

Covenants #12

November 4, 1989

Heavenly Father, we realize that at every funeral service people talk about going to be with Jesus, and there were many times in church services, and in the doctrine Lord of You taking a people away, it's always been a matter of people going to You, but they miss the truth of the fact that You have come to us, and You're present, You Yourself. We appreciate that, Lord, it's really something to know that we stand here in this congregation as a few of six billion people, and here we know that You have come and You are staying because You will take us across into the Millennium. And we stand on that Lord with the prophet that if we're not Bride somebody is, and by Your grace we will not stand in anybody's way whose part of that wonderful chosen throng of God. Bless our hearts tonight Lord, as we study Your Word, may it be a time of real relaxed faith, and enjoyment and understanding the things of God, placing ourselves Lord with this Word, consequently placing ourselves with the blessing and covenants of God. We ask these mercies in Jesus' Name. Amen. You may be seated.

1. Now we've been studying along here and we haven't been actually going to Bro. Branham's messages, quoting him or taking any one in particular, and you might wonder how it is that we could look at these various thoughts without fear, being confident that no mistake is being made. Well it's very simple. If you understand the sovereignty of God and you are dealing with the Word from the principle of the sovereignty of God, and you know enough to be able to read and to comprehend just a little bit, you're not in any great danger if any danger at all of making any mistakes.

When you consider that Bro. Branham put the sovereignty of God to such an extent that he said that God knew how many fleas He would create, and how many fleas there would be, and He knew how many would be batting their eyes around, and how many it would take to make a pound of tallow. You know that he is talking in the extreme of God being a sovereign omniscient God. Therefore if we believe that, it certainly isn't difficult to believe that God is dealing with us on the grounds of sovereignty when we discuss the covenants that He has set forth in His Word, those covenants which devolve upon us.

And so tonight we want to particularly emphasize that in all covenants God sovereignly deals with us as the Author and Finisher of our faith and our journey, from start to destination, and He interposes Himself even to the extent of His Personal Presence as is necessary in some instances. Now in other instances He's interposed Himself through prophets, through even one time the old mule that Balaam was riding, an angel was allowed to give expression through the little old mule he was riding, but here we're looking more particularly at the fact that God Himself, and that's a picture of the Presence of God, Shekinah glory, I wouldn't make so bold as to say that was actually a picture of Himself, but since you cannot separate God the Father and His Son, or the disciples looked at Jesus and Jesus said, "He that hath seen me hath seen the Father," and Jesus was the tabernacle, the ark of the covenant of God, what can you say but that is God? You know? You're not at all in error. In fact to be loathe to say it would somehow deny your real faith in what has happened in this hour.

2. So, we're looking then at the sovereignty of God in these covenants, and you'll notice how they keep up all through the ages until man comes to the destination wherein or to which God had predestinated Him. So He is the covenant keeping God in complete charge as both designer and builder – that is of the complete house of God and also as the shepherd of the individuals.

Now, in our study of covenants, we saw the definition of covenants embraced promises, oaths, testaments particularly referring to a testator, wherein the covenant would not be in force until the death of the testator, so we saw promises, oaths, testaments, and compacts. I don't like the word 'agreements' quite so well as I like 'compact'. Compact is a stronger word, though I don't suppose I have any right to make it that way.

3. Now, in the majority of cases, they are set forth, that is these covenants, these compacts, testaments, oaths, promises; most of them are set forth actually as promises. And they really amount to God telling us what He intends to do for us without having consulted us as to our wishes.

Now, that's very important to understand, as the Bible says, "With whom took He counsel? Where did He get His understanding?" And we come to the truth of the matter, and that is that God doesn't ask us about anything. He tells us, really.

So, we enter into these covenants or oath promises, promises that are definitely oaths as God swears by His integrity and righteousness, letting us know that He is not lying, He is not deceiving, and therein He gave them to us. Now I say we enter into these oath promises, because we enter into them, now we enter into them by faith. And it's a strange thing, but it's true, that only those people to whom the promises are given, by revelation, believe them and receive them.

