it. See?”

20. And you know as well as I do the blood of bulls and goats could take care of David in his sin, and Solomon in his, then what about the Blood of Christ today for us? A few washing the pots and pans, and they went down the road skipping. “Happy, happy, happy.” Christ sheds His blood, people are supposed to be full of the Holy Ghost. Humph-humph-humph-humph my God...?... Something wrong somewhere. The light’s not leaking through. You know why? Because we’ve been taught wrong, taught wrong, taught wrong, taught wrong and taught wrong.

- (11) And Moses charged the people the same day, saying,
- (12) These shall stand upon mount Gerizim to bless the people, when ye come over Jordan; Simeon, Levi, Judah, Isachar, Joseph, Benjamin:
- (13) These shall stand upon Ebal to curse; Reuben, Gad, Asher, Zebulun, Dan, Naphtali.
- (14) And the Levite shall speak, and say unto all the men of Israel with a loud voice.
- (15) Cursed be the man that maketh any graven or molten image, an abomination unto the Lord, the work of the hands of the craftsman, and putteth it in a secret place. And all the people shall answer and say, Amen.
- (16) Cursed be he that setteth light by his father and mother, (In other words, this is what they got to say.). They all say, Amen.
- (16) Cursed be he that setteth light by his father and mother, And all the people say, Amen.
- (17) Cursed be he that removeth his neighbour’s landmark. And all the people say, Amen.
- (18) Cursed be he that maketh the blind to wander out of the way. And the people say, Amen.
- (19) Cursed be he that perverteth the judgment of the stranger, and fatherless, widow.

- (20) (And) cursed be he that lieth with his father's wife; because he uncovers his father's skirt.
- (21) Cursed be he that lieth with any manner of beast.
- (22) Cursed be he that lieth with his sister, the daughter of his father, or the daughter of his mother.
- (23) Cursed be he that lieth with his mother in law.
- (24) Cursed be he that smiteth his neighbour secretly.
- (25) Cursed be he that taketh reward to slay an innocent person.
- (26) Cursed be he that confirmeth not all the words of this law to do them. And all the people say, Amen.

Every single time they had to voice the Amen, say so be it, so be it, so be it. Like as they said, "His blood be upon their heads."

21. [Deuteronomy 28:]

- (1) It will come to pass, if thou shalt not 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 a 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 you notice in here what it says. If they diligently observe them and do that which is in their power to do, and remember the way of remedy. When people sinned they had a remedy which God set forth in an ordinance. Looking forward to Christ, that's all they had to do. And it says: "The blessings shall come upon thee, and overtake thee." In other words, the very life in the Word of the blessing will literally force itself through the human instrument to come forth manifesting within that person the very life and the Word that's in that promise.

- (3) Blessed shalt thou be in the city, and blessed shalt thou be in the field.
- (4) Blessed shall be the fruit of thy body, the fruit of thy ground, the fruit of thy cattle, the increase of thy kine, and the flocks of thy sheep.
- (5) Blessed shall be thy basket and thy store.
- (6) Blessed shalt thou be when thou comest in, blessed when you go out.

- (7) The Lord shall cause thine enemies that rise up against thee to be smitten before thy face: and they shall come out one way against thee, and flee seven ways before thee.
- (8) The Lord shall command the blessing upon thee in thy storehouses, and in all that thou settest thine hand unto; and he shall bless thee in the land...
- (9) The Lord shall establish thee an holy people unto himself, and he has sworn unto thee, if thou shalt keep the commandments of the Lord thy God, and walk in his ways.
- (10) And all the people of the earth shall see that thou art called by the name of the Lord; and they shall be afraid of thee.

22. What is the first way that God gives His Word? Vindicated prophet. That sets Him and the Word apart. But people want to rise up, say, "Oh, I got something, too." You see where Bro. Branham was coming from in all of his preaching? If you don't understand the man and the message as one and the same Word--the messenger and the message, you can't understand that you haven't come to where you're supposed to be. You're still going to fall around, you're going cut each other's throat, you're going to be doing things you shouldn't do because you get lifted up. You understand what I'm saying? Come on. That you got to start with how God does things.

Moses understood His ways. It didn't say Moses did all His commandments. Moses didn't. Nobody ever did. The only one ever lived the Word was Jesus. The only One that could do it. Because you see, life does not come by a law. Life comes by God. The living God in whom is life. And it's...?... association with the life that does...?... and it's not in the protein. We'll get into that, too.

23. Now,

- (9) The Lord shall establish thee an holy people as he swore unto you,
- (10) And all the people of the earth shall see that thou art called by the name of the Lord; and they shall be afraid of thee.

Now why? Because he said they're such a blessed people. They come against thee one way, and they depart seven ways. They're decimated.

- (11) The Lord shall make thee plenteous in goods, in the fruit of thy body, the fruit of thy cattle, the fruit of thy ground, which the lord thy God sware unto thy fathers to give thee.
- (12) The Lord shall open unto thee his good treasures, the heaven to give the rain unto thy land in his season, and bless all the work of thine hand: and thou shalt lend unto many nations, and thou shalt not borrow.

- (13) And the Lord shall make thee the head, and not the tail; and thou shalt be above only, and never from beneath; and if thou hearken unto the commandments of the lord thy God, which I command thee to observe and to do them:
- (14) And thou shalt not go aside from any of the words which I command thee this day, to the right hand, or to the left, to go after other gods to serve them.

Every place where a person did, there was a way that God would bless him, but if he went against anything, there was a sacrifice there. He's not laying upon the people something which is intolerable in the sense that it could not be acquired by them.

- (15) It'll come to pass if thou wilt not hearken the voice of the Lord thy God to observe to do all his commandments and his statutes which I command thee this day; that all these curses shall come upon thee, and overtake thee:
- (16) Cursed in the city, cursed in the field.
- (17) Cursed in basket in thy store.
- (18) Cursed the fruit of your body, the fruit of the land, increase of thy kine, increase of the flocks.
- (19) Cursed when you come in, cursed when you go out.
- (20) And the Lord shall send upon thee cursing, vexation, and rebuke, and all that thou settest thine hand for to do, until thou be destroyed, until thou perish quickly; because of thy wickedness and thy doings, whereby thou has forsaken me.

24. Now, I want you to keep all these things in mind that He's talking to Israel, and I will bring you to a certain place in Scripture that I want you to remember this. It will clear the whole thing up for you. You begin to see something here.

- (21) And the Lord shall make the pestilence cleave unto thee, (and) he has consumed thee from off the land, whither thou goest to possess it.
- (22) The Lord shall smite thee with a consumption, and with a fever, and with an inflammation, and extreme burning, and with the sword, and blasting, and mildew; and they shall pursue thee until thou perish.
- (23) And thy heaven that is over thy head be brass, and the earth under thee shall be iron.
- (24) The Lord shall make the rain of thy land powder and dust: from heaven will come down upon thee, until thou be destroyed.

- (25) The Lord shall cause thee to be smitten before thine enemies: thou shalt go out one way against them, and flee seven ways before them: and shalt be removed into all the kingdoms of the earth.
- (26) And thy carcase shall be meat unto all fowls of the air, and unto the beasts of the field, and no man shall fray them away.
- (27) And the Lord will smite thee with the botch of Egypt, with the hemorrhoids, and with the scab, with the itch, and whereof thou cannot be healed.
- (28) And the Lord will smite thee with madness, and blindness, astonishment of heart:
- (29) And thou shalt grope at noontime, as the blind grope in dark, and thou shalt not prosper in thy ways: and thou shalt only be oppressed and spoiled evermore, and no man shall save thee.
- (30) And thou shalt betroth a wife, and another man lie with her: thou shalt build an house, and thou shalt not dwell therein: thou shalt plant a vineyard, and thou shalt not gather grapes thereof.
- (31) Thine ox shall be slain before thine eyes, and thou shalt not eat thereof: thine ass shall be violently taken away from before thy face, and thou shalt not be restored to thee: thy sheep shall be given unto thine enemies, and thou shalt not have--on one can rescue them.
- (32) Thy sons and thy daughters given unto other people, thine eyes shall look, and fail with longing for them all the day long: there shall be no might in thine hand.
- (33) The fruit of thy land, and all thy labours, shall a nation which thou knowest not eat up; and thou shalt only be oppressed and crushed alway:
- (34) So that thou shalt be mad for the sight of thine eyes which thou shalt see.
- (35) And the lord shall smite thee in the knees, and in the legs, with a sore botch that cannot be healed, from the sole of thy foot unto the top of thy head.
- (36) And the lord shall bring thee, and thy king which thou shalt set over thee, unto a nation which neither thou nor thy fathers have known; and there thou shalt serve other gods, and wood and stone.
- (37) And thou shalt become an astonishment, a prover, and a byword, among all nations whither the Lord shall lead thee.

(38) And thou shalt carry much seed out into the field, and thou shalt gather but little in; for the locust shall consume it.

25. Now notice, he says God's leading them.

(39) And thou shalt plant vineyards, and dress them, and thou shalt neither drink of the wine, nor gather the grapes; and the worms shall eat them.

(40) And thou shalt have olive trees throughout all thy coasts, but thou shalt not anoint thyself with the oil; for thine olive shall cast his fruit.

(41) Thou shalt beget sons and daughters, thou shalt not enjoy them; they go into captivity

(42) And all thy trees and all the fruit of thy land shall be consumed.

(43) The stranger that is within thee shall get up above thee very high; and thou shalt come down very low.

(44) He shall lend to thee, and thou shalt not lend to him: he shall be the head, and thou shalt be the tail.

(45) Moreover all these curses shall come upon thee, and shall pursue thee, and overtake thee, till thou be destroyed; because thou hearkened not to the voice of the Lord thy God, to keep his commandments and his statutes which he commanded thee:

Now, remember right off the bat in the first church age you saw they turned from the messenger to another person and they turned the Word. I don't care what you think you are obeying. If you're not obeying the Word of God with the true revelation you are not worshipping and serving God. Because, Bro. Branham categorically said, by vindication, "*You can neither worship nor serve God, except through a prophet.*" It cannot be done. And that's especially this last hour.

26. So you can see what these people are doing and what's come upon them.

(46) And they shall be upon thee for a sign and for a wonder, and upon thy seed for ever.

(47) Because thou servedst not the Lord thy God with joyfulness, and with gladness of heart, for the abundance of all things:

Now, where did they get soured? They got soured on the Word. That's the whole problem. You get soured on the Word. Say, "Well, they got soured because this happened." Why did this happen? You got soured on the big blister on your hand. Why did you put it on the stove, idiot? People get soured not from what they think.

Eve got from behind the Word. She was already gone. The first church age the same thing. Why Bro. Branham... I know he deliberately called her, Eve the prostitute. Boy, that

made people mad. Well what was she? Sweet little innocent girl. True. Where did she mess up? Left the Word. Changed one word. From then on the kingdom was replaced by hell on earth. Because, that's all the hell we're going to get is right here. Talk about purgatory. This is our purging right here.

27. Catholics are messed up on their crazy doctrine. That's their business. I've got no fight with them. They can do what they want. Our fight's right here in this church. Are we going on with God or not? See?

(48) Therefore thou shalt serve thine enemies which the Lord will send against thee, in hunger, and in thirst, and in nakedness, and in want of all things: and he shall put a yoke of iron upon thy neck, until he have destroyed thee.

(49) The Lord shall bring a nation against thee from far, from the ends of the earth, as swift as the eagle flieth; a nation whose tongue thou shalt not understand; (That's the Roman Empire of course.)

(50) A nation of fierce countenance, which thou shalt not regard the person of the old, nor they show favour to the young:

(51) And he shall eat the fruit of thy cattle, the fruit of thy land, until thou be destroyed: and thou shalt leave neither corn, wine, or oil, or increase of thy kine, or the flock of thy sheep, until he destroy thee.

(52) And he'll besiege thee in all thy gates, until the high and fenced walls come down, wherein thou trusted, throughout all thy land: and he shall besiege thee in all thy gates throughout all thy land, which the Lord thy God hath given thee. (That happened under Titus, didn't it?)

(53) Thou shalt eat the fruit of thine own body, (happened under Titus) the flesh of thy sons and thy daughters, the Lord thy God hath given thee, in the siege, and in the straitness, wherewith thine enemies shall distress thee:

(54) So that the man that is tender among you, and very delicate, his eye shall be evil toward his brother, and toward the wife of his bosom, and toward the remnant of his children which he shall leave:

(55) And so that he will not give to any of them of the flesh of his children whom he shall eat: because he hath nothing left in the siege, and in the straitness, wherewith thine enemies shall distress thee in thy gates. (In other words, they turned cannibals.)

(56) The tender and delicate woman among you, (for) which would not adventure to set sole of her foot upon the ground for delicateness and tenderness, her eye shall be evil toward the husband of her bosom, and toward her son, and toward her daughter.

