

# Covenants #10

November 22, 1989

Shall we pray. Heavenly Father, we just acknowledge Your wonderful Presence, and in Your Presence Lord, say the same as Solomon did, we are but children, we need wisdom from You Lord. And yet, even Jesus said that was a good place to be, like little children who needed help, which we certainly do, who need direction, who, though having minds of their own, know that there is a law superior to their will and their ways, and that's what we desire Lord, because we know the flesh profits nothing, the spirit alone, Your Spirit alone can give life, dwelling in that Word, and that Word in us, Father. So we pray for that today. May we be lifted up within our hearts and minds O God to praise You, to glorify Your Name, to live in such a way Lord that we'll glorify You. We ask You to be with our studies this morning, may we know the truth, not how we would want to slant it, but the actual reality, as brought to us Lord by a vindicated prophet. In Jesus' Name, we pray. Amen. You may be seated.

1. Now, we're dealing with number ten in Covenants, and thus far in the study of Covenants it is easily seen that most covenants are actually promises or bequests, promises or bequests, like in a will, or some gratuity extended to you, and these promises and bequests are extended toward God's children by God Himself, Who sovereignly proposes and disposes those benefits, as He interposes or intervenes Himself for the heir's welfare.

Now, if you look at the word 'covenant' in the Greek, and we have every right to, because the Bible, New Testament, based on the Old Testament, was written in Greek and Aramaic, so we should be able to use the word 'covenant' as found in the old and perfectly revealed to us in the new. Now the word 'covenant' means 'a disposition'. Now that's not like I've got a disposition that's sunny, and you've got a disposition that's not sunny. It's not talking it. It means 'a disposal'. 'A disposal of'. It's 'a contract, especially a devisory will'. Well something that's devised, put into effect by the various clauses that are in the will. It comes from the idea 'to put apart', which I would say is not too well expressed, but means 'to be put to one side', 'a designated', not necessarily relegated, although that is true, but more on the idea of 'put apart and thereby to be disposed of according to who the beneficiary would be'.

2. Now, literally the meaning of 'bequest', the meaning of 'bequest' or 'gift', 'endowment', but bequest is the best. The meaning of 'bequest' would be 'paramount'. That would be the principle thought. Any conditions would be what you might call at very best secondary. But we get the idea then of the gift. And there could be a certain phraseology, which we'll call 'terms' involved. But the thing is, is to get your eyes off of everything but the gift.

Now, that's the trouble. That's the trouble. Considering covenants, the legalist and the human mind, because I wouldn't say the human mind's viable, I would say it's despicable, and diverse. Double-minded, cagey. The human mind being what it is, it's tricky, and it doesn't really understand the straightforward. A spoon is a spoon; a fork is a fork; a dog is a dog; a book is a book. Well the dog is a four-footed animal, covered with hair, and he's got a tail, and he waggles it, the same time he's got sharp teeth and can bite you. Huh? Right? That's just the way we analyze. Just the way we think. And it's not good, because the basic meaning is a bequest. I am going to be given something; I am going to have a gift.

3. Now, that is what you're looking at from the Greek, and more often than not the word 'covenant' is a 'testament', which means it's a will. Something that you are going to have apart from your benefits, but fortunately something has entered in – oh it might be admiration, but let's not kid ourselves, it is actually love and relationship. And the relationship is the primary one; the love is the secondary, because God so loved His Own, His Own world, that He gave His only begotten Son. There is two worlds you know, one's of God, and one's of Satan. Two cosmoses. One day there'll only be one.

Okay, so we've got to think of this what we're saying here. Now in the Hebrew, it means 'the compact'. And the word 'compact' strangely comes from the root word 'to cut' in the sense of flesh being cut because the compact, or what the agreement or the bequest, promise, benefits, were made at that time! So you might say the word 'compact' or 'covenant' was coined due to the circumstances in which certain words were presented, which words, based upon what was done, formed a principle, follow me? Called a contract or a covenant.

4. Now, the first contract is in Gen 6:18, where God entered into a covenant with Noah, when He was going to destroy everybody, He said, "You are the only one perfect in your generation, which is genetically perfect." His wife wasn't, his kids weren't. But he was genetically perfect, so the contract was, "I'm going to take you and them up over above the flood, you representing them, and you becoming a covert to them, and they hiding in you, and I will bring you back to populate the earth." And you know we're not going to get out of here until we're genetically perfect. So a covenant was made by the fact that God took animals, the same as He did in the Garden of Eden, and there made a sacrifice.

Now, the Blood was shed in order that they could reside in the Presence of God. Without the shedding of blood there is no remission of sin. Now remember this, it's not only a remission of sin, the blood of bulls and goats could not make the man perfect, but the shedding of the blood of Jesus Christ did! The Bride is perfected by the blood! In other words she can stand right before God and God sees nothing but perfection. And the Holy Spirit having come back on her to seal her makes her the Bride! Now that's all part of this covenant we're talking about. So you see, a covenant is a very clear cut defined attestation of God, based upon the shed Blood of Jesus Christ; it can't fail.

5. So let me read it again. Thus far in the study of Covenants, it is readily seen, easily seen, that most covenants are actually promises, bequests, that are extended, proffered, to God's children, by God Himself, Who in the proffering, and in the delivery, execution of it, of the proposing and the disposing of those benefits, He Himself interposes Himself, taking a hand in it, to see that the beneficiaries are properly awarded what is theirs by His Own decree.

Now, how are you going to miss? I ask a question. Did Noah miss out? "I'm making a covenant," the first time the word's used, but it was there all the time. "I'm making a covenant. Of all the earth, I'm going to save you. Here's my plan. Build the ark; take in the animals."

6. I want to ask you a question. Did He save them or did He not? I'm going to ask you another question. Was it Noah's idea? No. It wasn't. What happened? God said it; God did it. God's Word is God Himself in a written or an oral form. So you can say what you want. Bro. Branham said, "*This Book is God in printed form.*" True.

Okay, what we are proposing here as a thesis is that God uses covenants of blessing, even when they contain conditions, but He uses covenants of blessing to which His children are attracted and receive in faith, in order for God to reacquaint His children who have bypassed their spiritual bodies, and therefore forgotten their part with that eternal truth that they were a part of.

7. Now, I lost you. Okay, let me go over it again. You all know you were somewhere in the beginning, weren't you? Where were you? In God. Little tiny speck, like a chromosome, a gene, Bro.