Now, you can find that in the Book of Acts 13. And this is the kind of preaching that most churches do not want because they want to believe that you can go to God, you can bargain with God, you can tell God a lot of things, and God will listen and He'll do something about it.

4. Now in Acts 13:48, Paul is turning to the Gentiles whereunto God sent him, because Israel turned down the Word. And he's quoting what the Lord said to him in verse 47.

(47) For so hath the Lord commanded us, (me,) saying, I have set thee (Paul) to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth.

Now that's a pretty tall order for an individual, and it's a pretty tall order for the individual to receive it and to repeat it, it's a pretty tall order for anybody to believe him, because everybody wants to believe, if you have any knowledge of Christ and His sacrifice, that "Bless God, Jesus died, and hallelujah, you can get to Him and you don't need nobody." You're a free thinker, but your thoughts are going to be awfully expensive.

God said to Paul, "Look, if the Gentiles want it, they're going to get it through you."

Oh my, they don't like it, but pretty soon a bunch of people get together and elect some stupid idiot over them, and they form a stupid church, and bless God, you got to come to that stupid church. And what do they get mad at this for? You know I don't understand people. I don't know that I'm supposed to understand people. I sure hope I understand some of the things of God.

(48) And when the Gentiles heard this, they were glad, and glorified the word of the Lord: (now they didn't glorify the man, they glorified the Word. Now watch,) and as many as were ordained to eternal life believed. (And those who weren't ordained to eternal life couldn't get it.)

Now, this is one verse of scripture that you cannot translate any other way. And this is the one that crimps everybody's style who does not believe in thorough going sovereignty and predestination. You, this is one verse, ask the students. I'm quoting the students, the theologians, the authorities. This is one verse that blows it all. "As many as were ordained." That's your foreknowledge, your election, your predestination, they believed, and the rest of them did not.

5. Now, let's see the truth of this, and I'm going to read a whole bunch of scripture, and I hope I don't get carried away commentating or you will be carried home at three in the morning. Romans 9, and we're going to just start reading.

- (1) I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost,
- (2) That I have great heaviness and continual sorrow in my heart.
- (3) For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh: (Now that's the Spirit of Christ in Paul talking, the great compassion. But there is no way it could happen. So there's no way any church can do anything for you either. Or organization. Now,)
- (4) (These) are Israelites; to whom pertaineth the adoption, (wonderful, placing of children,) and the glory, and the covenants, and the giving of the law, and the service of God, and the promises;
- (5) Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen. (Now that's a mighty big order. You try to figure something to add to it; you aren't going to find it.)
- (6) Not as though the word of God hath taken none effect.

They had it all as a group of people across the board, and they turned down the promise, the Promised One, and the entire salvation of which they spoke that they were looking for, and not arrogated to themselves, bless your heart, but they had it right in the Word that was delivered by the prophets, right from Moses on down.

- (6) Not as though the word of God hath taken none effect. (See, they had it.) For they are not all Israel, which are of Israel:
- (7) Neither, because they are the seed of Abraham, are they all children: but, In Isaac shall thy seed be called.
- (8) That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed.

6. Now, let me tell you something: Isaac was not an average normal born boy. No way, shape, and form. I don't care if he came by the actual channels of which is designated in mankind, coitus to bring forth the child, the beginning, the whole process, God was in this in a most particular and amazing way so this one could not have come humanly speaking, he had to be of promise. Therefore as all of us normally are born through sexual intercourse, the desire for it, this one was not.

Now, it was there all right, the sexual desire, that's actually his mother laughed about it. She said, "Shall I and Abraham have pleasure again as young people?"

Wouldn't matter how much pleasure they had, or anything else. This was a child of promise, absolutely unique. So that if you were to take one of the words of God, wherein there lies a definitive promise, do you hear what I'm saying? Would be no different from this. This child would be the Word of God, a promise manifested, God's Word in human flesh, that little Word.

Do you understand what I'm saying? That's right. That's how the Son of man is formed in this last age. Has been coming up to full headship. Now these are hard things to understand, I know, but I think some of you have enough background to know what I am saying.