- (57) And toward her young one that cometh out from between her feet, and toward her children which she shall bear: for she shall eat them for want of things secretly in the siege and straitness wherewith thine enemy shall distress thee in the gates. (Now how desperate can you get?)
- (58) If thou wilt not observe to do all the words of this law that are written in this book, that thou mayest fear this glorious and fearful name, THE LORD THY GOD;

Now, you see right away you have to come to the place through vindication, I am dealing with God, period. This is what's happened to Israel. They couldn't take it. They took the Korahs, the Dathans, the Abirams. Miriam rose up and said, "Well bless God, I diapered this kid and I've put him in the Nile. I'm the one that did so and so. If you got anything you ought to praise me." Oh, she worshipped in the Holy Ghost. She took her little old timbrel out, her tambourine like the Salvation Army and the Pentecost--bang, bang, whoop, whoop, you know. She had a great time, you know, telling who she was.

Just like Bro. Branham said, "*Those disciples back there, we bless God, we ate with him, we slept with him, we fished with him.*" Paul had the revelation. See? Recognize God in a man. Can't do it. They haven't got... that's why they couldn't take Bro. Branham.

28. All right. Let's start in [Deuteronomy] 29. Because these have gone into idolatry and there's no way that they're not going to get out of their problems no matter what they do. They can seek treaties with people, it won't do them any good.

- (1) These are the words of the covenant, which the Lord commanded Moses to make with the children of Israel in the land of Moab, beside the covenant which he made with them in Horeb.
- (2) And Moses called unto all Israel, and said unto them, Ye have seen all that the Lord did before your eyes in the land of Egypt unto Pharaoh, and unto all his servants, and unto all his land;
- (3) And the great temptations which thine eyes have seen, the signs, and those great miracles;
- (4) Yet the Lord hath not given you an heart to perceive, and eyes to see, and ears to hear, unto this day.

Sets it all out there. Said, even if I do tell you, unless I do something about it, you're not going to get it. What did Bro. Branham tell you?

- (5) I have led you forty years in the wilderness: your clothes are not waxen old upon you, your shoes not waxen old upon your foot.
- (6) Ye have not eaten bread, neither have ye drunk strong wine or strong drink: that ye might know that I am the Lord your God.

- (7) And when ye came unto this place, Sihon the king of Heshbon, and Og the king of Bashan, came out against you unto battle, and we smote them:
- (8) And we took their land, and gave it for an inheritance unto the Reubenites, and to the Gadites, and to the half tribe of Manaseh.
- (9) Keep therefore the words of this covenant and do them that ye may prosper in all that ye do.

Notice, Moses was the one that directed them to you, the absolute irreparable proof of vindication. The vindication. See? “The name of the Lord thy God.”

29. Now verse 10,

- (10) Ye stand all this day of you before the Lord your God; your captains of your tribes, your elders, your officers, with all the men of Israel,
- (11) Your little ones, your wives, your strangers in the camp, from the hewer of thy wood unto the drawer of water.
- (12) That thou shouldest enter into covenant with the Lord thy God, and into his oath, which the Lord thy God maketh with thee this day:
- (13) That he may establish thee to day for a people unto himself, and that he may be unto thee a God, as he saith unto thee, and as he hath sworn unto thy fathers, to Abraham, to Isaac, and Jacob.
- (14) Neither with you only do I make this covenant and this oath;
- (15) But with him that standeth here with us this day before the Lord our God, and also with him that is not here with us this day: (In other words, it’s passed to generation to generation.)
- (16) (For we know how that have we have dwelt in the land of Egypt; and how we came through the nations which we passed by;
- (17) And ye have seen their abominations, their idols, and wood and stone, silver and gold, that were among them:

Same as we. We’ve seen all the organizations what’s there?

- (18) Lest there be among you a man, or woman, or family, or tribe, whose heart turneth away this day from the lord our God, to go and serve the gods of those nations; lest there be--should be among you a root that beareth gall and wormwood;

Now remember, you’re going to go back to Esau and that, but just leave it.

- (19) And it come to pass, when he heareth the words of this curse, that he blesses himself in his heart, saying, I shall have peace, though I walk in the imagination of mine heart, to add drunkenness to thirst:
- (20) The Lord will not spare him, but the anger of the Lord and his jealousy shall smoke against that man, and all the curses that are written in this book shall lie upon him, and the Lord shall blot out his name from under heaven.

Now, see who's going to get the curses? It's the guy that turns it down. And he said, "I'm going to substitute something for it. It started in the day of Paul; substitution. First they put Paul to one side. "I marvel you've turned away from me. I'm the one that had the vindication from Jerusalem to Ilericum." He understood with signs that followed the Word and signs that went before the Word. He taught them. But if it wasn't in them to receive the revelation, they couldn't get it.

30. Now,

- (21) And the Lord shall separate him unto evil out of all the tribes of Israel, according to all the curses of the covenants that are written in this book of the law:

Now, he's telling you there's a mixed multitude there.

- (22) So that the generation to come of your children that shall rise up (against) you, and the stranger that shall come from a far land, shall say, when he sees the plagues of that land, and the sicknesses which the lord hath laid upon it;
- (23) And that the whole land thereof is brimstone, and salt, and burning, that it is not sown, nor beareth, nor any grass groweth, like the overthrow of Sodom, and Gomorrah, Admah, and Zeboim, the Lord overthrew in his anger, and in his wrath:
- (24) Even all nations shall say, Wherefore hath the lord done this unto this land? what meaneth the heat of this great anger?
- (25) Then men shall say, Because they have forsaken the covenant of the Lord God of their fathers, that he made with them when he brought them forth out of the land of Egypt:

What was the covenant? To know a vindicated prophet. To know God through him to receive the Word. And then God takes it from there. Bu, how in the world are you going to have a foundation laid in the church without the Word? Everybody talks about God and the prophets and their great men and their church, but nobody talks about the Word as though they have a truly revealed Word. You know Bro. Branham said, we had 800 denominations. I don't know where he got his figures. I believe they were right. Today there's 2400--roughly. 2200 and some. Literally three times what he said back in 1964. Look at the conditions. What does this mean? See? "Men shall say, because they forsook the covenant."

31. Verse 26,

- (26) For they went and served other gods, and worshipped them, gods whom they knew not, and whom he had not given unto them:
- (27) And the anger of the Lord was kindled against this land,

Now what gods? Prophets. False prophets. They're gods to the people. False prophets come in and give us signs and wonders say, "Well here, take you off the Word." The only sign and wonder Joe Smith gave was that men to have a lot of women. They got the same bunch of nuts in this message too. That's all. Trade God and the Word for sex, go ahead. Eve was stupid to do the same thing.

- (27) And the anger of the Lord was kindled against this land, to bring upon it all the curses that are written in this book:
- (28) And the lord rooted them out of their land in anger, and wrath, and great indignation, and cast them into another land, as it is to this day.
- (29) The secret thing belongs to the Lord our God: but those things which are revealed belong unto us and to our children for ever, that we may do all the words of this law.

Now, it tells you right there, if you have a true revelation from almighty God, something happens to you where you unqualifiedly will do that particular will. Now you may look and say, "Well, I can't produce all of this, I can't do this, I can't do that." That's perfectly true. Within us there is nothing that anybody can ever measure up to Jesus Christ. Otherwise who needs a mediator and an intercessor. But it's to accept the Word of the Lord irrevocably as Bro. Branham said, "*Live or die, sink or swim, this is it.*" And you go from there. But the people in this message don't want to turn the corner, they want to think they can sit upon a fence.

32. [Deuteronomy 30:]

- (1) It'll come to pass, when all those things that are come upon you, the blessing and the curse, that's set before thee, thou shalt call them to mind among all the nations, whither the Lord thy God hath driven thee,
- (2) And shall return unto the Lord thy God, and shall obey his voice according to all that I command thee this day, thou and thy children, with all thine heart, and with all thy soul;
- (3) That then the Lord thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all nations, whither the Lord thy God hath scattered thee.

Now, what's the secret? Get back to the original. It happens, because right here with Moses. So we are given under Deuteronomy, twice given the Word. Now, the point is what we're looking here. Under this man Moses. He said, "You will have to go back." How are they

going to go back? The same way they came in. God and His prophet. The Lord your God raised up a prophet like unto Me. Jesus, they crucified Him. And He said, "You'll never going to see my face till you say, "Blessed is he that comes in the name of the Lord". And they got to wait now for Elijah and Moses--the two prophets. There's nothing they can do about it. Because, how do you get back to original? The same way you came. You got to be born again. Can a man enter his mother's womb? No. You got to get back to the God who brought you forth. And the Holy Spirit binds you back. You got to go back to original. See? People don't want it.

33. (4) If any of thine be driven out to the outermost parts of heaven, from hence will the Lord thy God gather thee, from thence will he fetch thee:
- (5) And the Lord thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it: and he will do thee good, and multiply thee above thy fathers.
- (6) And the Lord thy God will circumcise thy heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live.

What's He saying here? This is your twice blessing, your twice giving. All these things are going to happen, but there's a remnant, there's a life that comes up. And as the life that comes up at the end time will receive what they could not have received and didn't receive at the beginning and in the middle. Look what they could have had under Jesus? If you'd received it, this was Elijah which was for to come. They wouldn't take it. No way would they take Him. So they got rid of John. He just got killed by the Romans, by the church system. The church could have stopped it no doubt. They, the Hebrews, they wouldn't do it. Then they crucified Jesus.

34. Note it,
- (7) And the lord thy God will put all these curses upon thine enemies, and on them that hate thee, and will persecute thee. (You're looking at the great tribulation, right down.)
- (8) And thou shalt return and obey the voice of the Lord, and do all his commandments which I command thee this day.
- (9) And the lord thy God will make thee plenteous in every work (in) thy hand, in the fruit of thy body, the fruit of thy cattle, the fruit of your land, for good: the Lord will again rejoice over thee for good, as he rejoiced over thy fathers:
- (10) If thou shalt hearken unto the voice of the Lord thy God, to keep his commandments and his statutes which are written in (the) book of the law, and if thou turn unto the Lord thy God with all thine heart, and with all thy soul.

Now, there you are. That's what Elijah does to the Gentiles. He turns the hearts of the children back to the fathers. Right to the beginning.

- (11) For this commandment which I command thee this day, it is not hidden from thee, (watch) neither is it far off.
- (12) It is not in heaven, that thou shouldest say, Who shall go up to heaven, and bring it unto us, that we may hear it, or do it?
- (13) Neither beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it?
- (14) But the word is nigh unto thee in thy mouth, and in thy heart, that thou mayest do it.
- (15) See, I have set before thee this day life and good, death and evil;
- (16) In that I command thee this day to love the Lord thy God, to walk in his ways, to keep his commandments, his statutes, his judgments, that mayest live and multiply: and the Lord thy God shall bless thee in the land whither thou goest to possess it.

Now, remember Eve doubted one word, and that did it. And the same thing is now before the people as they go in and they blow it. Because when they could have produced Christ by staying with the Word, just staying with the Word...?... there is one God. This is it. I may be a sinner, I am a sinner, I will take the sacrifice, I'll take the means of cleansing, I will do what he said, but this is God. They rose plumb against it. And they blew it. See?

That's why it's repentance at the end time. The mind must disgorge itself of everything that was there, even as the man takes a catharsis. [purging] That's exactly what Paul said. When the light of God hit him and the Word of God hit him, his mind went through a process of catharsis, and the whole thing blew out. He called it but dung. How many people are willing to say today, "I'm nothing but a dunghead, in the light of this message?" Aw, hardly anybody.

35. Hey, listen brother, I got this... People still phone me about the Church Age book, they still think there's something wrong with it. Like one meathead came to me one time and he knew I was wrong, he read part. He said, "You're certainly not right in predestination."

Another guy said the same thing. I phoned Bro. Branham. I told him about it, talked for 45 minutes on my money. Money was scarce in those days, real scarce. And I said, "Bro. Branham, you heard what I read."

He said, "*Yeah, I agree.*"

I said, "No, let's forget what you think what you heard, I'm going to explain it word by word, and you'll know what I said."

When I got to explaining it word by word, he said, "*That's exactly right, and here's some more Scripture.*"

Yet those meatheads had all the answers. You got them right today.

You say, "You're not very nice Bro. Vayle."

Never said I was. Paul didn't call them meatheads either. So I'm nicer than Paul. Want to lay it down. ...?... See?

36. Now, in verse 17,

- (17) If thine heart turn away, so that thou wilt not hear, thou shalt be drawn away, and worship other gods,

There it is. If you get off that original precept, other gods will sneak in and take you. Now, he's talking about Israel. They're going to really go through it and pay the price of turning away. But remember, all Israel is saved. They'll take a beating. Let's watch what's cursed as time goes on.

Now, verse 19,

- (19) I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life, that you may live and thy seed may live (forever.)
- (20) That thou mayest love the Lord thy God, and thou mayest obey his voice,

Now notice, I've set you, and this is a record that is before you that you can take what's set before you and that is the basis of your love of God. You say, "I love God, hallelujah," and turn down His Word, you're a liar. "So I show great love", and not have the Word of God, you're kidding yourself. That's what they call love with dissimulation. The hypocrite's love. Hey, not that love isn't nice, everything is nice, even seduction is nice. Let's face it. I'm not against that. That's fine. But if that's all you got, it's not enough. Or if you've got oceans and tons of it and you haven't got this, it's not going to do you any good. Cain offered an excellent sacrifice, but his mind was a cesspool. And the fact is, God had talked to that man. So don't you just get ideas.