Branham called it, which is true, a gene. Okay, now you don't remember one thing about it. Right? That's explained in what sermon? Who Is This Melchisedec. Now what did God have in mind for you? To be a complete son in the glory of God, which I explained, the ultimate of God, Jesus was the glory of God, shone forth there, came forth in a resurrection, we're going to be just like him in our own way, and our own position. Right? Because all body is not the same principle as to its effectuality, but it's body.

8. Okay. So he being in a form, right? He remembered. Right? He certainly did. And he knew the Bible. He remembered, and he said, "In the volume of the Book it is written of me," before he had a human body. And when he came to earth he reiterated what was written concerning him. And he knowing what was in the Book when they did not believe him, he said, "Search the Scripture, for in them you think you have eternal life," and that's true, "and they are they that testify of me."

So, he said to the scribes and Pharisees, he said, "Hey, I was just reading something in the Bible here. I'd like to ask you a question."

They said, "Well what were you reading?"

"Well," he said, "I was reading in here, where it says in the Book, 'The Lord said to my Lord, Sit thou on my right hand till I make thine enemies thy footstool.'" Now he said, "Who was that Lord in there? Who's talking about?"

Well they said, "That's Messiah."

Now he said, "Who's Son is Messiah?"

"Oh," they said, "David."

He said, "Just a minute, I got a little question for you. If he's David's son, how come David in the spirit called him Lord? Because fathers don't call their kids lords. It's vice versa."

They said, "We can't tell."

He said, "I could tell you, but you won't believe it."

Now I made that last part up, but it's part of the Scripture, don't worry.

What I'm trying to show you is, he knew what lay there. And he was the first covenanter with God! And he said, "What I hear Him say, I say. What I see Him do, I do." Turned right around and said, "It's the Father in me speaking the words; it's the Father in me doing the things."

Now, he was fully cognizant, but he was a covenanter. I want to ask you a question. Where do you and I differ? Huh? Well I'm glad you're silent, but I think you approve what I said, and you're positive. Let me refresh your memory to help you, so that you become more positive. Look if you're going to stink, positively stink. If you're going to be righteous, be positively righteous. If you're going to have a testimony, make it positive.

9. It says in Hebrews 2:

(12) I will declare thy name unto my brethren, in the midst of (my brethren, which is) the church will I sing praise unto thee (O God).

(13) Again, I will put my trust in (God). And again, Behold I and the children which God hath given me.

- (11) For both he that sanctifieth and they (that) are sanctified are all of one (source): for which he is not ashamed to call them brethren, (because they are brethren!)

How many times have you gone uptown with your little stinking brats? You know, I just say these things to get your attention. And you know what I'm going to say. And they're acting up just like brats. You'd just like to walk away and don't notice them, and pretend you don't see them; they don't belong to you, right? How many times? Don't ask; don't ask. Not exactly ashamed, and yet... He's not ashamed because of the source. Never can God be ashamed of us. The real us. Never will He be. No, it's impossible.

So, what I was telling you, saying here is this, let me say it again, and we'll take our time, because look, I'm in no rush, I could spend the next several years on this. I'm lazy, you need repetition, so we get together and have a nice time.

Thus far in the study of Covenants, it's easily seen that the most covenants are actually promises and bequests that are extended toward God's children by God Himself Who sovereignly proposes and disposes those benefits as He interposes or intervenes Himself for their welfare. In other words, He doesn't leave some stupid crooked lawyer to work things out, or somebody else, He does it Himself. What we are proposing here, as a thesis is, that God uses covenants of blessing. To which His children are attracted and receive in faith, and God does this in order to reacquaint, because you've forgotten, His children, who have forgotten, having bypassed their spirit form bodies, they are no longer like Christ, cognizant of the eternal truth in which they were a part. So, and as covenants form the basis with the Son, it must hold it will form the basis with us! Right?

Now listen, doesn't this literally explode in your face the goodies of predestination? Oh you can't... look it. How could you be a deadhead, some legalist, and not understand the truth of predestination? Well you would have God so mixed up it would be pitiful. You can't do it.

10. Now, let's go to John 17, and see this.

- (1) These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee:
- (2) As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.

Now that's all that's going to get it!

- (3) And this is life eternal, that they might know thee the only true God, and Jesus Christ...

You see why we're not Trinitarian and why we're not Oneness? We stand in-between. Now you can do what you want about it; this is the Bible. Well you say, "Lee, you're going to get us all messed up, like people are going to say, 'Well you're Jesus Only, you believe in two gods.'"

I don't care what people tell me. They're liars. I stand with Bro. Branham. He said, "*We are not oneness, we are not Trinitarian, we stand in-between,*" but he categorically said there were not two gods.

And remember he was like Adam Clark who protested the thought the Trinitarians say, "The eternal Son of God." Sons cannot be eternal; they have beginnings. And that which has a beginning is not eternal. Even if you mold it out of an eternal substance! Sure. Michelangelo makes a statue out

of a piece of marble. What is it? Pieta? Moses, those? Okay. Was that statue fifty billion years old like the marble it was made out of? No the statue's not fifty billion years old, but intrinsically it is.

11. Okay, you do what you want with what I'm telling you. I have a hard job myself, so I don't blame you if you get a little problem.

(4) (And) I have glorified thee on the earth: I have finished the work (you) gave me to do.

(5) And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.

Now he said, "I've done a good job on earth glorifying You, and I want to get back where I was and You're glorifying me."

Now you could say, "Well I can make a Trinitarian out of that." You go ahead and you'll go to hell doing it, because you're a blasphemer and an idolater. I don't care what you say.

(6) I have manifested thy name unto (these) men which (you) gave me out of the world: thine they were, (you) gave them (to) me; and they have kept thy word.

(7) Now they have known that all things whatsoever thou hast given me are of thee.

(8) For I have given unto them the words which (you) gave me; and they have received them, and have known surely I came out from thee, and they have believed that thou didst send me. (Now notice what he says here, these have a revelation that he's giving them the truth, because it was proven.)

(9) I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine.

(10) And all mine are thine, and thine are mine; and I am glorified in them. (Now look at that.)

(11) And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep (them) through thine own name those whom thou hast given me, that they may be one, as we are.

Now, here's this man speaking right down here to a Father. There's a mystery there, what if there is a mystery, who cares? Father and Son. Now,

(12) While I was with them in the world, I kept them in thy name: those that thou (hast given) me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled.

(13) And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves.

Not just something from their own, but he's going to have their joy. Notice that God has decreed in His compact or His covenant that everything comes by one Christ Jesus. You can't move apart from it.