- (8) (Now these are not the children of God, those of the flesh,) but the children of the promise are counted for the seed.

7. Now watch, Bro. Branham said, "*The virgin birth is nothing compared to the birth of a child of God through natural election.*" If 15,000 sperm can go across the diameter of one hair... In other words, as Bro. Branham said, millions of sperm, not millions, but trillions and megatrillions, you'd never count them. And the little peculiar ova that they call ova, two hundred and fifty thousand, that is what they count as potential, what lies behind that little cilia like hairs, millions of them. And God took what He wanted and brought it together. You can say what you want, but if you don't believe that you don't believe the prophet. And you could not be a child of promise; you'd just be a child of sex. And I have my own theory about those things, and I believe that many of us, we're not really born into the wrong family, but you'll find maybe on the other side, who your real parents are, because they got to keep coming down. As in Adam all die, even all come through in Christ.

- (9) For this is the word of promise, At this time will I come, and Sarah shall have a son. (Now notice: At this time shall I come. God bringing this one forth at a most propitious time, and he could not come at any other time, and neither could you.)
- (10) And not only this; but when Rebecca also had conceived by one, even our father Isaac; (Now watch this, this is the real goody one.)
- (11) (For the children being not yet born, neither having done any good or evil, that the purpose of God according to election (that's predestination according to choosing,) might stand, not of works, but of him that calleth;) (My sheep hear My Voice, who's calling.)
- (12) It was said unto her, The elder shall serve the younger.
- (13) As it is written, Jacob have I loved, but Esau have I hated.
- (14) What shall we say then?

"Well I just think God's mighty unrighteous to do such a messy thing as this." Paul says it, he says,

- (14) What shall we say then? Is there unrighteousness with God? God forbid.

8. See I told you; God gives a covenant according to His integrity. "Have I not said it? Shall I not perform it?" If you can get two people to sit down, who are literally clowns, when you look at the realization what man could come to, and their word is their oath and they stand by it, what about a holy God? Huh?

- (14) Is there unrighteousness? God forbid.
- (15) For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.
- (16) So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy. (So God can do with His covenants and to whom He does it any way, any time, it's at His Own discretion.)
- (17) For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, that my name might be declared throughout all the earth.
- (18) Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth.

- (19) Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will?
- (20) Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why (have you) made me thus?

And people turn around and say, “If I believed in that kind of a God, I wouldn’t believe.” Go right ahead, be my guest. You won’t evoke any sympathy from me. I won’t come around crying and begging. You don’t even read the Bible. And what you do read you don’t believe. Now does it say it or doesn’t it say it? I’m not just – look at it. Just look at it.

9. Oh, this is the doctrine that started hating this, the Roman Catholic hates this like nobody hates it. Then you got a bunch of weak livered Protestants that came right behind. And you know how far they’ve gone, to believing the Word of God? They’ll tell you, right now, millions now living will never die, and that is a lie from the pit of hell, because my Bible tells me very few are going to make it. Now where do you get millions out of a few?

Boy wouldn’t I like to go to the store with three bucks, you say, “Hey, and make it three million dollars.” Well, would you do that? It would be nice wouldn’t it? The church is doing it. Eight people. One out of eight ratio. And they got millions. At that rate every Protestant would make it, and every Catholic. Poor Mohammedans. I can see why the white man has no use for the black men, they’re not going to make it either, because they’re in Africa. Isn’t that hypocritical? I don’t care if it’s red or black or green or yellow. Doesn’t matter to me... If God hasn’t called, they’re not going to come. Say, “That’s a mean kind of a God.” Say what you want.

- (20) O man, who (are you to reply) against God? Shall the thing formed say to him that formed it, Why (have you) made me (this way)?
- (21) Hath not the potter power over the clay, of the same lump to make one vessel unto honour, another unto dishonour?
- (22) What if God, willing to shew his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction:
- (23) That he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory,

Now, do you see what’s going on here? These people think they’re getting away with it. It goes on and it goes on and it goes on. Why, they say, “Look at the days of Noah. Why since the fathers fell asleep, nothing’s happening. It just goes on and it goes on.”