- (20) Thou mayest love the lord thy God, you may obey his voice, and you may cleave unto him: for he is thy life, and the length of thy days: that thou mayest dwell in the land which the Lord sware unto thy fathers, to Abraham, Isaac, and Jacob, to give them. (See, they turned down that Word.)

37. [Deuteronomy 31:]

It's the same thing that happened in Genesis, over there in Eden.

- (1) And Moses went and spoke all the words unto Israel.
- (2) Said unto them, I am an hundred and twenty years old (and so on).

And now, I'm not going to read all the rest of this because it's a long, long time to read all the rest, but you can do it. And in verse 2 of chapter 32:

- (1) Give ear, (oh here is his song) O heavens, (He speaks a song.)

- (2) My doctrine shall drop as the rain, (that's the Word of God--is rain) my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass:

In other words, the Word of God absolutely is like water and it does the work it needs to do. And no matter how it needs to be done, like dew, like rain, whatever.

- (3) Because I will publish the name of the Lord: ascribe ye greatness unto our God.
- (4) He is the Rock, his work is perfect: all his ways are judgment: (as) a God of truth without iniquity, just and right is he.
- (5) They have corrupted themselves, their spot is not the spot of his children: they are a perverse and crooked generation.
- (6) Do you thus requite the Lord, O foolish people and unwise? is not he thy father that hath brought thee? hath he not made thee, and established thee:
- (7) Remember the days of old, consider the years of many generations: ask thy father, he will show thee; thy elders, and they will tell thee.
- (8) And when the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel.
- (9) And the poor Lord's portion is his people; and Jacob is his lot of his inheritance.
- (10) He found him in a desert land, the waste howling wilderness; he led him about, he instructed him, he kept him as the apple of his eye.
- (11) As an eagle stirreth up her nest, fluttereth over her young, spreads abroad her wings, takes them, bears them upon her wings:
- (12) So the Lord alone did lead him, and there was no strange god with him.
- (13) He made him ride the high places of the earth, he made him eat the increase of the fields; he made him to suck honey out of the rock, and oil out of the flinty rock;
- (14) Butter of kine, and milk of sheep, with fat of lambs, and rams of the breed of Bashan, and goats, with the fat of kidneys of wheat; and thou didst drink the pure blood of the grape.
- (15) And Jeshurun waxed fat, and kicked: thou art waxen fat, thou art grown thick, thou art covered with fatness; (for) he forsook the

God which made him, and lightly esteemed the Rock of his salvation.

- (16) They provoked him to jealousy with strange gods, with abominations provoked they him to anger.
- (17) They sacrificed unto devils, and not to God; and to gods they knew not, and to gods that came up newly, whom their fathers feared not.
- (18) Of the Rock that begat thee thou art unmindful, thou has forgotten God that formed thee.

See? They went into idolatry. When they left that Word, they went to idolatry.

- (19) And when the Lord saw it, he abhorred them, because of the provoking of his sons, and his daughters.
- (20) And he said, I will hide my face from them, and I will see what their end shall be: for they are a very froward generation, children in whom is no faith.

Now, could you would they be the children of God? No way.

- (21) They have moved me to jealousy that to that which is not God; they have provoked me to anger with their vanities: I will move them to jealousy with those which are not a people; I will provoke them to anger with a foolish nation.
- (22) For a fire is kindled in mine anger, and shall burn to lowest hell, and consume the earth with her increase, and set on fire the foundations of the mountains. (See. That's at the very end time. Even the earth's going to burn.)
- (23) I will heap mischiefs upon them; I will send my arrows upon them.
- (24) They shall be burnt with hunger, and devoured with burning heat, and with bitter destruction: I will send the teeth of beasts upon them, with the poison of serpents of the dust.
- (25) The sword without, and terror within, shall destroy both the young and the man and the virgin, the suckling also with the man with the gray hairs.
- (26) I said, I would scatter them into corners, I would make the remembrance of them to cease among men:
- (27) Were it not that I feared the wrath of the enemy, lest their adversaries should behave themselves strangely, and lest they say, Our hand is high, and the Lord hath not done all this.

- (28) For they are a nation void of counsel, neither is there any understanding in them.
- (29) O that they were wise, and understood, that they would consider their latter end!
- (30) How one should chase a thousand, and two put ten thousand to fight, except their Rock had sold them, and the Lord had shut them up?
- (31) For their rock is not our Rock, even our enemies themselves being judges.
- (32) For their vine is the vine of Sodom, the fields of Gomorrah: their grapes are grapes of gall, and their clusters are bitter:

Right on down you can see here that what God is doing, He's doing the same thing that you found in the church ages. He'll--go to the book of Revelation, and you go to first age, the second age, the third age, the fourth age, five and six and seven, and you'll see that God is bringing a two-fold message. It's to those that claim they are the church and to those that are the church. They really are. You can see in here we are seven church ages of Israel, seven church ages in our particular day.

38. Now, I read all of that. Having read these chapters and commented certain amount, let us begin to establish the truth of blessing and cursing, which you will have noticed by now has to do with the Promised Land which Israel is about to enter into--the blessing and the cursing. There was much that fell upon the people. That is true. But let's go back and begin to trace it as I think we can do in Genesis the 2nd chapter, 8 and 9.

- (8) And the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed.
- (9) And out of the ground made the Lord 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.

39. Now with that we read the 3rd chapter, 22-24.

- (22) And the Lord God said, Behold, the man is become as one of us, to know good and evil; and now, lest he put forth his hand, and take also of the tree of life, and eat, and live fore ever:
- (23) Therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken.
- (24) So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.

Now, you notice that Adam came out of the ground which was not part of Eden. The ground that Adam was taken out of was not a part of Eden. But he was allowed to go into Eden, but he was a part of that ground.

Now, from these two passages we'll begin to note. Number 1, Eden is a small portion, or wedge of the whole earth and it is the place of righteousness. It is a place of the righteous kingdom of God and it is not only withheld from them, because of their sin, but it is actually removed to some other place, because the Bible says that he removed Eden.

And if you go to Luke the 16th chapter, you will find there that which is not a parable exactly, but it mentions Abraham, it mentions Lazarus and the poor man and the rich man. The rich young ruler that died went to Hades and lift up his eyes he sees Lazarus the beggar of which the dogs licked his wounds and he sees him in Abraham's bosom. And he said, "I'd like to come over there." And he said there's no way you can get over, because the gulf is fixed. So there's no way we can see that a mortal being, no matter what, if he does not come to a certain position, he will never get back to Eden to which he would like to be. Now, they were taken away from Eden.

40. Now, let's go to Genesis chapter 12:1-8. And in here, in Gen 12:1-8, we have a promised land which comes to life, and evidently this land cannot be lost and positively cannot be cursed. Because somehow, some way, the curse is removed and they come to a position where they themselves cannot do anything which would bring the curse upon them. So let's read it. This is the original promise now.

- (1) Now the lord said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show you:

Now, in other words, as Adam was taken out of one land and put in the Promised Land, Eden... Now what's going to happen here? You're going to leave this bad chunk of land and go like to Eden. You're going to start getting back to Eden.

- (2) And I'll make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing:
- (3) And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed. (Now there you are. That's Jew and Gentile.)
- (4) So Abram departed, as the Lord had spoken unto him; and Lot went with him: And Abram was seventy-five years old when he departed out of Haran.
- (5) And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran; and they went forth to go into the land of Canaan; and into the land of Canaan they came.
- (6) And Abram passed through the land unto the place of Sichem, unto the place called Moreh. And the Canaanite was in the land.

- (7) And the Lord appeared unto Abram, and said, Unto thy seed will I give this land: and therefore he builded an altar unto the Lord, who appeared unto him.
- (8) And he removed from thence unto a mountain on the east of Bethel and pitched his tent having Bethel on the west, and Hai on the east: and where he builded a house unto the Lord, and called upon the name of the Lord.
- (9) And journeyed, still going toward the south.

41. Now, you notice that this land is given to them. Now, I want you to notice that all this is based upon Gen 11:1-9.

- (1) And the whole earth was of one language, and of one speech.
- (2) And it came to pass, as they journeyed from the east, they found a plain in the land of Shinar; and they dwelt there.
- (3) And they said one to another, Go, let us make brick, and burn them thoroughly. And they had brick for stone, and slime and they had slime for mortar.
- (4) And they said, Go to, let us build a city and a tower, whose top may reach unto heaven; and let us make a name, lest we be scattered abroad upon the face of the whole earth.
- (5) And the Lord came down to see the city and the tower, the children of men builded.
- (6) And the Lord said, Behold, the people is one, and they have one language; and they begin to do (this thing☺ and now nothing will be restrained from them, which they have imagined to do.
- (7) Go to, let us go down, and there confound their language, that they may not understand one another's speech.
- (8) The lord scattered them abroad from thence upon the face of all the earth: and they left off to build the city.
- (9) Therefore is the name of it called Babel; because the Lord did there confound the language of all the earth: and from thence did the Lord scatter them abroad upon the face of the earth.

Now, this is the preface of 11:1-9 of what they attempted to do, which in turn precedes this chapter 11.

42. So let's go back to Genesis again, 2:8 and 9.

- (8) The Lord planted a garden in Eden; and he put the man whom he had formed.

- (9) And out of the ground the lord God made every tree pleasant to the sight, and good for food; the tree of life in the midst of the garden, also the tree of the knowledge of good and evil.

And also of course, he tells them there, “You are in perfect control, absolute control, everything is great.”

Now, 3:22. And it says,

- (22) ...now, lest he put forth his hand, and take also the tree of life, and live for ever:

He put a Cherubim there, with a flaming sword and he denied Eden from them until Eden was removed from the very earth.

Now then, what took place there is followed by Genesis 11, where people try to get back the government of God upon earth. They’re going to have their own kingdom. They’re going to do it their own way, because they know they started on the earth and there was a government of God on the earth and they were a part of it. And they figure now, they’re going to get it back.

So they start way back there in Babel, which is the start of the Nimrod religion where the son is the husband of the mother. Your trinity doctrine goes all the way back there. But then you’ll see Genesis 12, where God steps in and he said, “I’m going to give you a land upon earth and this is that Promised Land which you missed which you want, which people have striven for and have not gotten.” And you notice that’s number 4. And number 4 is of course deliverance. So until God sets up his kingdom upon earth in conjunction with man, back where it was, there is no deliverance. As Bro. Branham said, “*Will there be peace upon this earth? Nay, not until the Prince of peace comes.*” But you do have it guaranteed.

43. All right. Now let’s get an account of man full of the Holy Ghost. And let’s find out what he says about this promise of God. And this man is Stephen. And over here, under the anointing of the Holy Ghost, we go to the 7th chapter of the book of Acts and we read 2-8.

- (2) And he said, Men, and brethren, and fathers, hearken; The God of glory appeared unto our father Abraham, when he was in Mesopotamia, (when) he dwelt in Charran.
- (3) And said unto him, Get thee out of thy country, from thy kindred, and come into the land which I will show thee. (Picture of Eden.)
- (4) And then he came out of the land of the Chaldaeans, and dwelt in Charran: and from thence, when his father was dead, he removed him to this land, wherein you now dwell.
- (5) And he gave him none inheritance in it, no, not so much as to set his foot upon: yet he promised that he would give it to him for a possession, and to his seed after him, when as yet he had no child.

- (6) And God spake on this wise, That his seed should sojourn in a strange land: and they should bring them into bondage, and entreat them evil four hundred years.
- (7) And the nation to whom they should be in bondage will I judge, said God: and after that they shall come forth, and serve me in this place.
- (8) And he gave him the covenant of circumcision: and Abraham begat Isaac, and circumcised him the eighth day; and Isaac begat Jacob; (and the) patriarchs (and so on).

But, even then they had a Word which could drive them out. But the promise was, “This is yours and your children,” period. So now you’re looking at something that’s going to happen by grace. And that’s exactly what we’re looking at, because we look at the book of Galatians the 3rd chapter.

44. Now notice what Galatians the 3rd chapter says,

- (13) Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every man that hangeth upon (the) tree:
- (14) That the blessing of Abraham may come upon the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.

And he’s telling you there is a way set that you can get into the Promised Land. And at that time there will be no curse. In other words, there will be a people who in no way can void the Word of God, or the Word of God will ever be voided.

45. All right. The Promised Land is unconditional to its provision and possession according to Gen 12:1-3. You will inherit it with your children which is exactly what it says in Ephesians the 1st chapter. And notice in the 11th verse.

- (11) In whom also you have obtained an inheritance, (that you) being predestinated according to the purpose of him who worketh all things after the counsel of his own will:

And then you want to read the rest, the first 11 verses, it’s a matter of predestination based upon foreknowledge.

And then in Ephesians the 3rd chapter, verse 15.

- (15) Of whom the whole family in heaven and earth is named.

So, there is a way which is by the shed blood of Jesus Christ and the baptism with the Holy Ghost given to the foreknown elect, onto predestination and they will be in that land and they will never be cursed, and the land will never be cursed.