12. Now, let's drop down to 17th verse,

- (17) Sanctify them through thy truth: thy word is truth.
- (18) As thou hast sent me into the world, even so have I also sent them into the world.

How was he sent? He left his glory. Laid aside that figure, to take up a human figure. What about us? Some say, "Well I'm going to make this mean something else." You can make it mean anything else you want, this is what I make it to mean. Because he's talking about his former glory and getting it.

- (19) And for their sakes I sanctify myself, that they also might be sanctified through the truth.
- (20) Neither pray I for these alone, (but listen,) but for them also which shall believe on me through their word;

13. Do you know that Jesus prayed for this congregation here this morning? Now how you going to tell anybody that God doesn't answer prayer? In other words, Jesus becomes a liar. People do not believe this, then he becomes a liar. And his prayer is entirely is non-efficacious. Then if he cannot plead in this moment here, and get an answer, I can't believe that he can intercede for me now and get an answer. Because if he blew it there, he's in error, just like you and me. And I don't need you and you don't need me, we need something else. When you all got the bubonic plague, brother/sister, you need something more than bubonic plague. And though misery loves company, they really don't love it. And being in the same boat and the boat being hit by a U-boat is no comfort. There was only one comfort when the flood came; thank God for the ark. I pray for those that believe through their Word.

- (21) That they may (all) be one; as thou, Father, art in me, (listen to that,) and I in thee, that they also may be one in us: that the world may (know) that thou hast sent me.
- (22) And the glory which (you) gave me I have given them; that they may be one, even as we are one:
- (23) I in them, and thou in me, that they may be made perfect in one; and that the world may know thou hast sent me, and hast loved them, as thou hast loved me.

14. You know there's coming a day, that's not here today. If you think you can get that one today, you're wrong. You're just as bad as those people that go back to John and say, "Well you see John says over here, if you hate your brother you're a murderer, you see, like Cain."

You read a little further and you're going to find that John says, "The world hateth you."

He's not talking about a brother in Christ. He's talking about that serpent seed out there, that world out there. Don't fool with Scripture brother/sister, just watch it carefully. If you understand the law of the parallelism of Scripture you'll understand what I'm talking about because every single place you'll see blessing/cursing, blessing/cursing, false/true, false/true, good/bad, good/bad, evil/righteous, evil/righteous, and their aren't any evil/righteous people or sober/drunken people, as Bro. Branham said, or white blackbirds. The hour is murky, the hour is misty, like a fog over us where the Word is confused by people, but there is right and a wrong of demarcation, to the extent one word added or one word taken, which brought this murky condition will destroy you. It's that

clear-cut. That's why we're talking about a covenant that's explicit. Now, right on down, we could read more, we'll leave it be.

15. Now, these benevolent covenants that are proposed and executed by God so that they have both their roots and fruits in God and of God but placed in mankind are set forth in parables as found in Matthew 13, where we find two races of people, or two kingdoms, and only one Word. So let's go to Matthew 13, and maybe we can begin to show you some things in here that are interesting. We who are the covenant people. We begin in chapter 13 and read,

- (1) The same day Jesus (went) out of the house, and sat by the sea side.
- (2) And great multitudes were gathered together unto him, so that he went into a ship, and sat; and the whole multitude stood on the shore.
- (3) And he spake many things unto them in parables, saying, Behold, a sower went forth to sow;
- (4) And when he sowed, some seeds fell by the way side, the fowls came and devoured them up:
- (5) Some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth:
- (6) And when the sun was up, they were scorched; and because they had no root, they withered away.
- (7) And some fell among thorns; and the thorns sprung up, and choked them:
- (8) But other fell into good ground, and brought forth fruit, some an hundred, some sixty, some thirtyfold.
- (9) Who hath ears to hear, let him hear.
- (10) And the disciples came, and said, Why speakest thou unto them in parables?
- (11) (And) he said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not.
- (12) For whosoever hath, to him shall be given,

Now, if you got the Word in you to start with you'll get more Word. We saw that in some sermons ago, in either John 6 or 8, I don't remember just which one it was now. In John 8 they had no place for the Word, I guess, in John 6, they had no Word.

16. What did Bro. Branham say about the beast? He had a place for a soul but no soul. Now these people didn't have a place for the Word, and no Word. Look where they've degenerated. You say, "Hey that sounds like a worse bunch than that poor old beast in the Garden of Eden." You'd better believe it's true, because now it's completely a hybrid. It's a bad situation. Now,

- (12) (To him that hath, give him more, and who hasn't got any, will be taken away what he hath. He'll forfeit this physical life here. Body and soul in hell.)

- (13) Therefore speak I to them in parables: because they seeing see not; hearing they hear not, neither do they understand.
- (14) And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive:
- (15) For this people's heart is waxed gross, their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, hear with their ears, and should understand with their heart, and should be converted, and I should heal them.
- (16) Blessed are your eyes, for they see: and your ears, for they hear.
- (17) For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear and have not heard them.

Now, you know something? You know that's not true, and yet it is true. Do you know something? The people that he was talking to, and put a mixed multitude here now, not just the disciples, because he's talking about everybody. Do you know the same people had read this maybe hundreds of times in the Bible? So they heard it and they saw it in the sense of a written context and a historical scripture, it was lying there to be confirmed someday by God Himself. They were seeing it done.

17. Now, you apply that to this hour of your understanding, brother/sister, that the whole world has waited 6000 years to hear what you heard and I heard from Bro. Branham. And it wasn't that it wasn't in the Book, it wasn't that it wasn't written in heaven, it wasn't that it wasn't there historically, factual, as concerning prophetic data as laid down by God through His prophets. They weren't seeing it. Manifested. Thereby bringing about the entire revelation. We have seen Matthew 12, where the Spirit of the Lord comes, without the body, and Christ not in the streets. Not quenching the flax, not breaking the staff, but allowing the Gentiles to come back, which they couldn't do in Israel's day, had to wait 2000 years. We'll cover that in here before we get out of this subject, don't worry.

18. Anyway, let's keep reading. But you're seeing something wonderful take place.

- (18) Hear the parable of the sower.
- (19) When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which receiveth seed by the way side.  
(He was solid concrete that fellow.)
- (20) But he that received the seed in stony places, (a bit of erosion there, the stone was softening up.) the same is he that heareth the word, and (instantly) with joy receiveth it;
- (21) Yet (he's got no) root in himself,

He's got no root in himself. Word couldn't do anything. Couldn't go anywhere. One fellow it bounced off of, the next fellow sounded good, but couldn't do a thing with it,

- (21) (No) root in himself, but dureth for a (little) while: when tribulation or persecution (comes) because of the word...