10. I’m going to tell you something; we are in shape right at this hour, as we hadn’t been for the centuries, for the whole world to come together under a world dictator. Because the world’s trying to get together. What for? For their bellies. And Bro. Branham categorically said, “*There’ll be a starvation for bread.*” Then he threw in also, “*A starvation for the Word.*” But I want to tell you something. There’s no starvation really for the Word. They don’t want the Word, they don’t need the Word, and we got it, we’re not starving. And the world will get together, and they’re going to find they don’t have enough bread to go around, so they’re going to try to piece it out; you watch and see.

You say, “How can you say that?” Because the Bible said it, you can’t buy and sell without the mark of the beast.

11. I like what the Bible says, “He lets them be, he lets them be.”

- (23) That he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory,

Now, right in here in verse 22 it admits that the wicked have fitted themselves. That's exactly what the Bible says. But in verse 23, it says that God does the fitting for the vessels unto glory.

- (24) Even (unto) us, (now watch what Paul says, even unto us, and he lets the church know that they're with him.) whom he hath called, not the Jews only, but also of the Gentiles?
- (25) And he saith also in Osee, (Hosea,) I will call them my people, which were not my people; and her beloved, which was not beloved.
- (26) And it shall come to pass, in the place where it was said unto them, Ye are not my people; there shall they be called the children of the living God.
- (27) Esaias also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant (only) shall be saved:
- (28) For he will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth.
- (29) As Esaias said before, Except the Lord of (the harvest) had left us a seed, we had been as Sodoma, and been like Gomorrha.
- (30) What shall we say then?

Now he's telling you there, hey look. How many are going to make it? Not many. Just those that believe the Word, under the covenant.

- (30) What shall we say then? That the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith.
- (31) But Israel, which followed after the law of righteousness, (they worked out a method through the Word of God,) hath not attained to the law of righteousness.
- (32) Wherefore? Because they sought it not by faith, but as it were by the works of the law. For they stumbled at that stumblingstone;
- (33) As it is written, Behold, I lay in Sion a stumblingstone and rock of offence: and whosoever believeth on him shall not be ashamed. (They stumbled right there, the one he came.)

12. So they stumble at the Presence of God, in the human form. They could not take it. See? Always they turn that one down, they couldn't do it. Peter calls it the Word. [Romans 10:]

- (1) Brethren, my heart's desire and prayer to God for Israel is, that they might be saved.
- (2) For I bear them record they have a zeal of God, but not according to knowledge.

Notice that. They go to a works program, when they turn it down, they've got a zeal of God, but not according to knowledge.

- (3) For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves to the righteousness of God. (In other words, if you don't get it as a free gift of faith, you haven't got it.)

- (4) For Christ is the end of the law for righteousness to every one that believeth. (Now that's not just the Jewish law; that's every law.)
- (5) For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them.
- (6) But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above:)
- (7) Or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.)
- (8) But what (does it say)? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach;
- (9) That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.

Do you know what this man's saying? He said, "You just say what I say and you've got it." Bro. Branham said, "*Say what I say.*" Do you know anybody that's a prophet, a man of that caliber that has to say that?

- (10) For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.
- (11) For the scripture saith, Whosoever believeth on him shall not be ashamed.
- (12) For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him.
- (13) For whosoever shall call upon the name of the Lord shall be saved. (What do you mean? It's under those conditions.)
- (14) How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? how shall they hear without a preacher?
- (15) How shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!
- (16) But they have not all obeyed the gospel. For Esias said, Lord, who hath believed our report? (Now that's Isaiah 53; the Jews could not take the crucifixion.)
- (17) So then faith cometh by hearing, and hearing by the word of God.
- (18) But I say, Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world. (Now that's definitely the zodiac, the Bible in the heavens.)
- (19) But I say, Did not Israel know? First Moses saith, I will provoke you to jealousy by them that are no people, and by a foolish nation I will anger you.
- (20) But Esaias is very bold, and saith, I was found of them that sought me not; I was made manifest unto them that asked not after me.