So therefore, you know that man has now been removed beyond the place of temptation, or of any degradation which could follow, because of anything that he could do. In other words, he is now to the place of the perfect image of Jesus Christ. However, unconditional grace to the elected inhabitants was not without a means, and itself was a condition. Now, what was the means and the condition to the elect? It was through Jesus Christ the Lord which I just read in the book of Galatians. It had to come through Him.

46. Now, let's also go to Romans the 4th chapter, verses 1-8.

- (1) What shall we say then that Abraham our father, as pertaining to the flesh, has found?
- (2) For if Abraham were justified by works, he hath whereof to glory; but not before God.
- (3) For what saith the scripture? Abraham believed God, it was counted unto him for righteousness.
- (4) Now to him that worketh is the reward not reckoned of grace, but of debt.

But, you notice that Abraham had to die. And Abraham right today does not possess that land. He is waiting for it. Abraham is in resurrected glorified body somewhere in a dimension. That's not our business. He's waiting for this land to take it over. You see? Now, he couldn't take it over because the land was cursed, because of the people of the land.

47. Let's keep reading here,

- (5) But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.
- (6) Even as David also describes the blessedness of the man, unto whom the Lord imputeth righteousness apart from works,
- (7) Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered.
- (8) Blessed is the man to whom the Lord will not impute sin.

Now, it tells you in spite of all those cursings back there in the Bible, there was a way for those who not necessarily despised the Word of God, but they contradicted it by their lives. Yet like David, a man after God's own heart, no matter how despicable he may seem in the eyes of people, he was a prophet of God and believed a hundred percent in the God that he talked about. Now he couldn't do the hundred percent. But you see where his redemption lay. Blessed is the man who believes. No man lived the Word, but man can believe the Word. And there is a sacrifice to that particular end.

48. Now notice, 13-18,

- (13) For the promise, that Abraham should be heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith. (He's looking to it).
- (14) For if they which are of the law be heirs, faith is made void, and the promise made of none effect:

Now it tells you right there, even if they could have obeyed that Word to the very limit, they still couldn't have gotten the results, because it won't bring them back in a resurrection.

- (15) Because the law worketh wrath: for where there is no law, there is no transgression.
- (16) Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but that which also the faith of Abraham; who is the father of us all,

Now, when did the law come in? Four hundred years after the promise to Abraham. Because, Israel went into captivity four hundred years under grace. They came out under law. So they still could not keep the land. And they were looking for the grace of God which will signify their Christ coming to fulfill what Moses said. He will raise up a prophet like unto me. And he will be your Messiah. But the point is, they didn't understand he had to be bruised by the serpent's heel. Not spiritually dead, he had to be physically destroyed. That is, his body died. But it couldn't deteriorate, because It hadn't sinned. He was just an offering for sin.

49. Now,

- (17) As it is written, I have made thee a father of many nations, before him whom he believed, even God, who quickens the dead, and calls those things which are not as though they were.
- (18) Who (when hope was gone, hoped on in faith,) that he might become the father of many nations, according to that which was spoken, So shall thy seed be.
- (19) And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sarah's womb:
- (20) Staggered not at the promise of God through unbelief; was strong in faith, giving glory to God.
- (21) And being fully persuaded (and so on) (what God said he would perform--he was able to perform it.)

Now notice, in Genesis over here, in Genesis 18, and in verse 23.

- (23) And Abraham drew near, and said, Wilt thou destroy the righteous with the wicked?

Then get over here in Acts chapter 2, Peter speaking at Pentecost, and get to verse 23.

- (23) Him, being delivered by the determinate counsel and foreknowledge of God, you have taken, and by wicked hands have crucified and slain:

Now, in here we see the picture where absolutely God says, “My curse is not upon the righteous. I cannot harm the righteous.” And at no time did God almighty ever put a finger upon a man that lived within the contents of that Word the best he could and believing. And Abraham escaped, not because Abraham was a perfect person, he wasn’t, but because he was God’s elected and anointed. Now notice over here, Peter says here, “You people, by wicked hands, have taken and crucified the Lord Jesus Christ.” So, you see where the wickedness lay. And that’s why God had to come down upon Israel.

Now don’t forget it. We are talking about a principle, blessing and cursing, and God is responsible and we look at Him and on both sides of the picture. So you cannot get away from it. There are those who go in and live and there are those that are barred from not entering and they die.

50. Now over in Matthew 25, you can see this again. Verse 34. And He says,

- (34) Then shall the King on the--say unto them on the right hand,
Come, ye blessed of my Father, inherit the kingdom prepared for
you from the foundation of the world:

And in verse 41,

- (41) Then shall he say unto those on the left hand, Depart from me, ye
cursed, into everlasting fire, prepared for the devil and his angels:

And then in verse 46,

- (46) And these shall go away into everlasting punishment: but the
righteous into life eternal.

Now, Revelation chapter 21, in 5-8.

- (5) And he that sat upon the throne said, Behold, I make all things
new. And he said, Write: for these words are true and faithful.
- (6) And he said unto me, It is done. I am Alpha and Omega, the
beginning and the end. I will give unto him that is athirst of the
fountain of the water of life freely.
- (7) He that overcometh shall inherit all things; and I will be his God,
and he’ll be my son.
- (8) But the fearful, and unbelieving, and the abominable, and
murderers, and whoremongers, and sorcerers, and idolaters, and all
liars, shall have their part in the lake which burneth with fire and
brimstone: which is the second death.

Now notice, these people here have not been washed in the Blood. Because, there isn't one of us not fearful or unbelieving, or abominable, or murderers, or something else. It's not that you're looking at a people that are perfectly righteous within themselves. We're looking at those that turned down that which God gave them in order to take them through.

51. The book of Revelation, chapter 22, and 14 and 15.

- (14) Blessed are they that (wash their robes,) that they may have the right to the tree of life, and enter through the gates into the city.
- (15) For without are dogs, and sorcers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.

Back over here to the book of Matthew. We're in chapter 22: 8-14.

- (8) Then he said to his servants, The wedding is ready, but they which were bidden were not worthy.
- (9) Go ye therefore into the highways, as many as ye shall find, bid to the marriage.
- (10) So those servants went out into the highways, and gathered together all (that they) found, good and bad: the wedding was furnished with guests.
- (11) (The) king came in and saw the guests, a man sitting there that didn't have a wedding garment on.
- (12) And he said, Friend, how (come you're here without) a wedding garment? (The man) was speechless.
- (13) The king said, Bind him hand and foot, and cast him into outer darkness; there'll be weeping and gnashing of teeth.
- (14) Many are called, but few are chosen.

Here you can see positively what we are looking at. That God positively justifies His own who can't stay with the Word and He cannot justify those who do not stay with that Word.

Now remember, we read back here in Deuteronomy chapter 30. And I won't read too much, just 19 and 20. So you won't get too much time taken up here.

52. He said,

- (19) I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live:
- (20) That thou mayest love the Lord thy God, and thou mayest obey his voice, and thou may cleave unto him: for he is thy life, and the length of thy days; that thou mayest dwell in the land which the

Lord thy God swear unto thy fathers, Abraham, Isaac, and Jacob, to give thee.

Now, why I'm reading this is, because the Bible distinctly said, "That God absolutely stands behind His Word to perform it, and He's exalted His Word above His own Name." So therefore, those people that call upon the name of the Lord without exalting the Word and putting the Word where God put it, are in a very dangerous position.

53. Now, this call that I read here in Deuteronomy 30, went forth at the time of Exodus and entrance and is explained by divine revelation in the book of Heb 3:7. That is chapter 3 and verse 7. Now notice we're bringing it right where Bro. Branham took it. He said, "*This Deuteronomy, twice given, we have the reference for this hour, a type of our very day.*"

Okay, in the 7th verse. After speaking of the fact of the days of Moses, bringing him to Jesus who is the son of God, he says in verse 7,

- (7) Wherefore as the Holy Ghost saith, To day if you will hear his voice,
- (8) Harden not your hearts, as in the provocation, in the day of the temptation in the wilderness:
- (9) When your fathers tempted me, (tried him, see, put their own things first and said, "Hey, do this and do that, we'll believe you, prove me") and saw my works forty years.
- (10) Wherefore I was grieved with that generation, and said, They always err in their hearts; they have not known my ways.
- (11) So I swear in my wrath, They shall not enter into my rest.
- (12) Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God.
- (13) But exhort one another daily, while it is called To day; lest any of you be hardened through the deceitfulness of sin.
- (14) For we are made (companions) of Christ, if we hold the beginning of our confidence stedfast to the end;
- (15) While it is said, To day if you will hear his voice, harden not your hearts, as in the provocation.
- (16) For some, when they had heard, did provoke: howbeit not all that came out of Egypt by Moses.
- (17) But with whom was he grieved forty years? was it not with them that had sinned, whose carcasses fell in the wilderness?
- (18) And to whom swear he that they should not enter into his rest, but to them that believed not?

(19) So we see they could not enter in because of unbelief.

54. Now watch, [Hebrews 4:]

(1) Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it.

Now, the people did not believe actually that they were going to go into God's kingdom as He ordained for them to have. Because had they believed it, they would have accepted His Word concerning it. And the signs and the wonders and miracles were there to prove that they were going in. So He said, "Now listen, let's go in to spy the land out." And they went in there, twelve people went in--they--for the twelve tribes of Israel. And they saw the people, and multitude. And they said, "Well, we're grasshoppers in their sight. We can't go in and take it." And Caleb and Joshua, the two men only, bringing back grapes that they had to put on great big poles between the shoulders of men, bringing the fruit in and said, "Here's the fruit of the land, bless God, we can go in and take it. They're bread to us. Come on, come on, come on." And the people crying, and they'd bellyache, and they wouldn't believe.

If you don't believe that, you can't believe the Word. You can't. You're stuck. You may get killed for it one day, but tell me a better way to die. See, they never learn God's ways. What was His way back there? It was the same way when Jesus came. Paul is preaching an exodus. And he said, "Hear His voice." I ask you a question, "Who in the name of common sense was doing the talking?" Paul was. Then whose voice was God's voice? Paul's voice. See?

55. That's the same today. The Lord descend with a Shout. It is not said to be the voice of the One that descends. He descends with the command. And I read time and time again, "This have I commanded you." Deuteronomy--I commanded you, commanded you, commanded you. In other words, what's a command? It's a precept, it's a law, it's the Word of God, definitely proven to be the Word of God from the mouth of God. And Moses was God to the people.

Some little pip-squeak in Canada, said, "Well, that's God." He quivers about I, because he wants to be some big shot. Everybody falls silent when little boy walks in the room. He walks in, I walk out. I won't waste my time with that kind of stuff. Say, "Bro. Vayle, you're arrogant." Call it what you want. You have yours, I'll have mine. You've got a better stomach than I got, evidently. You like someone to wretch on your food. I prefer to be like my own kids. Like their mother, can't even stand if someone breathe on it. What's breathing on you this morning in your food?

[Hebrews 4:]

(1) Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it.

(2) For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it.

(3) For we which have believed in do enter into his rest, as he said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world.

Just like the work was finished, is finished again in Christ. And Paul preaches it.

- (4) For he spoke in a certain place of the seventh day on this wise, And God did rest the seventh day from all his works.
- (5) And again in this place, If they shall enter into my rest.
- (6) Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief:

56. Hey, yippee. Even anybody can turn the Word of God down. It's going to find root where it belongs. Someone's going to go in. That's why Bro. Branham said, "*If we're not Bride, there's a Bride out there somewhere.*" He quoted the Bible. Here it is where he quotes it.

- (7) Again, he limits a certain day, saying in David, To day, after so long a time; as it is said, To day if ye will hear his voice, harden not your hearts.
- (8) For if Joshua had given them rest, then would he not have afterward spoken of another day.
- (9) There remaineth therefore a rest to the children of God.

When is that going to come? When Messiah comes and they turned him down. Then Paul becomes God to the people. A prophet raised up just exactly like Moses, face to face in the Pillar of Fire. They turned down God in the Son, not just a prophet, the Son of God, the very manifestation of the essentiality of God Himself in a human form. Bible says so. Turn down Paul comes on the scene, identical to Moses. Again they turn it down. William Branham comes on the scene, they turn it down. The Bride goes in of course, because some don't. Jesus got his apostles; Paul got his numbers out, too.

Now, they're waiting for Moses and Elijah to come. But you see, they will come, because the land was promised to Abraham and the seed. And you can't find God's curse on the righteous. No siree. And you're dealing with the family of God, not a bunch of people. You don't find any of God's children cursed. You don't find one going to miss the promised land. You don't find it at all. They'll end up, they're either New Jerusalem or just outside of it. They're not going to miss it. See?

All right. Now,

- (10) For he that's entered into his rest, he hath also ceased from his own works, as God did from his.

In other words, he's telling them to come to the place of perfect justification of faith, where it's all put upon Jesus. And remember, it's put upon Him beautifully by the fact that Paul himself was vindicated.

57. All right. Now, let's go to Acts the 13th chapter just for seconds again. Acts 13 and in verse 48. It says,

- (48) And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed.

Now, let's go to Jn 6:44. And it says,

- (44) No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.

Now with that, Heb 12: 22-29. We've read it.