Because of the Word, because of the Word, ...?..., because of the Word, because of the Word, because of the Word, not because we're stupid, acting like idiots, making our self like some kind of a cult. People made William Branham Jesus Christ. Hogwash. They ask for any clobbering under God's high heaven. Some said, "Well he was going to come back that Easter." They deserve clobbering. When the events were all in, they said, "It's all over in '77," they deserve clobbering. And if we become ridiculous, we deserve clobbering. God's Words never fail. Yet people try to clobber it.

- (22) He that (also) received seed among thorns is he that heareth the word; and the care of this world, (cosmos,) and the deceitfulness of riches...

Trying to get ahead. He doesn't have enough time... this is where Bro. Branham died being fearful of you and me. Now he didn't have this, you and I got the problem. Because he could tell me in '64, "*All my thoughts are of God.*"

- (22) ...the deceitfulness of riches, choke the word, and he becomes unfruitful.

- (23) But he that received seed into the good ground...

Notice, called into the good ground, and we are known as God's husbandry, God's planting, the good ground, the agronomy of God, and the spora is there, the true Word.

- (23) (But he that is the husbandry of God, receiving the word, even) understands it; which (revealed word bringeth forth) fruit...

He thereby being a bearer, consequently of what lies in him. You can't bear what doesn't lie in you. You can put on a hypocritical face, but it will catch up. And if you're trying to duck it, and you're real husbandry, God will bring you back; don't worry. I could tell you some pretty good stories on myself about that. You'll pay your price, kid; you'll pay your price. Look I warn you and warn you, listen to me for your own sake. Don't fool with the Word and the things of this world, you will pay a price. We don't want those prices paid.

19. All right, have I finished reading? Nope. I got to read further yet. I want to read down to 30.

- (24) Another parable put he forth, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field:
- (25) But while men slept, his enemy came and sowed tares among the wheat, and went his way.
- (26) But when the blade was sprung up, and brought forth fruit, then appeared the tares also.
- (27) So the servants of the householder came and said, Sir, didst not thou sow good seed in thy field? from whence then hath (we these) tares?
- (28) He said, (Ah-hah) an enemy hath done this. The servants said, Wilt thou then (have us go out and pull them up by the roots)?
- (29) (And) he said, (No, nope, nope, nope. He said, that's wrong policy. No;) lest while ye gather up the tares, (you could) root up (some of) the wheat.

- (30) Let both grow together until the harvest: and in the time of harvest  
I will say to the reapers,

Not to these people that are there at the time of the sowing, and the time of the tender shoots, when the reapers come. Now there's a parable on the reapers. So that parable fits here, see? Not to these others.

- (30) ...(And) I will say to (those) reapers, (at the end time,) Gather  
together first the tares, and bind them in bundles to burn them:  
but gather the wheat into my (garner).

Now, that's going to be human endeavor, not just angels, so don't get only angels in there. You got angels, which are messengers, but this will be human. Human beings will be used. God will have a force under the enemy who will bring them into bundles, the World Council of Churches, bring them all in. And God will have a ministry that deals with the Bride, to bring them into the garner.

20. All right, now, I want you to notice the chronology here, which is very, very important. Before he talks of the kingdom being peopled by wheat and tares, two races, two literal kingdoms coming up side by side, he talks about the Word. Yeah. He talks about the Word. And the Word is what makes the difference.

You notice what he says here in the first chapter? The sower, he says here, "A sower went forth to sow seeds." And he said, "The seeds fell on a stony place, it fell in a kind of a rough place with rocks, it fell where there were thorns, it fell into good ground." Then over here he talks about people, and he said what we have here now is an enemy and a non-enemy. And remember it only happened after the Word was sown.

So, what are you looking at? You're looking at the fact in the very beginning Adam and Eve, and you're seeing there that God sowed His seed, and it was the serpent that took and rejected the Word of God out of hand. And he was so close to the human race that he could think, he could argue; he could present his material, which he did to Eve. And it was that time the human race was inundated and hybridized.

You see what I'm looking at? Always you have to put first things first. And it was the Word rejected, it was the Word that caused the separation, it was the Word that caused the hybridization, it was the Word that caused the trouble. Now watch what it says about that Word. It says where the Word fell into the good ground, it brought forth a hundredfold, a sixty fold and a thirty fold.

21. Okay, the ultimate then of the sown Word is to bring forth a hundred percent. That's the ultimate. That's what God wants. You say, "Well I don't know that God always gets that." Well I'm going to tell you something; God always does get it. And I don't care what channel He uses.

Now, we can take this parable like Bro. Branham did, going back in the church ages, and you start with justification, sanctification, the baptism with the Holy Ghost, that's three. Then comes deliverance itself. So what you can see here starts at thirty percent with Luther, it gets in the age of the Wesleyans, sixty percent, and in the Seventh Church Age, at the time of the Pentecostals, it comes up to a hundred percent, but at the time of the hundred percent there is a separation, which makes it the hundred percent. Which is the binding of the tares, which is the fulfillment of the Word of Almighty God, that gets us to the place where the original Word was sown in the original propagators.

22. Now listen, the original propagators were one in the spirit, and that's when the covenant was originally given. It was the flesh that caused the problems. And right in here you'll notice it's the flesh that does it. Back in there it didn't. So therefore God will get a hundred percent in His Own

way. And His hundred percent could only come from the thirty, the sixty, and in the time of the hundred percent you could get an agronomy, you could get a people that were perfectly in line with the Word and brought it forth.

Now, what was it that God wanted brought forth? Now. You say, “Well He wanted to populate the earth. He wanted absolutely,” and that’s exactly true.

23. But notice what it says in Genesis 3, what was within the grasp of this man, but forbidden by the flesh. 22,

- (22) And God said, Behold, the man is become as one of us, to know good and evil: and now, (and now,) lest he put forth (a) hand, (that’s unqualified, and a condition that is untenable) and eat, (of the tree of life) and live for ever: (I’m going to cut that back now.)

God would not allow a race to exist interminably in that condition, but He said, “I am going to change the conditions.”

Now, that’s what God wants as His hundred percent. So there has got to be the covenant finally fulfilled in an hour that has been predestinated to it! As He said, “Many people wanted to see what they saw in the Word! Many people wanted to hear what they heard in the Word! But blessed are your eyes and your ears, because you’re seeing it done.” How much time we got. Turn it over, okay. [End of side one of tape.]