- (21) But to Israel he saith, All day long I have stretched forth my hands unto a disobedient and gainsaying people.

13. Now let's look at this picture here. God separated Israel unto Himself as a nation. And of course let's face it, the seed ran out. And there was just a tiny, tiny bit of seed; it was the end, it was running out. So now put yourself in this position here. God has presented Himself. Much more so back there under Moses. Much more back there under the time of Jesus when He was there. But God presents Himself.

And remember no prophet could ever go before the people and say, "Hey listen to me, I've really got the truth, I heard a voice."

Say, "Oh yeah? You better give us a sign."

When that fellow, Joseph Smith, came back, you know the big Mormon, and he said, "Listen," he said, "I've heard from God, there's been a wagon load of gold plates I've interpreted, translated, that God given me."

They should have said, "Oh yeah?"

You know Bro. Branham had have come without vindication, I would have said, "Oh yeah? Who are you trying to kid?"

These men all had to be vindicated or nobody would have listened except – except what? Don't ask me to use the word because I don't think I could find the right word, it's too gross.

14. Now, let's say that this happens and it does happen. God has come on the scene. And He's a covenant making and a covenant keeping God. And He has a covenant! Now do you think God could be so stupid as not to have a people somewhere who'd listen? God doesn't waste His time. He's not foolish and ridiculous. He knew these would not listen; the seed had run out. But there would be those who did listen.

Now, the seed has run out of the church, let's face it. Because there's about a billion Christians, so-called. And no billion people are going to be taken off the earth. So if this is true, and it is true, do you think anybody's going to listen? Hardly anybody. You couldn't possibly expect the Bible to change.\

15. Now, [Romans 11:]

- (1) I say then, Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin.
- (2) God hath not cast away his people which he foreknew. (Which He foreknew. Do you not know) what the scripture saith of Elias? how he maketh intercession to God against Israel, saying,
- (3) Lord, they have killed thy prophets, and digged down thine altars; (and they're trying to take my head off too, he says,) and I am left alone, and they seek my life.
- (4) But what (is) the answer of God unto (Elijah after he said this)? I have reserved to myself seven thousand men, (right now are elect. Foreknown of me. They haven't) bowed the knee to Baal. (And they're not going to. And Paul says,)

- (5) Even so at this present time also there is a remnant according to the election of grace. (Of which I am one, he says right here, I am one of them.)
- (6) And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be works, then is it no more grace: otherwise work is no more work.

Now, you got to understand what he is saying. This is something that you simply cannot get apart from God giving it to you, and it's a revelation that you receive and say, "That's it. I'm standing on it, that takes care of me." Because if it doesn't take care of you, then God has not made a proper compact. There is nothing definitive about God then, and there is no guarantee about anything. Okay.

- (7) What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded
- (8) (According as it is written, God hath given them the spirit of slumber, eyes that they should not see, ears they should not hear;)

16. Now listen, he's not talking to the elect. And about the elect. He's talking about those that are the seed not according to promise. He's not talking about those that are born by the will of God. He's talking about those that are simply born after the flesh. They were not the foreknown.

Now,

- (8) (According as it is written, God hath given them the spirit of slumber, eyes they should not see, ears they should not hear;) unto this day.
- (9) And David saith, Let their table be made a snare, and a trap, and a stumblingblock, and a recompence unto them:

In other words, what they are attempting to live by is going to destroy them! Now I ask you a question. Has God changed? The answer is no! Then what about this age? You think you can live on dead manna? Bro. Branham explained that. The Word of God explains it. It says, "The Word of God shall not pass away until it be fulfilled." The minute the Word of God is fulfilled it has passed away, and from that time on it is only illustration. That's all you can say. That's exactly what the Bible teaches us. Now he said,

- (9) ...Let their table be made a snare, (and so on.)
- (10) Let their eyes be darkened that they may not see, bow down their back alway. (In other words they become slaves. Not the free citizens of God.)
- (11) I say then, Have they stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy.
- (12) Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness? (In other words, when all those are supposed to come in, what's it going to be like?)
- (13) For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office:

- (14) If by any means I may provoke to emulation them which are my flesh, and might save some of them.
- (15) For if the casting away of them be the reconciling of the world, what shall (be) the receiving of them, but life from the dead?