- (22) (You're come to mount Sion, come right up to the very end.)
- (25) Refuse not him that speaketh. (Now watch.) For if they escaped not who refused him that spoke on earth, much more shall we not escape, if we turn away from him that (is) from heaven: (Not speaketh, but is from heaven.)
- (26) Whose voice then shook the earth: yet promised, saying Yet once more I shake not the earth only but also heaven.
- (27) And this word, Yet once more, signifies the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain.
- (28) Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear:
- (29) For our God's a consuming fire.

Now, notice that Paul took them in Hebrews, right from the prophets, right to the New Jerusalem. And at the time of the New Jerusalem there is another voice speaking. Now he said, "Take heed, lest you turn down the voice." Which means you turn down God and have no understanding what God is doing. And God can only be worshipped and served through a prophet. God can only be known through a prophet, because man of his own free will turned down God face to face.

And now they turn around and say, "Hey, I'm going to talk to God face to face, don't talk to me about a man." ...Well hey, look it, forget it. They're gone. Those that turned down Noah, gone. Those that turned down Christ, gone. Any time God brings a prophet, He has got to bring judgment. And the judgment is on two sides of the coin, blessing and cursing. Cursing on those that believe not. In other words, they work out the Word of God themselves by rejecting it, whereas those that believe, work out the Word of God by believing it. Exactly true. There's no way you can get around it.

58. Now, so here is what we are driving at, at what we're looking at. We're looking at 1 Peter. Not as though you don't know. 1 Peter the 4th chapter. Notice 17-19.

- (17) For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that that obey not the gospel of God?
- (18) (For) if the righteous scarcely be saved, where shall the ungodly and the sinner appear?
- (19) Wherefore let all them that suffer according to the will of God, commit the keeping of their souls to him in well doing, as a faithful Creator.

Now, He's telling you here, in this world you will have tribulation. In this world you will be tried. That is not cursing. That's the formation of character. Now Paul said, "Judgment begins at the house of God." What is there the house of God receives? It's got to receive Christ the Word. Because you cannot separate the two and change them. It always starts with that Word that comes from God vindicated. So judgment starts there. And, the righteous cannot be destroyed. No sir. They cannot be cursed. They cannot be taken from the Presence of Almighty God. There is no way it can be done.

59. Now, this is none other than Revelation chapter 3:14-22.

- (14) (The messenger to the church which is in) Laodicea write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God;
- (15) I know thy works, you're neither hot or cold: I would you're cold or hot. (Right at the house of God. Starts right there.)

Now,

- (16) So then because thou art lukewarm, and neither cold nor hot, I spue you out of my mouth.
- (17) Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not you're wretched, and miserable, poor, naked, blind:
- (18) I counsel thee to buy of me gold tried in the fire,

Hey, what's he doing? You think that he's talking to a bunch of guys that are in this condition and they're not going to listen? There's a bunch in there that can listen. Judgment begins at the house of God. And this is the house of God. And remember, in the house of God is a field. Because you can mix your metaphors when you're talking about this. You can go from a tree, to an animal, to a bush, to a house, to God knows what. To a star, anything. Doesn't matter how you do it. You mix them all up. But they all point to the same thing. So, you've got a church made up of two vines. You've got the Tree of Life, the stream of life, with life lamb life.

60. Now watch, He says here,

- (18) ... buy of me (this, your shame doesn't appear; anoint your eyes with eyesalve, you may see.)

Now watch,

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

The change of the mind. A new instruction. Because remember, your worship of God and your love of God comes out of the Word which is unadulterated. Serpent seed Judas had a love for Jesus. And don't tell me he didn't. He affectionately kissed Him. He liked Him. He did miracles. He raised the dead. But he was serpent seed. He had to be. Otherwise how could Satan take him over perfectly? How can the end time Antichrist not be serpent seed? Come on. There's no way he can't be. He's got to be that lineage.

61. Now,

- (20) Behold, I stand at the door and knock: if any man hear my voice, and open the door, I will come in and sup with him, and he with me.

At this time you go to Matthew chapter 25, and you find five wise and you find five foolish virgins. And the call is, "Come out and see Him; behold Him." They all will come running out, but those that don't behold Him miss Him, because they haven't got the Word, the vessel of which the oil is, in order to give revelation. They got a wrong word.

Now, let's say the messenger comes on the scene. How do we know we're going to behold Him? Because He gives the sign of the prophet. And therefore we see Him by the Word. Even as Samuel positively had a vision when all he did was hear. That's why the Bible said, "Be careful how you hear, not what you hear." You better hear with the understanding, this is vindicated man, vindicated message. Then you're hearing right. If you don't really accept that, you just say, "Well, I'm looking down the road, you know, and these men got something, too." Look, don't waste your time on that stuff. It's over. Don't waste your time. Don't argue, walk on.

- (20) Behold, I stand at the door, and knock: if any man hear my voice, open the door, I will come in to him, and sup with him.

62. Now listen, Eve opened a door to the wrong guy. "My sheep hear my voice." They open the door. John, when he heard a voice, turned to see the voice. What's that mean? To see what's going on, as to ascertain the character: Is it God or is it the devil? Very tricky boy. He knew where to go. He wrote 1 John, five chapters. He knew all about Antichrist. He knew what lined with the Word.

That's what he said, "Anybody doesn't hear me is not of God." Anybody won't hear Peter is not of God. Anyone won't hear Paul. Now those boys got along real good. It's the people around them try to make something, said, "Well, Paul, you know you're greater than Peter. Peter you're greater than Paul." You open the door, this, that and the other thing. So the church of Rome, they got a guy that is...they're not in the foundation, they are on the platform. Flap. First this way, that way, the church wobbled, no foundation. Everything from the pit.

63. Catholic church right today rules the fact that they let all the heathen doctrines in. They tell you flat, they went to South America, took the heathen doctrine, went to Haiti, took the

heathen doctrine, went to Africa, took the heathen doctrine. Now the Catholic church doesn't have a doctrine. They're liars. Try to tell you they got a doctrine. They got no doctrine. All they got is corruption. Heathen gods--mythology. Got nothing to back up. The pope will hear voices, sure. God will let him hear voices, too.

"Now to him that overcometh, I will grant to sit with me in my throne, as I have overcome." This is the end time. And He's talking to the church. And you will notice in here they are set up perfectly for cursing or blessing. Because He said, "Hey, you can sit in my throne." What about those that don't? Well, there's one in between, the foolish virgin, what about the rest? They go to the lake of fire. See?

64. Now, over here in Hebrews the 12th chapter, look what it says, beginning in verse 11.

- (11) Now no (correction) for the present seems joyous, but grievous: nevertheless afterward it yields the peaceable fruit of his righteousness and unto them which are exercised thereby.
- (12) Wherefore lift up the hands which hang down, the feeble knees;
- (13) And make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed.
- (14) Follow peace with all men, and holiness, without which no man shall see the Lord:
- (15) Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled;
- (16) Lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright.
- (17) For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears.

Now, what's he telling you here? This is what leads up to the end time. God coming on the scene correcting His people. And in the correction, it's a tough correction, because it starts in the mind, where you literally disgorge everything you once had concerning what you believed.

I've said many-a-time, that's why people could never understand the Church Age book, where I wrote it for Bro. Branham, with not just his approval, but he read it over, corrected it. Sent it back to him after the last correction, came right back for the printing press. They thought it was wrong. Why? Because they could not repent. Which means they couldn't change their minds. How many people have put their ear then to the door and been laced in there by Satan? I don't know. That's your business. I'm not calling them serpent seed, this and that. I'm just telling you what happened.

65. Now, this man Esau, here, could not take the correction. So he sold out. Now, you will notice all through Israel, there were those that never sold out. Never sold out. When the chips

were down and the hard times came, they suffered, because of those that did sell out. And when it came to the church, the Bride church, starting at Ephesus, there were those who never sold out. But they always suffered, because of those that did sell out. Sure. It's always been the mixture there. But you notice that God never does put a curse upon His own people. He will not do it.

Now, as I said here, this illustration concerning Esau, and the correction which people turned down, precedes the rapture and the great tribulation. It actually does.

66. Over here in Romans the 2nd chapter, verses 1-6. And remember this is based upon Paul preaching how sin came into the world, how it was at the time of the flood, and how it was at the time of Jesus the Christ.

Now, he says in here in chapter 2,

- (1) Therefore thou art inexcusable, O man, whosoever thou art that judgest: wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same thing.
- (2) But we are sure that the judgments of God is according to truth against them which commit such things.
- (3) And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God?
- (4) Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing the goodness of God that leads thee to repentance?
- (5) But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God;
- (6) Who will render unto every man according to his deeds:

Now listen, where did this all come from? It came from back here in verse 18, [Romans] chapter 1.

- (18) For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold back the truth in unrighteousness;

So, what I'm trying to show you here, is there has to be some reason for God to curse, and come on the scene and judge. And judge adversely, and the one condition judge against, and on the other condition judge for it. Because you can see you have the mixed multitude. There has never been a change under any way shape or form. All right. You are well aware then, I hope, at least you are, where I'm coming from. It is this: Judgment can only come at a time of confrontation with a warning wherein the believer, make-believer, and unbeliever are faced with the revealed Word of God.

67. Now, I can take this back to Eden. Gen 1:26-29. The wrath of God revealed and judgment comes. Has to come always at a juncture, a special time. It cannot come any other way. It's what Bro. Branham categorically said about Seven Church Ages. He said, "*The end dies in apostasy.*" There's just a few people left. He sends a messenger on the scene. They turn down the messenger. They turn down the Word. God folds His messenger away, takes him away in death. Puts him up here under the altar, puts him in a paradise, and then God sends a judgment, bang-bang-bang.

Then he said, "*A new messenger comes on the scene with the new Word of God. Every single time it's a juncture, it's a crisis period. You cannot get it otherwise. Then at the very end, the great juncture of periods as with Moses, as with Jesus. Not with Paul, Jesus. Paul started later on down the road. It's at the end of Paul's age that a messenger comes on identical to the apostle Paul. It is then that judgment falls.*"

Now, if William Branham is in the same category as Paul, judgment has got to come. Because if he was the prophet, he's been folded away. Right? Now this generation must be judged; this age. But the Bride will not be judged.

68. All right, we're going back to Genesis. And we're Gen 1:26-29. And it says,

- (26) God said, Let us make man in our image, (and he got) dominion over (all those things said.)
- (27) So God created man in his own image, in the image of God created he him; male and female (that's in a spiritual form).
- (28) God blessed them, and God said, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, the fowl of the air, every living thing that moves upon the earth.
- (29) And God said, I've given you the herb for you (and so on right down the line).

All right. Notice in [Gen] 2:16, 17.

- (16) The lord put man in the garden. (Now he's in a human form, physical form)
- (17) (And you can eat of every tree) except the tree of the knowledge of good and evil, and the day you eat you're going to die.

Now, those children disobeyed. Look at the result. Gen 3:14.

- (14) The lord said, Because thou hast done this, thou art cursed above all cattle, above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life:

He said that to the serpent, a beast that came out of the soil. You are cursed.

- (17) He said to Adam, Because you hearkened to the voice of your wife, ate of the tree, which I commanded thee, saying, You shall not eat of it: cursed is the ground for your sake; in sorrow you'll eat of it all the days of your life;
- (18) Thorns and thistles it'll bring forth to you; and you shall eat the herb of the field;
- (19) In the sweat of your face you're going to eat bread, you're going to work for it, till you return to the ground; out of it you're taken: dust you are, unto dust you will return.

Now notice, Gen 1:11-12.

- (11) And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed after it's kind: and it was so.
- (12) And the earth brought forth grass, and the herb yielding seed after his kind, and God saw it was good. (And it was very, very good. And that was so.)

Then we go over here to the 20 and 21.

- (20) And God said, Let the waters bring forth abundantly, and they brought forth.
- (21) And God created the great whales, (and so on), and then God blessed them (and so on multiplying.)

And, then in 24 He blessed the earth.

- (24) He let the earth bring forth the living creature, and they brought forth cattle and creeping things, and all those things there upon the earth.

Now, in Gen 2:7.

- (7) And the Lord God formed man of the dust of the ground. (He's dirt, too.) And breathed into his nostrils the breath of life; and man became a living soul. (So man is water and dirt. Just like everything else.)

Now 22 and 23.

- (22) (And the Lord God He said they took a rib from the man, he made the woman.)
- (23) And (he) said, Now this is bone of my bone, and flesh of my flesh: (and so she's part of the ground, too, because exactly one and the same).

Now, in 3:19 He said,

- (19) In the sweat of thy face you're going to eat your bread, until you return to the ground; for out of it you were taken: (you're dirt, you're dust) for dust you are, and dust you shall return.

Now notice, the curse was on the earth, not on the children of God who were in Adam. The curse was on the earth, was not on Adam, was not on Eve. The Bible distinctly said, "As in Adam all die, even so in Christ all are made alive." And that is not a curse.

69. Now, here is the fact. Over here in Galatians the 3rd chapter, we read it for you, 13-18.

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

Notice, the tree was cursed. Anything out of the earth. The body of Christ received a curse made out of ground. Just like yours and mine, but different, because of the genes in it; they were pure.