24. All right, let’s see the hundred percent. The hundred percent is in Rev 22:14.

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

Now, that’s what Abraham looked for. That was God’s covenant promise. Now flesh and blood cannot inherit the Kingdom of God. You can’t get in that City, without a certain passkey. And the passkey is immortality on this earth! You can say what you want, but that’s the passkey. No way any other way, it’s all done right on down here.

Now, let’s just take a look at these ages I spoke of, such as in Luther, and in Wesley, in Pentecost, and then deliverance. First of all, we’re going to look at these ages through the entire history of man. We go then to Rom 5:12.

- (12) Wherefore, as by one man sin entered the world, and death by sin; so death passed upon all men, for all have sinned:
- (13) (For until the law sin was in the world: but sin is not imputed (where) there is no law.
- (14) Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam’s transgression, who is the figure of him that was to come.

25. All right. There is a period that’s designated here, Adam to Moses, is that right? Well the Bible says so. So, let’s go to the Book of John, the first chapter in the Book of John. Now you stick with me and you’ll be learning some things here. Verse 17:

- (17) For the law was given by Moses, but grace and truth came by Jesus Christ.

So, now you've got number two and three. You got from Adam to Moses, Moses to Jesus. Then you got from Jesus on. You got a period of grace. And after three, what comes next? Four, which is deliverance! Three is the number of God, seven is perfection, four is deliverance. So now we've got deliverance coming.

26. Okay, let's go to Eph 2:14-18.

- (14) For he is our peace, who hath made both one, and hath broken down the middle wall of partition;
- (15) Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; (Now of course that's the Bride in Christ, but it's also talking of Israel.)
- (16) And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby:
- (17) And came and preached peace to you which were afar off, and to them that were nigh.
- (18) For through him we both have access by one Spirit unto (one) Father.

Now, that's Jew and Gentile. Forming one solid body. And in the period of grace you will know that they can come in and form a part of that legitimate Bride of Christ. Under the Fifth Seal they're just allowed in. Then at the end time, a hundred and forty-four thousand are brought in when the Bride is made up and gone. Do you follow what I'm saying?

27. So all right, we have a period here of both Jew and Gentile coming in. We had a foundation laid from about 33-1/2 to 53, where the Gentile church is built on. When it caps off, the work of Christ has been done entirely, and at that time, of the descent of the Holy Spirit, the people crucify to themselves the Son of God afresh, as Bro. Branham said, "Just think, God has given us the gift of His Son in the form of the Holy Ghost." They crucify Him. So that closes out the Gentiles. See? You understand what I'm saying now?

Okay, at the time I am speaking, the Holy Spirit that was sent down, because Jesus could not come back physically at that time, starts a church and a ministry. So that ministry, being so perfect at the end time, and the whole Bride of Christ come together, the Capstone, Holy Spirit can come down again. And He does, making a complete ministry and a complete Bride where the last ones are coming in and being child trained, even as the first foundation came in under Paul and child trained, as the Pillar of Fire was here, but left when Paul left! Now the Pillar of Fire doesn't leave with William Branham going. Uh-uh. Nope. He's got to take the church back. Because now the Cornerstone is the Headstone. Now you understand this.

28. Okay, let's go to Revelation 7. And in Revelation 7 now, there's that breach that Bro. Branham spoke of. A breach in here, where you're looking at Israel being sealed in under the Sixth Seal, the Seventh Seal is revelatory. And it's also experiential. Now he said here, in 7:2.

- (2) And I saw another (mighty messenger) ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea,
- (3) Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads. (And 144,000 are sealed in, is that right?)

29. Okay, let's go to Revelation 14. And Revelation 14:

- (1) And I looked, and, (behold,) a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads.
- (2) And I heard a voice from heaven, as the voice of many waters, and as the voice of great thunder: and I heard the voice of harpers harping with their harps:
- (3) And they sung as it were a new song before the throne, before the four beasts, and elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth.

Now, the Jehovah Witnesses, they think that's the Bride, and the Bride's all sealed up so you can't be Bride; they're spiritually bankrupt.

- (4) These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the firstfruits unto God and to the Lamb.
- (5) And in their mouth was found no guile: for they are without fault before the throne of God.

Who are they? They are the eunuchs, the hundred and forty-four thousand that serve the Bride in the temple – around the throne and serve the Bride with Christ because they are like an entourage that take care of these things, and they will be there, and they will be in a resurrected form and in a part of the first resurrection, but not in it on the grounds that they will be in the Millennium and in the future. They come up in their own order, just what the Bible said. Once you see That descend, the Presence of God, everything goes into a divine order. And everything is already set up for captivity, for the two witnesses to move in and seal the hundred and forty-four thousand, who as Bro. Branham said they die, they're waiting under the altar, but they will come up! And they'll have their own status.

Now, you can see then what I am driving at here, at least I hope you can see, what we are looking at. We are looking at this fruitage that God laid down in the beginning as a covenant, and is speaking of the actual fulfillment of the ages going on and He acquaints us with His truth.

Now, we showed you there that the ultimate was refused in Gen 3:22. The ultimate they could not have. But in this hour they can have it.

30. Now, let's go back again to Gen 3:22. Let's go to 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 for 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 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, Adam was already into the greatest sin that anybody could ever commit. Now you might think that Adam did not commit the greatest sin he ever could commit, but he certainly did, because he forfeited every single one of us. He forfeited all that God had for us, and literally by his own act of volition, was sticking with his wife, being enticed by her, and bringing forth children, he sowed everyone into bondage, and committed the greatest sin that anybody can commit which is high treason and covenant breaking! And high treason and covenant breaking is the mark of the end time! I prove it to you by Scripture; I read it to you, several times. Covenant breakers. Without natural affection. He completely marred everything that God gave him. He was the great sinner. Nobody but nobody could commit a greater sin, because in that act was all unbelief, which is the true sin; every manifestation of unbelief was wrapped up in that one act. From the loosening of lust, which is exactly what happened, she got into it. We'll talk about those things sometime too. I got lots and lots of things to say as time goes on. Discuss them with you thoroughly. As much at least as thoroughly as I can.