17. Now notice, it says they're blind; they're not dead. So when is Israel going to be full? When will the last Israelite come in? When will the election of Israel be completed? When they're back in the holy land where they belong. Any time now, there can be a resurrection, which is the first resurrection, takes the Gentile Bride out of here, because their fullness has come, and God turns right to the Israelites. Then it's all over! And He only takes out a hundred and forty-four thousand, no more and no less. Then do you think the Bride of Christ is not numbered? Do you think God just takes a bunch of people and whips them all together and says, "That's the body"? There isn't one member too little; there isn't one member too much. And that's the way with Israel. And the hundred and forty-four thousand show you the meticulous care of God, because He brings them in out of the designated tribes. And then in the New Jerusalem they're back in their perfect divine order that God set them out. Now you know something? He doesn't lose one of them. Not one. He does not do that.

18. All right, now, you cannot under any circumstances divorce what I read in Romans here, from Heb 6:13-20. So let's look at it. We talked about a sovereign God and His covenants. And sovereignty means just what He says. The covenant are given to those who were predestinated to it! And the predestination is by foreknowledge and election! All right, we're going to read in Heb 6:13.

- (13) For when God made promise to Abraham, (covenant,) because he could swear by no greater, he swore by himself, (He interposed Himself.)
- (14) Saying, Surely blessing I will bless thee, and multiplying I will multiply thee.
- (15) And so, after he had patiently endured, he obtained the promise. (Now that's Abraham. Now listen,)
- (16) For men verily swear by the greater: and an oath for confirmation is to them an end of all strife.
- (17) Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath:
- (18) That by two immutable things, in which it was impossible for God to lie, we might have strong consolation, who have fled for refuge to lay hold upon the hope set before us:
- (19) Which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil;

Now, what was within the veil? The Ark of the Covenant over which was the mercy seat, over which was the cherubim's, and in-between the blood of sprinkling once a year. Now let's understand, the manna had long ceased to exist. Right. The almond branch that budded had long ceased to exist. What was in the Ark of the Covenant? The Word of God. Then what is within the veil? The Word of God. What is it you want to identify with? The Word of God.

19. Now, you can't do it unless you're ordained to it. You can never accept passages of scripture like this without some kind of a rebellion in your soul. This Book was not written by a human being in the sense of inspiration and word-by-word. Only by a human being who used a pen and wrote what he was told to write. And these prophets were never crossed up in what they believed. As Bro. Branham himself said,

the difference between him and everybody else in the world, was he had perfect total recall when it came to visions in the Word. That's right.

Now, it tells you right here. Look at it. God Himself came down. Picked out Abraham, and said, "I'm going to deal with you. And in dealing with you it's going to be on a grander scale than you would ever believe, because I'm going to deal through you with the entire election. And I'm giving you a covenant, and I'm swearing by Myself." That's exactly right.

20. Now watch, did I read far enough? Yeah. Heb 6:13-20, comes from the original covenant of promise, which is part of the everlasting covenant, purchased by blood, and that's how you get to the Word is by blood. Right? He was the Logos; they crucified him. Now entered within the veil. I want to ask you a question. Can He move in any way outside of the Word? The answer is no. Can you move in any way with Him outside the Word? The answer is no. If you are not one with Him in the Word, you cannot be with Him in the veil. Remember Bro. Branham brought it out so carefully. Once there was a time it was death to enter within the veil, and now it's death to stay outside. And remember the last plague of Egypt was spiritual death, so in this hour. We understand these things.