- (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.
- (15) Brethren, I speak after the manner of men; Though it be a man's covenant, yet if it be confirmed, no man disannulleth, and no man can add to it. (In other words, once a covenant is bound there's nothing you can do about it.)
- (16) Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.
- (17) And this I say, the covenant was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect.
- (18) For if the inheritance be of the law, it is no more of promise: but God gave Abraham a promise.

What's he saying here? He's telling you, "Look, the whole thing goes back to the covenant promise, right back to the Garden of Eden, to the seed." And there was only one seed of Abraham. He's typing it now, and that's going to come forth in Christ. That's where the promise is and it is no place else. And it's only in Him that the curse is removed, because He took upon Himself dirt. He took upon Himself flesh. And no different from Adam. You came from the dust, to dust you go back. Everything that Jesus Christ had in His body, positively came from the earth. But He did not have anything mixed, because the egg was pure human and it was pure--the sperm was pure creation of God.

70. Now, let's go back to Genesis, the 4th chapter, and we go to 8-12.

- (8) And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him.
- (9) And the Lord said unto Cain, Where is Abel thy brother? And he said, I do not know: Am I my brother's keeper?
- (10) And he said, What have you done? the voice of your brother's blood cries out to me from the ground.
- (11) Now thou art cursed from the earth, (just like the serpent. Now, as in Adam, all died, not cursed. This man's cursed. Everyone comes alive in Christ. If this is not serpent's seed, and he's a child of Adam, Cain does not belong in the record of anti-faith. Can't do it. Notice, he's cursed from the earth.) which hath opened her mouth to receive thy brother's blood from thy hand.

Now notice,

- (12) When thou tillest the ground, it shall not henceforth yield unto thee her strength; a fugitive and a vagabond shalt thou be in the earth.
- (13) And he said, My punishment is more than I can bear.

Now notice, with this verse 12, we go back to Gen 3:17-19. And notice it says: "Adam, the ground, for your sake, is cursed." And it is. And it says what it's like. It's going to make you sweat to till that ground and bring forth your sustenance. And as you sweat and you toil to bring forth your sustenance, I got news for you. Thorns and thistles are going to jump up and do everything they can to displace the very thing that you're depending upon for food. Because you can't eat thorns and thistles. He said, "You're going to really have to sweat." The earth will not be kind to you.

71. Now, notice in here then, again, Gen 4:10 and 11. "Your brother's blood, cries," because it got down in the earth where it shouldn't be. "Now art thou cursed from the earth. You're cursed, and when you till the ground, it shall not henceforth yield unto thee her strength."

Now, over in Genesis 3, the earth was going to yield its strength under adverse conditions. But under Genesis 4, you're going to find that this serpent race, this people who are cursed, the earth now has a curse upon them which means the earth is going to fight them and will not yield to them her secrets and that which lies within her--the goodness that should be constantly with us.

72. Now, with that I want to read over here in Revelation chapter 6:12-17.

- (12) And I beheld when he had opened the sixth seal, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; (What's the earth doing? Rising up against the people.)

- (13) The stars of heaven fell unto the earth, as a fig tree casteth her untimely figs, when she is shaken of a mighty wind.
- (14) The heaven departed like a scroll rolled together; and every mountain and island were moved out of their places.
- (15) The kings of the earth, and the great men, and the rich men, the chief captains, the mighty men, and every bondman, and every free man, hid themselves... (that's the best they could do.)

The earth has turned on them. God said for what you have done and Abel's righteous blood types Christ. And in this age they crucified the Son of God themselves afresh, put Him to an open shame. The earth turns on them as it did when Jesus died, the sun became blackened, the earth begin to tremble, and the veil was rent from top to bottom. At the end time you'll see the cataclysms under the sixth seal.

73. Revelation 8: and I could read many more, 7-13. [Paraphrased]

- (7) The first angel sounded, hail, fire and mingled with blood, cast upon the earth: third part of trees burnt up, grass burnt up.
- (8) Second angel, a great mountain and a burning fire thrown in the sea: and the sea becomes blood;
- (9) And the creatures die in the sea; and the third part of the ships were destroyed.
- (10) The star fell from heaven, as a lamp, fell in the rivers.
- (11) And it turned the waters into Wormwood: and to gall.
- (12) The sun--the third part of the sun was smitten, the third part of the moon, the third part of the stars; the third part of the earth darkened, it didn't shine any more.
- (13) Angels flying through the heavens, Woe, woe, woe.

Smoke coming up in a bottomless pit. Pestilence; people dying, gnawing their tongues in pain, wanting to die, crying to die, trying to die, can't die, cursing God. Cainites. Just like Cain.

Okay. Rev 9:1.

- (1) (Star fell to the earth: the bottomless pit open.) (All those things we mentioned in there.)

Plus Revelation 19, Christ coming back upon the earth. Plus Revelation chapter 11 and verse 18.

- (18) And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and thou shouldst give rewards thy servants the prophets, and to the saints, and them that

fear thy name, small and great; and shouldst destroy them which destroy the earth.

I want to tell you something, God's people are not the ones that destroy the earth. And the earth turns on them. God's people weren't that scientific bunch that had Satan's Eden all figured out by smartness in science. No way shape and form. Now, you got the people all trying to save the earth. They're running around, Greenpeace and green this, that and the other thing. Too late. Trying to pass laws. Too late. Why, if you pass laws today to try to redeem this earth, half the people would starve right now. The earth cannot cleanse itself any further. It is finished. The earth cannot yield.

74. What happened to Saddam? He turned all those wells loose. Now what's going to happen? Sulfuric acid's in the air. People are going to die from the sulfur. The gulf is being filled with the crude oil that falls to the bottom and forms an asphalt pavement, no fish can live. He's one of the guys in the Bible. He's one of those Muslims, those Islamic believers who simply change, call God the true one, and true God, called Him Allah, the name of their own God, took the first five books of the Bible and said the Jews are all messed up, we're the children of God.

You got preachers right today. You read this last Faith magazine, you'll see it in there. Where they're all talking about Babylon, as though Babylon's going to be rebuilt. They know Bro. Branham said, "*Babylon is mysterious Babylon which is Rome?*" Oh what do I care if Saddam said, "I'm Nebuchadnezzar and I'm going to build Babylon." Hogwash! You better listen to the Zionists, because they're going to build Jerusalem, the temple and by 1992. So who'll go over and take it over? Popey old boy.

75. I've been criticized for calling popey old boy. I'm supposed to be nice, you know. "Beware, you know." Oh, you stupid jerks, get out of my hair. Don't bother to phone me. I'll cut you down like I cut the last guy down. I was nice the last time, real nice. At least Bill and Mary thought I was nice; my wife thought I was nice. I was kind of sorry I cut him down, because he didn't mean any harm. But I get fed up with these harmless, innocuous guys. They come in and set your house on fire. "Oh I didn't mean it, didn't mean it." Hey, my house burned down. Oh you didn't mean it? Well that's great. I haven't got a house now. Don't be stupid jerks, brother/sister. You're fighting for your life, kid. You don't be out there mean and take people and skewer them. I'm not saying that. But you better have guts to stand up and be counted.

Or you don't belong to Paul. Well, he's a servant of God. The Holy Spirit said, "Separate me Paul and Barnabas. Barnabas listened to the wrong crowd and Paul said, "Out." He didn't say, "You're serpent seed." He just said, "Get out. Can't use you." How could he? The guy went around preaching circumcision when Christ was circumcised for...?... Not the putting off of a little bit of your flesh, but circumcising your heart and your mind. You don't circumcise your heart unless you circumcise your mind. Ha, come on, come on, come on, come on. I could illustrate that, but there's not much point.

76. All right, listen. How could this man Cain be a son of Adam? 1 Jn 3:12, said he's the son of the wicked one. But the New Testament is not just our only source. We go back here in chapter 32 of Deuteronomy which we read--a great deal of it. He said:

- (2) My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass:
- (3) Because I will publish the name of the Lord: ascribe ye greatness unto our God.
- (4) He is the Rock, his work is perfect: all his ways are judgment: a God of truth and without iniquity, just and right is he.
- (5) They have corrupted themselves,

...?... corrupt themselves? Moses said, "Give ear, O heaven, and I'll speak. Listen God, I'm going to talk. Angels bear me witness. Now hear, O earth." That man was challenging the whole world that he was the voice of God and standing there knowing that he was going to say exactly what God had to say. He said, "Put her down if I am one word off." Hey listen, you got to have something to do that, or boy are you a con artist. You better have something. Moses had it. He said, "My doctrine shall drop as the rain, my speech distil as the dew, as the small rain upon the tender herb, and the showers upon the grass:"

Listen you people, if you want to grow--and there's a promise about that--you better get what I got to say. If you want to be nourished, if you want to live, if you want to come into this place... Remember, Peter called the people grass. He said if you want something you better get what I got to say.

77. Now, I'm going to publish the name of the Lord, and he said you better ascribe greatness unto our God, He is the Rock, His work is perfect, His ways are judgment, His Word is a judging Word right off the bat. I don't care if anybody was there to get it or not. Soon as his word goes out there's nobody there then somebody rises up. That's what always happens. God had to send His Word before there's a man upon earth. His Word was already there. As soon as they put the Word there, serpent seed came along and did so and so. And God's people did so and so. Right there the Word is a judging Word. He is a Rock, and so on.

- (5) They have corrupted themselves, their spot is not the spot of his children: (That shouldn't be in there at all. The spot they have is not of Almighty God. God didn't put blemish and things upon His kids.) they are a perverse and crooked generation.
- (6) Do you thus requite the Lord, O foolish people and unwise? is he not thy father that bought thee? hath he not made thee, established thee?

78. Now, right there He's talking to everybody, the same as Paul did. Because Paul said, "In Him we live and move and have our being and we are His offspring." You going to tell me that every single person in this earth is a child of Adam? No way, because Cain was a child of the serpent. You're looking at the fact since the time of Abraham election has set in perfect. And Abraham, brother/sister, is only a type of election, because as soon as Noah was the last true, human being without a wife, a true human being, there were no more true human beings. Uh-uh. All a mixture. Everyone.

- (7) Remember the days of old, consider the years of many generations:
ask thy father, he will shew thee; thy elders, he'll tell thee.

What's he talking about? He's telling Israel, "Listen, go back to the beginnings." He's telling the future. You look back to this time. In other words, he's saying, "Look, there is a people absolutely that are of God and they will receive the blessings of Almighty God, and it has to do every single time with a promised land. Now watch it. He gave the Word in Eden. They turned it down; they lost the kingdom of God established on earth. Even though physically they were not in that to begin with, they were placed there showing you as a human being will come to this place. It's got to do with the earth every single time. See?"

79. Now, here's the exact answer to the flood. Genesis 6. Notice what happened in the flood.

- (1) And it came to pass, when men began to multiply on the face of the earth, the daughters were born unto them.
- (2) And the sons of God saw the daughters of men that they were fair; and they took them wives of all they chose.

Now, God who ordained marriage could not say, "I'm sick and tired of you birds. You have corrupted yourselves." If these women were of the same genealogy that the men were, if they were generically and genetically the same, God could not do one thing about their multiplying because, He said, "Multiply." But Eve didn't multiply right. And these don't multiply right.

- (3) The Lord said, My spirit will not always strive with man, for that he also is flesh: (And what's the flesh go to? Sex.) He's going to be cut down to a hundred and twenty years.
- (4) And there were giants in the earth in those days; (Why?) because the sons of God came in to the daughters of men, (was nothing but a big sex brawl.)

That's where, there they came to the place there were absolutely no more true human being left. But these were big men, they were smart men. And they could do just about anything they wanted and that's how they got started messing with the earth. Because you see, they would turn down the blood lines. And when they turned down the blood lines, the earth had to turn on them. I don't care what any scientist produces, it's going to backfire. Talk about genomes. Billions I guess. They're trying to index, a, b, c, d, e, f, g, and so on, a place of...?... in each other.

Now, you got an article, somebody, Dave, I guess somebody put it on the board out there. I read it. But I read an article you didn't read. I read one from a Christian magazine; a Christian. And what they've come across, this in their studies, is this: That if you followed gnomes the way it looks you follow them, there will be a people who do not have a free will. They can't make decisions. And they want everybody in the world to make a decision for Christ. Can't do it. "As many as are ordained onto eternal life believe." Now, they can stand there with the power of

decision all right, but they'll make that decision that way, while the righteous go right to the star of Bethlehem.

All right. There's what happened. They mingled the seed. The got all messed up. All right. What do you think happens at the end time? ...?...you don't have to worry about it.

80. 2 Peter and the 2nd chapter.

- (1) But there were false prophets among the people, even as there shall also be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction.

That means saying no to the Lord. How are you going to say no to the Lord, unless the Lord said something? See? Now they won't connect this with Hebrews 12. They won't connect this with Elijah. They will not connect this with Malachi.

They'll sit here and tell you, "Hey listen, we've got the perfect Word of God, period. That's all we ever know."

I'll say, "What about the seven seals?"

Well, who cares about them, we got enough. How about your seven thunders? Even Broomfield was smart enough to know it was going to take someone to open that book. Nice old guy; he's dead now.

- (2) Many shall follow their pernicious ways; by reason of whom the way of truth evil [shall be] spoken of.