31. You see where we came now. Now look it. At that particular time in that condition he was able to, because of the proximity and of who he was, to go right to the tree of life and live forever in a violated condition. No wonder Bro. Branham preached on perfect faith. And our faith having no place with unbelief, to the extent of not one word off and on, entitles us to go where Adam could not go, to walk right into the face of the utmost danger, where the high priest himself with blood could enter one time per year, and they tied a rope around him, and they put silver pomegranates and bells on his skirt so they could hear him walking. And every time the bell was hit by the apple, or the pomegranate, it made a tinkle sound like holy, holy, holy to the Lord, approaching by the blood, approaching by the blood, put the blood, came back, little bell tinkling, tinkling, holy, holy, he's approved, he's approved, we've got access, we made it. If the blood of bulls and goats could do that, how much more now, under the covenant of the hundredfold in this hour, bring us to the living God, to the New Jerusalem, to the gates of the eternal City, to immortality! Brother/sister, that's the Word of God!

32. You know something? Up in heaven they tell me, I read in the Book here, everybody begins screaming and getting so happy when the Seals were opened. I know that hasn't affected us here, but you know something, if it takes the Rapture to affect us, God help me to make the Rapture. You know years ago I told my mother, and I tell you people, I tell anybody, I said, "You know," I said, "mom I'm going to tell you something." I've always been a restless, nervous person, who knows, who cares why, I likely fell on my head when I shouldn't have or some stupid thing happened. And I said, "You know, I believe when I draw my last breath, when my body just suddenly ceases," and I couldn't use the language I use today, "it's complexities, it's griefs, it's burdens; when those fine vibrations and nerves and wonderment of what is going to happen next and who wants it to," and I could use some pretty raunchy language right now to really get it across, but I won't do it to you. "At that final moment, for one split second, my body should know real rest, and I should be able to breath in quietness and just feel so good." Maybe it's going to take the resurrection, immortality, for you and me to really scream out somehow and really rejoice in and glorify God and what has happened in our hour.

I think myself what hurt us, it happened under Bro. Branham and he couldn't help it, he just got a nervous breakdown over it, they made him Jesus Christ. And they had about fifty-seven, or how many varieties, I forget, of interpretation of his message already, and nobody zeroed in, and those that began to zero in, they left it right away, because it wasn't exciting – He's here. And it ended up, "He's here, so what?" I hate to be rough. Either that person shot his mouth off and will answer for it, or that person was serpent seed, one of the two. You couldn't do that, brother/sister; you couldn't do that.

Now listen. It's got to happen. It's got to happen here under defilement. Do you hear what I'm saying? Because hey, you've got to be changed without missing a bat of your eye, a lick of your lip, or

a beat of your heart. It's got to happen here. When the life is no longer in the blood, you don't need any blood; it's gone. You're spirit motivated from center to circumference.

33. Now, the enforced covenant in Gen 3:20-24, kicked out of the garden, can't get back in, cherubim there, was based on Gen 3:11.

- (11) And he said, Who told (you, you were) naked? (Have you) eaten of the tree, (which) I commanded that (you) should not eat?

Now, you see they've got the wrong fruit there. Now when you go back to Matt 13, now you see we're going back and forth on covenants, and don't forget this. This is what God said, and don't you worry, it's going to happen. There's no way you can change it. It's going to. And you just read your Bibles and see all the thing how God worked out here, and let you have all the notice of it.

34. Now, we read the thirty verses of Matthew, and from 18-30, we read the parables revelation, its meaning. Now notice here, it says in 8th verse, and that's the part we like at that revelation, the explanation. [Matthew 13:]

- (8) (Some seed) fell into good ground, and (the seed) brought forth, (the) hundredfold...

And that hundredfold is over here in Rev 22:10.

- (10) And he saith unto me, Seal not the sayings of the prophecy of this book: for the time is at hand. (Now let's read the rest to prove it.)
- (11) He that is unjust, (is) unjust still: he filthy, filthy still: he righteous, righteous still: he is holy, holy still.

Now, it tells you right there that something tremendous happens at the openings of the Seven Seals. Because the Book was closed in Rev 10:4, but now it's opened in Rev 22:10, and notice at that time the state the people are in.

- (12) And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be.(Now that's a judgment.)
- (13) I am Alpha and Omega, the beginning and the end, the first and the last.

Now, what's He talking about? He's talking about His everlasting covenant, which covenant is all we know about, because we don't know about the first great eternal covenant, which we had with God in Christ! But it's unfolding to us through these covenants contingent to the everlasting covenant! "I'm Alpha and Omega. I'm the beginner of it, and I'm the ender of it." And remember it was God Who came down and started it; it is God Who comes down and finishes it.

35. Now he said,

- (14) Blessed are they (who wash their robes,)

The washing of the robes. What a difference this is between the robes that Jesus gave the naked people. This in the garden was beasts, skin beasts. As Bro. Branham said, "*He gave them the skins of sheep,*" and he didn't make it sound very nice, because he made it like the sloshing around, as the blood on the skins. God didn't tan the skins evidently. He might have however turned the fleece on the inside, I don't know, but it wasn't very nice. They tried fig leaves; that's not stable enough. God gave a life to redeem their lives and give them clothes. Now it says,

(14) Blessed are they (who wash their robes,)

36. There is evidently something here at the opening of the seals that gives the people some type of absolution, a washing. Well that's not hard to find, and it's over in Ephesians 5, where it tells you.

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

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

Now just a minute. The Word's been polluted. Paul said, "You got another Jesus, you got another spirit, you got another word." How in the world are you going to wash anybody's garments, which garments they evidently already have, which has been applied to the Bride? How are you going to have it? It says here it's got to be the washing of the water by the Word. The robes can be cleansed only and they are internal garments according to 1 Cor 15:51-54. It is called a vestment, which means 'an investiture by vestment'. It's not that you don't need new ones, you don't. You need to get what you've got cleaned up. Bro. Branham never came to bring a brand new Word; it was a brand new Message. And it corrected the errors.

37. Now, notice what it says,

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

Because, you're members of His body, of His flesh, and of His bone, and for this cause a man leaves father and mother to have a wife, which is physical! So before Christ can have a physical Bride, something's got to happen to her! Or He ain't going to have one. So at the opening of the Seals, you get your washing by the water of the Word. In other words, the entire life of the Word of God, and of God, is in the Word. And it's a great cleansing effect. In other words, as people say, they say, "Well the blood went to the Word." Well fine. That's exactly what it would have to do, because the Word was made flesh so it did have blood. So the effects of the blood got to go the Word, what else can it do?

38. Okay. Then notice what it says at this time, as you read on. [Revelation 22:]

(14) ...(you can go) into the city.

(15) (Now) without are dogs, sorcerers, whoremongers, murderers,  
idolaters, (those) that love and make a lie.

(16) (And he said,) I Jesus have sent mine (messenger) to testify unto  
you these things in the churches. (Now watch.) I am the root and  
the offspring of David, (that's why David can call him Lord. I am)  
the bright and morning star.