21. All right, we go to Gen 17:1-8.

- (1) And when Abram was ninety (and nine) years old, the Lord appeared to Abram, and said unto him, I am the Almighty God; walk before me, and be perfect. (Be upright, sincere.)
- (2) I will make my covenant between me and thee, and will multiply thee exceedingly.
- (3) Abram fell on his face: and God talked with him, saying,
- (4) As for me, behold, my covenant is with thee, (notice ...?... doubled it.) and thou shalt be a father of many nations.
- (5) Neither shall thy name any more be called Abram, but thy name shall be Abraham; (from high father to a father of many.) for a father of many nations have I made thee.
- (6) And I will make thee exceeding fruitful, and make nations (come) of thee, and kings shall come out of thee.
- (7) And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and thy seed after thee.
- (8) And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God.

Now, He said that. Okay, 15-19.

- (15) And God said unto Abraham, As for Sarai thy wife, thou (shall no longer) call her name Sarai, but Sarah shall her name be.
- (16) And I will bless her, and give thee a son also of her: yea, I will bless her, and she shall be a mother of nations; kings of people shall be of her.
- (17) Then Abraham fell upon his face, and laughed, and said in his heart, Shall a child be born unto him that is an hundred years old? and shall Sarah, that is ninety years old, bear?

- (18) And Abraham said unto God, O that Ishmael might live before thee!
- (19) And God said, Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: (that's laughter,) and I will establish my covenant with him for an everlasting covenant, and with his seed after him. (The blood of the everlasting covenant. Right back here, so you see.)

Now, Gen 22:15-18.

- (15) And the angel of the Lord called unto Abraham out of heaven the second time,
- (16) And said, By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son:
- (17) That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies;
- (18) And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.

22. All right, now, in Gen 17:1-8 and 15-19, it seemed that this is the principle of God choosing whom He will, and entering into covenant with the one of His choice, and the chosen or elected one accepting by revealed faith the Word of promise, based on manifestation and communication. Such manifestation as to prove it is God actually Who is there, and such communication based on proof is so full of proffered benefits that the elect are happy to be a part of established covenant with God.

Do you want me to read it over again? What you saw here in Genesis, I read to you, establishes the principle of God choosing whom He will, and entering into a covenant with the one of His choice, and the chosen or elected one accepting by revelation, he understands what's going on, the Word of promise, which is based on manifestation and communication. Such manifestation as some miraculous something that the person sees and the voice speaks to him. See? Because that Word has to be based upon something tangible. And the person to whom the covenant is offered is happy because that's what he wants.

23. Now, that's not hard when you realize that God created man in His Own image. Set him up the way He set him up. So God being a creator, He must have created a person receptive to Him! The only trouble is, as the phrase is today, the two children Adam and Eve didn't go through a real bonding experience. [End of side one of tape.]

Now, we notice particularly that God interposed Himself here in Genesis, that is He became the prime mover or actuator, and He does it every time, to authorize and implement these oath promises. Because how could you possibly believe some of the things that are set forth unless God was there authenticating it? See you couldn't do it.

24. Now, notice in Genesis 22, God having fulfilled His promise to Abraham, now asked that Abraham give back to Him the very fulfillment of that covenant, which of course was Isaac. Now that's strange, but it's true. In other words, God asked Abraham to give back or sacrifice in worship what God had provided by this covenant in Genesis 21. And Genesis 21 is the fact of the birth of Isaac where they separate him from Ishmael.

Now notice carefully, "In Isaac shall thy seed be called." Not Ishmael, only in Isaac, and it had to come by Sarah. That's what Bro. Branham said, "*See He went back to your great-great-great grandfather, and great-great-great grandmother, and took it right down to this present time and so on.*"

And he took that from “Levi was in the loins of his great-great grandfather Abraham.” So here’s you’re looking at this particular lineage.

25. So, here is Abraham offering up his realized hope. What God provided, what he wanted. But God intervenes by providing a sacrifice through creation. He creates the ram. See? Which Abraham recognizes and takes as God’s provision for his seed. Now you got seed and seeds. You’re looking at types. God made a creation. And that creation took the place of the seed in whom were all the seeds humanly speaking. After Abraham offers back to God, God’s Own substitute for Isaac, God then swears by Himself and confirms His irrevocable covenant!