81. Now, it says and then you're going to follow... What's pernicious anemia? It's a fast galloping form of where your blood turns to water. It's not just anemia. It's pernicious. So now at the end time, there's going to be an acceleration. People turning absolutely from the Word of God.

- (3) And through covetousness shall they with feigned words make merchandise of you: (See?)
- (4) For if God spared not the angels that sinned, but cast them down to hell, delivered them into chains of darkness, to be reserved unto judgment;
- (5) And spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly;
- (6) Turning the cities of Sodom and Gomorrah into ashes and condemned them with an overthrow, making them an ensample unto those that after should live ungodly: (homosexuals)
- (7) And delivered just Lot, vexed with the filthy conversation of the wicked:

Right in the churches people are arguing. Can we ordain homosexuals? Are they of God? Is it true sexuality? And they're--right in the church. Why don't the jackasses get out of the church? Because they're jackasses. They'd sooner sit there and "Oh, isn't it terrible, oh, it's terrible, oh, it's terrible...?... Eating their vomit. Oh sure, I get tired of ...?... "We hate it, we hate it, we hate it." You evidently don't hate it, or you'd get out. Because that's the revelation, "Come out from among them." Doesn't say, "Stay there and try and convert them. He said, "Lot get out because the fire's going to fall." Now the stupid Jews ordain women for Rabbi's. Crazy.

82. Now,

- (9) The Lord knows how to deliver the godly out of temptation, and reserve the unjust for the day of judgment to be punished: (What's He do? How does he reserve? Gets down and gets them out.)
- (10) But chiefly (those) that walk after the flesh in the lust of uncleanness, and despise government. Presumptuous are they, selfwilled, they are not afraid to speak evil of dignities. (And so on, right down the line.)

And notice, in verse 12,

- (12) But these, as natural brute beasts, made to be taken and destroyed, speak evil of the things they understand not; and shall utterly perish in their own corruption;

Seed of Adam? Forget it. The seed has to expire sometime. And this is that generation. Eyes full of adultery. I won't have to read the rest. You know exactly the truth of it.

Now, all this is based upon Genesis the 3rd chapter, 14 and 15.

- (14) And the Lord God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of your life:
- (15) And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

Now, what does it tell you back here in 2 Peter? "Reserved unto judgment." Animals are not reserved unto judgment, my brother, my sister, because they don't have a soul. That is, an inner soul; a gene that's accountable. These here do not have the inner soul, the gene that's accountable to God as though they're sons of God, but they do have souls. And they are reserved unto judgment; an animal isn't. What's God going to do judging animals? Don't be silly.

83. It tells you what these are. They sport themselves before you. They don't give a rip. They promise liberty. They themselves are servants of corruption, "For of whom a man is overcome, the same is brought into bondage." Haven't the homosexuals tried to tell you it's liberty? Haven't the women running around taking their clothes off and acting like harlots which they are, then they're trying to tell you liberty. And every single time they take the step they get

deeper and deeper and deeper into captivity. Until I'm sorry for the poor married women that are heterosexual, childbearing, are now producing more AIDS than the free-living whore out there or the homosexual jerk on the street. So it's over.

“Oh, this is not a plague. We can figure this out. Oh we give them oxygen, we give them this.”

Well, that's all right by me. You tried. It ain't going to work. These are just guys that promise you something that they can't deliver. See, it's better for them not to have known the way of righteousness, then having known it and turn from the holy commandment delivered.

84. You say, “Well, when did they get it?” Under that man. Starting roughly in 1958 to 1965; seven solid years. And previous, although those are the big years. Christ came down to take over His church, or God, but they didn't want to give it to Him. Israel did what Genesis 6 did. They mingled the seed until you come absolutely to John chapter 8, where Jesus Himself said, “You are the children of the devil, the works of your father you do.”

(44) You are of your father the devil, the lusts of your father you do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him.

Who was the first murderer? Cain.

(44) When he speaks a lie, he speaks of his own: he is a liar, and the father of it.”

Who was the first liar? Cain. You said, “The serpent was.” No. He said, “Didn't God say?” God did say. Hey, He said, “Oh you won't really die.” That was a lie all right, but not like this. He's talking about the murderer and liar, and that's Cain. “Which of you convinceth me of sin? If I say the truth, why not believe me? He that is of God hears God's words: you're therefore not of God, because you can't hear them.” Told you right there where it is. And today it is...

Now, that's way back there when Israel began to marry women they shouldn't have married. They allowed the people to take to themselves what they should not have taken. They mingled the seed. The same thing was done in 2 Corinthians When they begin to mingle the error with the truth and end up in Rev 3:14-23, where we come to the purge which I read to you. The church, the Jew and the world all become purged.

85. Now, I'm going to try to wind down if I can. Here we are back to 2 Thessalonians chapter 1:7-10. Because this is what we're looking at--the cursing and the blessing, which is in there. Though people get their eyes on the cursing, and they simply won't go to understand the blessing. They don't even know what it is, because their eye is on this big thing down the road, and they don't even know it's gone on already.

2 Th 1:7-10,

(7) And you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels,

All right. When in the world are you going to get your rest? And when is the trouble? The trouble is now today. “You that are troubled, you can rest today, at the time when the Lord Jesus shall be revealed from heaven with his mighty messengers.”

- (8) In flaming fire taking vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ:
- (9) Who shall be punished with everlasting destruction from the presence of the Lord, and the glory of his power;
- (10) When he shall come to be glorified in his saints, and be admired in all them that believe (because our testimony among you was believed) in that day.

All right. This is no doubt exactly Mt 3:11-12. “Whose fan is in his hand, and He will thoroughly purge his floor, and gather the wheat into the garner;” It’s no doubt also, over in Matthew 24, the division of the people. When the Word of God comes they separate. It’s also the time of Luke 17, when it’s the time of Noah, and the time of Sodom and Gomorrah, when the Bride is separated from the world. There’s a separation. That’s exactly what we are talking about. It comes in that very same period. That has everything to do with it, because you cannot bring all these things up and not inter-relate them. But you must put them as the prophet put them, in order to understand it.

Now, then understand this. In Eden there was God with a blessing and a curse. Not as though He Himself stood as a tyrant, but it is as is said in Deuteronomy, which I have read to you. See?

86. Now, let’s go back then to Deuteronomy chapter 1. And we look at verse 8. And it says here:

- (8) Behold, I have set the land before you: go in and possess the land which the Lord sware unto your fathers, Abraham, Isaac, and Jacob, to give it to them and to their seed after them.
- (21) Behold, the Lord thy God hath set the land before thee: go up and possess it, as the Lord God of thy fathers hath said unto thee; fear not, neither be you discouraged.

Over here again in Deuteronomy the 4th chapter and in verse 8.

- (8) And what nation is there so great, that hath statutes and judgments so righteous as this law, which I have set before you this day? (What day? The day that they are going to go in and take the land.)

And in Deuteronomy chapter 30 and verse 15.

- (15) See, I have set before thee this day life and good, and death and evil; (This day have I set before thee. The day of when? The day of going in to get the land where it’s going to be.)

And also 19,

- (19) I call heaven and earth to record this day against you, (to make a record) that I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live:
- (20) That thou may love the Lord thy God, and thou mayest obey his voice, and cleave unto him: for he is thy life, and the length of thy days: that thou mayest dwell in the land which the Lord sware unto thy fathers, to Abraham, (and so on).

In other words, he's laying it out here, that you cannot get into this land, you cannot escape the curse, you cannot love God, you cannot obey God, you cannot have your life, you cannot be with your seed, unless you take this Word. Because it is set before the people this hour. You cannot separate it.

See, the Jews are trying to do that right now. They're saying, "Look, we need the land, never mind the Word." Others say, "Hold it." Without the Word, forget the land. And the people that said that are right. Not the other ones. See the Zionist, he wants the land. And he figures if I get the land, that's going to do it. Now in a little measure that's true. Because they've got to be back in the land. But when you get back in the land, ask yourself the question, what got us out of the land? Idolatry. What was idolatry? It's turning from the Word. Turning from what the revealed Word said as constituting idolatry. And you get it all there in Deuteronomy. And then you get it through the ages, through the judges like Samuel, and then you get it time after time through the prophets. Every single time. And each time like under Elijah, to turn them from idolatry. See?

87. Now, the disobedient children were not cursed. That is the disobedient. Now I didn't say children of disobedience. I said the disobedient children were not cursed, but the children of disobedience were. And they were called the Baalamites. Children of Baal. They paid a price of suffering till we find their character and bring forth their god-likeness and fruit as it says in Hebrews 12. The earth and the beast and consequently all from the earth were cursed. In other words, their bodies.

You can't tell me that sickness is not a curse, and you can't tell me death is not a curse. But what does the curse do? It's a curse to that earth. And remember, Jesus' Blood falling upon the earth actually laid the way for a resurrection of these bodies which came from the earth. And it actually laid the grounds for the justification of the earth. For the earth itself to come back to a restoration. See. But all that can be redeemed will be redeemed. But the rest of the life will be punished and annihilated.

88. Now, over here look at it. Malachi chapter 4. Bro. Branham brings this to our attention.

- (1) For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, and leaving them neither root nor branch.

That is annihilation. See? Root from the bottom up. All right. Blessing and cursing are side by side. The righteous are never cursed and never perish. Now, they can die, but they're not

going to perish. See, in other words, they're saved in God's divine order. The telltale difference between righteous and wicked and who will be blessed or cursed lies in the receiving or the rejection of the Word of correction, when the corrected Word has already been changed by deception.

89. Now, the Bible tells us the Word has been changed. Yet you get people say, "Bless God I can read it, I got the Holy Ghost. Hey, don't tell me about a prophet coming." How much Holy Ghost has he got when the Bible says a prophet is coming? How much Holy Ghost has a man got when he knows there are 2200 different organizations or denominations right now, and they're all fighting about the Bible? The majority of them. Even the goof-offs, that simply take this, as you know, some kind of little esoterical message.

They'll tell you Jesus, like at Bethlehem years ago a guy--which was spiritism--he said Bethlehem is the inner belly, in here. Christ is something in your mind. You know, they go to the Bible readily. Mary Baker Eddy, Christian Science, Unity, all of these things, they'll go to the Bible. Let's say that there's even just 1600 that talk about Christianity. You get them to sit down and say, "Here, what is the truth? Now one of you prove it."

90. William Branham did it in India. They just sat there, umm. What Methodist wrote home to his bishop? What Muslim priest, ...?... and the rest, ever contacted the Ayatollah--the, you know Khomeini? The old Ayatollah, would he come? You know, the old boy of the big shot, you've got this, Rafsanjani now taking his place. Why didn't they contact them and say, "Hey, you know what this guy Branham did?" You understand the challenge? "We sat there like a bunch of dumb bunnies. At least investigate this bird so we can find out how the jerk did it?" What do they do? Uh. If the militia hadn't stepped in they'd have ripped Bro. Branham to pieces. Why? Because they thought it was in a man. Touch him, touch him, touch him.

Now, William Branham's some kind of a god. Just like they did Paul. See? This one's Jupiter. This one's Mercury. Oh quicksilver. Just the same old heathenism. They cannot get it. "The Word has been changed by deception, it must be changed back."

91. There is no Word of either Adam or Eve rejecting correction. They got fooled. They disbelieved. He did a stupid thing, worse than she did. But there's no place where they refused correction. Actually they couldn't, because God said, "This is what's going to happen." It did. And today at the end of time, the Bride does not deny correction. She does not turn it aside. Because the Word is come and her womb--the mind--is closed. Eve was deceived; Adam knowingly sinned. God gave the correction. And again note, there is no Word that either rejected. But watch the next scene?

There's Cain and Abel. Abel receives correction. Cain refuses to believe and stands by his deception that he is a child of God. And it wasn't sex because after all, all the animals did it, too. And you know, they don't intermingle. So he said, "That's just a fluke." I'm a child of Adam. He didn't turn down, he didn't turn to the Word of God, he defied God. Abel dies and waits for the resurrection where there follows the blessing and his record is in the book of Hebrews. But you try to find a record of Cain there and see what you come up with.

Now, let's go back again to 2 Thessalonians. Blessing and cursing of this hour. Now, we're going to apply it, to understanding how we ought to understand it. Remembering this, at the end time Hebrews 6, proves there's a vindicated prophet comes on the scene. The world like

Israel tastes the power of the Word of God in the world to come, and saw the Word of God in action, but they turned it down, crucified to themselves the son of God afresh.

92. So reading again, 2 Thessalonians chapter 1,

- (7) You who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels.

Now, we've read it all the way through previously, let's jump to verse 10.

- (10) When he shall come to be glorified in his saints, and be admired in all them that believe because our testimony among you was believed in that day.

That's the way it reads. The other is an interpolation. And the interpolation always messes people up, because they don't realize it's an interpolation. They think this is blanket coverage to every single person. It isn't. It's to you that are troubled by the trouble makers. Who are the trouble makers? The deceivers. Serpent seed. Religion, falsely so called. You that have trouble, by those that devise things.