(17) The Spirit and the bride say, Come. (Now the Day Star's risen,  
you see, that's the miraculous ministry showing It forth.) And  
let him that heareth say, Come. And let him that is athirst come.  
And whosoever will, let him take the water of life freely.

Now, who's going to do it? Jesus stood at the great day of the feast, the last great day, and the last great day of the feast would be the Feast of Tabernacles. And he stood and cried, and said, "If any man thirst, let him come to me and drink."



As the Scripture says now, "Out of his belly shall flow rivers of living water. But this spake he of the Spirit that was not yet given because Christ was not yet glorified."

39. Now, the point is this: how many of those people listened and came? How many are going to listen to a Shout? How many are going to listen to the Voice that was in heaven, comes down and speaks, at the very threshold of New Jerusalem according to Hebrews 12? Now I am quoting you Scripture that you ought to know and do know! You know where I'm taking you, what I'm showing you. And you know it's the truth; it's a hundred percent the truth.

Now, it tells you right here at that time there's going to be a sanctified, an absolute sanctified people unto God for a presentation of a physical body! That's right. And the rest at this time do not qualify. The foolish virgin are slain. Hundred and forty-four thousand are slain. The only things left out there are dogs, and dogs are male prostitutes. And there's no bigger male prostitutes in all the world than the priesthoods. The ministers; the whole bunch of them. You've got sorcerers. And a sorcerer is a pharmacist; he's a druggist. He's a compounder of these objective things that they put for the gospel, like Jezebel, you've got her for your prophetess. The church is now telling the people, "Do this, do that." And you know even Russia doesn't care. They say, "We don't care two bits anymore about Atheism. We'll have a church sure, we'll just make up our own church." Catholics done the same thing all along. I don't care which branch. You can take the Greek Orthodox, you can take the Roman, you can take any. And the Protestants have done the same thing. There's no difference anymore. See?

40. Now,

(17) ...(Let him that will, let him come,) take the water of life freely.  
(Now he said,)

(18) I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues...

(19) And if (he takes) away... God shall take away his part out of the book of life, out of the holy city, and (all of those things in there.)

Now, to see the point perfectly, what I am talking about here, the hundred percent, that you're coming... Now watch what I started. Covenant is a Word form of bringing a guarantee to you from God concerning your possessions. Just like Jesus had in the beginning. And notice we are His possession. So here we are.

Now, these covenants we enter into because God Himself has brought them to us. We went back in the very beginning, and we showed you that God laid out His Word, and He laid it all out, now He said, "Here is what I got for you, enter into it, it's yours, have a great time." Nothing but blessing. Put him in a physical body, and warned them. And said, "Now hey listen, there's a catch here. So I'm going to warn you."

That never abrogated the original contract that's in the Word! Because the original contract is in Christ! The seed! You can't abrogate that, brother/sister, by spitting in God's face, laughing and lying, and thinking you'll be the most malicious, rotten, prevaricator and sinner under God's high heaven and get at least six billion more people with you; it doesn't change one thing that God said! He's going to have it, and it's His guarantee to His children!

41. Now, the flesh equation came, and it threw, as Bro. Branham said, an eruption! But I brought you back and showed you, we go to the Garden; take you right to Matthew 13. He said, "Listen, they

got off the Word. This brought two races of people.” Getting off the Word has brought us hundreds of splits in the church! Worlds within worlds; religion within religion; society within society.

But God’s got a real society. And the real society always goes for the Word. And it’s a hybridization and mongrelization that always comes by a word. I don’t care what you get in Congress. They’ll pass the sweetest, nicest, niftiest law, and you get one crooked lawyer; he’ll upset the whole thing! Hah, he’s going to change a word; he’s going to change an intent.

So now the Supreme Court says, “What was the intent of the founding fathers?”

And everybody said, “Now that’s a secret; what was their intent?”

And they say, “Who gives two cents, care about the lousy intent? Their intents don’t mean pbbt to me. I want my intent!”

Now you tell me changing of the Word doesn’t do it; I tell you you’re mental this morning brother/sister. I mean I’m sorry for you, but there’s something wrong with you. It’s that mind and that tongue that messes everything up. It will find a way to get that Word out, but God’s mind is like a rock. And He’s not going to allow His Word to change. See?

Now, we bring you to this place here, up to the very end of the thirty to the sixty, a hundred, and in the hour of the hundredfold, you get right back to the place that God wants us on earth that’s going to be completely filled with His glory through glorified Son and glorified children acting in a glorious manner! Waiting for a further glory! A glory that never fades. You understand what I’m saying? Okay.

42. Let’s begin to see this perfectly now in the Book of Philippians, and I hope I got enough time and we’ll quit here. Phil 3:10-21.

- (10) That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death;
- (11) If by any means I might attain to the (out) resurrection (from among) the dead.
- (12) Not as though I had already attained, either were already perfect: but I follow after, if I may apprehend that for which also I am apprehended of Christ.

Now he said right there, “I’m apprehended of God,” now he said, “I want to apprehend Him.”

Now right here the legalists say, “Well you see, Paul, Paul, Paul, maybe I hope you got it, but you know you can lose it.”

How in the Name of heaven can you be apprehended of something, sealed and signed in by the blood of Jesus Christ and the Holy Ghost, and then you lose it? In the face of Scripture it said, “I’ll raise them all up and I won’t lose any! Of course those,” he said, “that are kind of mish-mash, wishy-washy, wookey-dookey, I’ll just leave them outside of the Kingdom and they can sort of peek their nose in and say, ‘Oh, wouldn’t it be nice if I was in there.’”

Where do you find that...? Scrapings of an ass-head, where do you find that? Where do you find anything in the Bible that you thought of? Thank God, I can’t find what I think of. Merciful God, help me. I’m sure glad God doesn’t ask me for something, brother/sister, what I hand Him now is bad enough on my own. He would ask for it, asking from me. He knows that, so I just got to learn to

say, “Here’s what God said. Here’s what God said.” When the mind comes to that, it’s beginning to operate with God and not before.

43. Now,

- (12) Not as though I had already attained, (or) were already perfect: but I follow after, (so I can have it.)
- (13) Brethren, I count not myself to have apprehended: (this thing, but here’s what) I do, (I) forget those things which are behind, and (I) reach forth unto those things which are before,
- (14) I press toward the mark for the prize of the high calling of God in Christ Jesus.
- (15) Let us therefore, as many as be perfect, be thus minded: and if in any thing ye be otherwise minded, God shall reveal even this unto you.