93. Like at the end time. It's all through Timothy, it's all through Peter. Bro. Branham read it time after time after time. Little excerpts. You that are troubled, troubled in your mind because you got wrong doctrine, everything else there, you are coming to a place of relaxation at the time when the Lord Jesus is revealed from heaven with his mighty messengers. And that is the time when He comes--and you'll know He come, because it can't be something that's done and you not know it.

That's the time He comes to be glorified in His saints. And you will know that you are a believer on the grounds that the testimony of Paul is believed in that day. And remember, 1 Th 4:16 is hidden, because nobody knows what is the shout, the voice and the trumpet. That's under the seals. The only place you get a seven seal is where you're going to get it. Now, you at that time will know that you have positively received the original positive message without adulteration. That's when you enter into your rest, and you can relax, because that's what it's all about.

94. Now if you think you got to produce the Word you're wrong. There is a portion of the Word that you must produce, that is true. You mustn't lie, you mustn't steal, you mustn't gamble, you mustn't do this, you mustn't do that. That is true. There is a conduct, there is a morality goes with it. That is absolutely true, but every single thing that you can produce apart from this Word will get you no where to put you in that rapture. The rapture is based a hundred percent upon faith. And there is where faith starts, as it started with Abraham whom God confronted time after time, and also by vision.

And when it came to Moses, God said prophets receive dreams and visions, but it is not so with my servant Moses with whom I speak apparently, even absolutely, visibly, face to face, lip to lip, ear to ear. He did the same with Paul. He did the same with William Branham. These are the things that we are looking at today. So, when you read this, you must understand that Paul is not talking to you when he talks in verse 8 concerning flames of fire in judgment and punishment. Because the righteous do not burn. It is the chaff that is burned, only after the

wheat is gathered in the garner. Now that's what He's saying here. The wheat is going to be gathered.

95. "To you who are troubled rest with us." Relax. Relaxation comes at the time of 1 Th 4:16. At that time is when you will be glorified, and He will be glorified in you. And that's exactly this hour that Bro. Branham says we have come to the place where Jesus said, "In that day you'll know I'm in the Father, you in me and I in you." And He said that is this hour. So here we stand absolutely in a revealed faith based upon a pure vindication.

Now then, He says, "Look, because when I come it is always blessing and always cursing. It is never one and the other. No way shape and form. You can't find blessings stand alone, you can't find cursings stand alone. And I can tell you why. Because it says right in Genesis, "Here is all of it, you can have it, it's yours, use it. Ha-ha, watch that one tree, you're gone." Right? Same God stood there, said the same thing. Then you cannot cut them asunder. So all this long talk is for one big, long reason. And I hope you got it.

96. Never, ever more will this church ever look at the parallel of the Scripture of blessing and cursing, say, "Ho-ho, that could be for me." Because, if you are a child of Adam, spiritually being in Christ first, humanly in Adam, because there is a divine or spiritual as well as a natural, physical election. For you to be in the physical and of God, you would have had to been in the beginning. If you had no representation then, you have no representation now. If you weren't in the stream of life, there's no way you'll get into it. But if you were in it, then you follow the same as Jesus, because Bro. Branham said, "*We categorically come the same as He and He as us, except He had a theophonic form we don't have.*" ...?...I came out of God, I go back. And when you go back you go back to the pure form of the physical that God gave you in the first place, except it's glorified. You are not of those that are cursed. The Bible teaches this very, very thoroughly.

So, here we see even in Malachi the 4th chapter. The same law, blessing and cursing. "Behold I'm going to come, destroy the wicked, destroy the proud, leaving neither root nor branch. But unto you that fear my name..." That's the very words that Moses said. Remember Horeb. Remember Deuteronomy, the name. That fear my name, love my name. How are you going to do it? You can't do...?... "Shall arise with healing in his wings, and you shall go forth and grow up." These guys get annihilated, you start to go up. Why? How do you do it? Because in the Millennium it's a further place of sanctification. You never knew what that was. You missed it. How are you going to catch up to it? How are you going to notice, say a tree moved here and this and that? How would you...

Listen, if it was handed carte blanche to you right now, and God suddenly opened the door between the Millennium and here, and said, "Okay, kid, go on in and see how you make out." You'd draw back scared, petrified. If you didn't, you're screwier than I think you are. How would you dare? You're not ready for it. You're not fit for it. See? There's got to be some adaptation made. It's further sanctification.

97. Now, look what he says here, [Malachi 4:]

(3) And you'll tread down the wicked; and there'll be ashes under the soles of your feet.

Other Scripture says you're going to walk in their blood--dry blood.

- (4) Remember you the law of Moses my servant, which I commanded unto him in Horeb for all Israel, statutes and judgments.
- (5) Behold, I will send you Elijah the prophet before the coming and great and dreadful day of the Lord:

Now listen, this is what is 2 Thessalonians chapter 1:7 and 10.

[Malachi 4:]

- (6) And he shall turn the hearts of the children back to the fathers, lest I come and smite the earth with a curse.

In other words, he says right here, "Look, I'm going to do it anyway, but I am not going to come and do it at that time so the earth burns. I am going to send Elijah and at the time of the burning and the time of Him coming, I'm going to get a Bride out of here and she won't be destroyed with the wicked." Now, you're going to go through the book of Isaiah from now on. You can go through book after book, and in there you're going to see blessings, you're going to see cursings. You're going to read the Scripture and going to sound as though, hey, I could miss all of this.

98. Is there a way you can miss it when God made a promise? That when He could swear by none greater He swore by Himself, as He lift his hands to His own heaven, His own government to stand by His own Word, and said, "Abraham, it is THUS SAITH THE LORD." And He came down and He said, "This time you're going to have absolutely a son by Sarah.

And Sarah says, "Ho-ho-ho, I've heard that one before."

She didn't do it out loud, she did it in her heart.

And God says, "Why did you laugh Sarah?"

"Why, I didn't laugh".

He said, "But you did laugh."

And Bro. Branham said, "*Except for Abraham standing there, He could have destroyed her. But you see she was a part of Abraham. He couldn't destroy Eve. She was a part of Adam.*"

How can He then destroy a bride if we're part of him? How can God come into judgment? Bro. Branham said, "*You never even did it, little Bride.*" He said, "*There's going to come a day when the whole thing is thrown back on Satan.*" Now that's what you're looking at this world here today. This very world that's cursed.

99. Do you think brother, sister, the world is going to yield to these people today something that's going to do something for her? Forget it. I say to these goofballs. I don't know, I guess they're goofballs. The latter rain kind of stuff. Why they said, "We're going to get vitamins out of the Dead Sea and live forever." And I said, "Oh brother, in the face of this Scripture?" What

Bible are they reading? What Bible are they reading? They're not reading the Bible I read to you. The serpent seed race now has the earth conspiring against them.

They're not going to stop all those wells. If they do it's going to be a tremendous destruction and cost just the same. They haven't stopped one yet to my knowledge. They don't know how to do it. The earthquakes that take place. These big dams they build. They're going to build the biggest dam in the world now in (where is that?) India. Yeah, India. I thought they had the biggest dam already. Maybe Egypt got the Aswan. What's going to happen when they get it built? Earthquake going to come and knock it out.

100. India has an earthquake band, clean at the top would take out all of India--millions of square miles--in one fell swoop. For a while they could get bacteria, good bacteria. You know, there's aerobic and anaerobic. The aerobic are not bad. But the anaerobic are very, very, very bad. You can kill them with oxygen. I don't think maybe I got too much use for any bacteria. But there's good and bad. Like your stomach's got good little things in it and bad little things in it. All right. They take things out of the earth to counteract what man has brought on himself by very foolish things. You know what happens? The earth finally loses its power to purify itself. Where are you going to turn?

What about that guy who was bashing gays? He swears to high heaven he's touched no woman but his wife. Never touched a man. He went around bashing gays. If you think one day he put his little old snotty fist under a guy's tooth... He's got AIDS. They're trying to tell you, you can kiss and not get AIDS. The real truth is you can sneeze and give them to somebody.

The earth can't purify itself any longer, brother/sister. It started with Cain. Abel's innocent blood. Right? Typing Jesus Christ the Lamb. Crucify to themselves the Son of God afresh, trample underfoot the blood of the covenant, once more it's back to blood.

101. The earth's finished. You can't look for hope any more. There's no way. See? But the righteous will not be afflicted. They can be sick; they can have problems. There's no two ways about it, God'll chasten them if they misbehave. But He's always had His seed. When Elijah said, "Lord, I'm the only guy here." He said, "Listen, there's seven thousand haven't bowed the knee." How many's out there? I don't know. How many foolish virgin? It's not mine to know. All I know is this: Blessing and cursing comes right down the line on there's a little line drawn here. On one side is righteous, one side is the other.

And let me tell you, God is not going to put a curse upon His righteous. They are not going to be destroyed, for God has come to bless. And that's the secret of the message this morning. To know once and for all you cannot find, as far as I'm concerned, there is no place I can be proven wrong by the Scripture.

102. Now, you might get your wires crossed being a legalist. That's your business. That's your business. But you can't stay with the Word as taught by Bro. Branham and find any place where he said that the righteous would perish with the wicked. And God would visit upon them those things that's mentioned in the Bible. They will not get it because he said, "One thousand (he said) will fall at thy left hand and ten thousand at thy right hand. It shall not come nigh thee, only with thine eye thou shalt see it." There's a promise this morning, brother/sister, that God is here and He has... Listen, remember the Word He said, "Let's see if he repents and leaves a blessing?"

What does He say in Malachi? He said, "I'm coming to destroy, but look,(he said,) I'm going to send Elijah the prophet." That's what repentance means. It means that God has got a plan to take you through. In other words, he said, I'm not sticking with this cursing business to get them all. He said, "I got a door of escape for my people." So that's where you see this repentance thing come in. People say, "Well God going to change His mind." God's not going to change His mind about nothing. It just means God begins to right his mind, to set His mind in order.

You and I can figure it out and say, there it is, bless God I can see what's in this hour today. And I tell you, that's why He said, "Look up, because your redemption draweth near. Blessing or cursing, brother, take whichever you want. I say He's come to bless us and I say at the same time there's got to be somebody cursed. By the grace of God, I trust it's not us. Not that I want anybody cursed, but I cannot take from God what God's Word has said.

Let's rise and be dismissed. Next Saturday seven O'clock. Sorry to keep you so long but I wanted to finish the subject.

Heavenly Father, as we go today to our homes we pray Lord that the main thought shall never leave them. We just try to take every single Scripture we can from Genesis right to Revelation, to show the truth that absolutely there is that truth that righteous God, You stand here as a righteous Judge. And there is commendation, there is condemnation. There is blessing, there is cursing. And we know, Lord God in heaven, we see the Word brought to us by the prophet. Cleans the whole thing up. Clarifies the whole thing for us, though Lord, at this time we know our minds have been so blotted with the false doctrine of the world, the false premises, the doubts and the fears. The lack of legitimacy in the revealed Word. The lack of the cohesive, solid direction without missing a point until this hour.

Then the prophet came, Lord, opening the seals and bringing forth under the thunders, and bringing us into this which is absolutely perfect has come. Lord God, we admit it, we stand and admit it. We also admit, Lord, that this humanity part it better get out of the way more and more and more. And our minds had better get more and more out of the way to see the truth. Because there will not be this true rest enter in until we accept this absolute truth that this is the hour of the testimony of the witness, the apostle Paul. And we've come to the place of rest, because You have come upon us with Your mighty angels. Not to bring destruction on us, but bring revelation, truth and mercy as it says in Ephesians, Lord, when that spirit comes to set the church in order.

Help the people to see that Lord, and be lifted up. Not carried away any longer by the false teaching of the insecurity brought upon people by the false doctrines of Pentecost and Methodism which end up in the chaff. But Lord, under the eagle scream to bring a people right back to God that He can bear them upon His wings and finally take a people away in a rapture. Lord, may we get our eyes on that today, settle on it as never before. And as Bro. Branham told us, He said, "If you're just one in that whole town that believes, or you're maybe even one of many, he said you believe that you are that one.

And here we are this morning, Lord, quite a number, maybe eighty people here for all I know and everyone has the same privilege of believing, locking in, Lord, to the truth this

morning. And standing right there, knowing even as dear old Spurgeon said many, many years ago, it's up to us to believe God for the impossible and leave the results up to Him.

Lord, we open our hearts somehow by grace if You just pour it in this morning. That's what we're asking for, a little more something from You, Lord, and that wave, revelation, understanding. As we open our hearts Lord, to claim the victory and the promise and exclude any other thought. May it be O God from this moment. Help us to raise the barrier by the Holy Ghost against it. Put down that flood of the enemy of unbelief, disbelief, wrong belief, all of those things, casting it all out as an unclean thing and stand not as a man who has been cleansed waiting for something to come in and something wrong could come in, but stand there in faith waiting for the true revelation to take over every part of our being. Which we know, Lord, is certainly believing this message unto a healing, unto immortality, healing in the wings.

Lord, may there not be one sick person amongst us we pray. Heal the sick amongst us. Help us all O God that we may be better Christians. More favorably inclined, Lord, to manifest Your Presence and Your power. Known Lord, for our godly ways and our manners and the things, Lord, which are from You and are right and correct. And we'll give You the glory and the honor because we ask it in Jesus' Name. Amen.

'Take the Name of Jesus with You'.