In other words, there’s a further revelation, you’re going to get it in your hour.

- (16) Nevertheless, whereto we have already attained, let us walk by the same rule, mind the same thing.
- (17) Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample. (In other words, walk in the light as we do.)
- (18) (For many walk, of whom I have told you often, and now tell you weeping, they are the enemies of the cross of Christ:
- (19) Whose end is destruction, whose God is their belly, whose glory is their shame, (and) mind earthly things.)

Now that’s a perfect picture of what’s today. Eating and drinking and homosexuality.

- (20) Our (citizenship) is in heaven; from whence also we look for our Saviour, the Lord Jesus Christ:
- (21) Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

Now, what we are looking at here is this covenant that God made. And Paul is speaking here in the 20th verse, and this particular covenant in 21, that we are the citizens from heaven – he wrote it in Ephesians 1, heavenly citizens – now he said God is going to change the body of our humility, this vile body, this humiliation, this body that humiliates us, because we’re really sons of God, look at the dump we’re living in. Bro. Branham said pest house. He said, “Look at the dump we’re living in.” He said, “This is terrible.” But he said,

- (21) (I tell you, God’s going to change it,) that it may be fashioned (like) unto (the) body (of his glory), according to the working whereby he is able even to subdue all things unto himself.

44. Now, you know what that verse of Scripture is? That verse of Scripture is identical to 1 Corinthians 15; let's go look at it, beginning at 51.

- (51) Behold, I shew you a mystery; We shall not all sleep, (we're all going to get) changed,
- (52) In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, the dead be raised incorruptible, and we shall all be changed.
- (53) For this corruptible must put on (incorruptibility), and this mortal immortality.
- (54) (So at that time when the corruptible puts on incorruptible, and the mortal becomes immortal, then will) be brought to pass the saying that is written, Death is swallowed (now not destroyed, merely swallowed up, at that point.)
- (55) O death, where is (your) sting? O (death), where is (your) victory? (It's not grave, it's: O death, where is your victory?)
- (56) The sting of death is sin:

Well just a minute. Then sin must be gone. Now how can it be gone and you're still standing here? See? It's appointed unto man once to die. Not anymore. The appointment's broken. You've got something's happened here. Now this Scripture is identical to Philippians. He is subduing our bodies so that the inner vestment, which is an investiture, presenting His Bride, is happening at the last trump. Now you got Christ doing it, now you got Him doing it at a trump. And a trump is sounding. Do you follow?

45. Okay. That has to be Rev 22:10.

- (10) And he (said), Seal not the sayings of the prophecy of this book: for the time is at hand.

At the time of the unsealing, unjust, unjust; filthy, filthy; righteous, righteous; holy, holy; ready for the presentation; I'm Alpha, and Omega; I started it, I'm going to finish it; blessed are they who wash their robes. And they become immortal.

Now put it together. Jesus is doing it. What ever happens at the last trump is doing it. They're washing their robes. Okay, so let's find out some more about this thing here.

46. Let's go to 1 Thessalonians 4:

- (13) (Brethren,) I would not have you ignorant, concerning them which are asleep, (don't) sorrow, as (those that) have no hope. (Because hey, you're going to see them pretty quick now.)
- (14) For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring (forth with Jesus).
- (15) For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not (take any preeminence of those) which are asleep. (Why?)

(16) For the Lord himself shall descend from heaven with a shout,

Follow? Lord doing it, water-washing Word doing it. What's doing it? The Shout's doing it, which is the Message.

So, what have you got? You have got your covenants that expressly say, as they said in the beginning of which you have no knowledge, of which Christ alone had, came down here, began opening them up to you and me, and we see them all fulfilled, we have a part, and that is not just by grace and faith, brother/sister, it is by election. Covenants. What does the covenant mean? It means what God says is mine, and He is guaranteeing it, and by grace, if I'm truly grace, I believe Him, I appreciate it, I enter into it; thank Him for it, and walk with Him in the light and the blood of Jesus Christ cleanses me. Let's rise and be dismissed.

Heavenly Father, again we praise and thank You for Your mercy extended toward us this morning, giving us another opportunity of going into these Covenants Lord, which we see here, actually looks like the Bible is just one vast network of covenants, and it's a pity that there's even a vaster network of where men have not believed. Religious, yes, actually trying to enter into, but not able to, and yet at the same time muddying the waters, for those who'd like a clear water.

Yet Lord we know that there is freshness of the light of this hour in the darkness, it doesn't really matter, Father, the covenants which we put our faith and hope in at this minute are breaking for us in all manner of beauty and wonderment, Lord. We thank You Father that it was You Who made us a partner in these great covenants, that we ourselves did not. For You Yourself said in Your Own Word, "Did I take council with anybody? Did I need anything from anybody? If I was hungry," You said, "I wouldn't take the food you'd give Me."

Father, I know that You're not an arbitrary vindictive Person, what You're trying to show us is Your grace, and Your mercy, and Your complete love, and Your complete goodness, and the great provision You've made for us. And if we can catch a little glimpse Lord, men like Moses did, I don't know too much about Elijah, pretty brusque fellow, but we think of Paul, he caught a glimpse, and we think of Bro. Branham, he caught a glimpse. And Lord, I was around him a lot, saw him a lot, talked with him a lot. Viewed his life. And now we go into his tapes, his sermons Lord, and we could just say as he told us after the Apostle Paul, "*Follow me as I'm a follower of Christ.*"

I appreciate that Lord this morning, and so do the people here, we want to follow You as we saw at this end time to follow what the Word opened up to us. Not any room for fear, because Lord You said the fearful don't get in there. Not any room for adding or taking, because they don't make it. Lord, we're asking for this great covenant You've got in Your Word, because it is a covenant, with the opening of the Seals there will be a people who neither add nor take.

And Lord I believe that that's where we want to be this morning, amongst those, and with those. And we know if we're not Bride, there's a Bride out there somewhere, and she will be it, but Lord we don't believe, and we simply cannot come to the place of believing Lord, be so negative, that we would believe that we've come this far with You and seeing Your Word, saw these things that the prophet said and believe them, count them the truth Lord, because they were spoken with vindication, that at this time Lord there'll be anybody going back, we would not hold that out as a prospect, but we hold out Lord the prospect of an onward and upward movement, until that Spirit in our midst is been incarnated to us, and we can crown that Lovely One King of kings and Lord of lords, and see our Elder Brother. To see the One Who stood there for us, the One Who now stands and will stand in the midst of...

[End of tape.]