Now in other words, this becomes a true testament of the testator. Now the testator has to die before the testament comes into effect. What we’re looking at here is the ram was offered and died in the place of the seed. In other words, to begin to perpetuate the seed on this earth. So then what happens? When that seed is given, that life, now it’s offered back to the provider. And the time it is offered back, that’s the time that God confirms to that person, “You are it.” Now this should help your thinking in what goes on in the Branham message, so just keep listening.

26. Now, let’s read a little further. We go to Gen 22:1-2.

- (1) And it came to pass after these things, that God did tempt Abraham, and said unto (Abraham, in other words, he gave him a test, he said,) Abraham: he said, Here I am.
- (2) He said, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; offer him there for a burnt offering upon one of the mountains which I (shall) tell thee of.

Okay, now in Genesis 21, which is the chapter preceding it, you will find in Genesis 21,

- (1) The Lord visited Sarah as he had said, and the Lord did unto Sarah as he had spoken.
- (2) For Sarah conceived, and bare Abraham a son in his old age, at the set time of which God had spoken to him.

Now remember, Abraham looked like about an eighteen year old kid, and he was a hundred years old. We are going to be millions of years old, and look like eighteen year old kids, so you know, it’s not going to affect the fact that you’re millions of years, millions of millions years old. No problem. He’s an old boy; it tells you right here. He just looked like a kid, because he was a kid.

- (4) And Abraham circumcised his son Isaac being eight days old, as God had commanded him.
- (5) And Abraham was an hundred years old, when his son Isaac was born unto him.
- (6) And Sarah said, God hath made me to laugh, so that all that hear will laugh with me.

Now that’s a good kind of laugh, not laughed at, but laughed with, in other words, a real joy and mirth. Do you know there’s a day of mirth coming pretty soon? Right now we’re beginning to draw a little water out of the wells of salvation with joy, but you wait till we start getting really happy. You’re going to get real happy when you see the dead. That’s it, that’s the time you’re looking forward to. All these other things are fine, but that’s the big day.

- (8) And the child grew, and was weaned: and (so on) Abraham made a (big) feast...

And right on down the line then they cast out the bondwoman so the son could not be heir with the free son, the freeborn son, and right on down the line.

27. Now we're not going to go into all of that, but we're just going to look at verse 10.

- (10) Wherefore she said unto Abraham, Cast out this bondwoman and her son: for the son of this bondwoman shall not be heir with my son, even with Isaac.

Now, what you're looking at here is that Abraham has this son that is absolutely given to him by Almighty God, and now he's requested to sacrifice him. Now Abraham has to come to the point where he says, "Live or die, sink or swim, there's nothing I can do but stick to this Word."

Now, it looked like God was taking everything away. As it was in the days of Noah, people's heart ran out. And in this Message we're going to have more and more people whose heart is going to run out. And I'm warning you now. We're not there yet kids, we're not there yet. And Abraham had to come to the place, in the face of the utmost manifestation, live or die, sink or swim, is this it? Well you say, "How can you believe a goofy picture and all that stuff?" Well I'm a goofy person. I have no trouble. Just leave me alone in my idiocy and I'm happy. Isaac in flesh is what God had purposed and brought forth. And Abraham was committed to it.

28. Now let's go over here in Heb 11:17-19.

- (17) By faith Abraham, when he was tried, offered up Isaac; and he that had received the promises offered up his only begotten son,
(18) Of whom it was said, That in Isaac shall thy seed be called:

Now watch, live or die, sink or swim, God is going to raise him up from the dead, and I received that in a figure by what I am doing, live or die, sink or swim, William Branham is going to come back and walk on this earth, which no man has done for two thousand years, and nobody can prove anything, he's going to come back, we're going to walk with him! Now whatever he has with that tent ministry at that time, I don't know, I'm just going to wait and be happy to find out. I'm not fighting anything the prophet said, any way, shape or form.

You say, "Bro. Vayle, you're getting crazier." Praise the Lord; I'm getting crazier. One day I'll lose my entire mind and I'll even sing a little song.

He offered it right back to God! Put it right in God's lap! Said, "Here it is Lord! This is too big for me anyway! I couldn't get him in the first place, I can't keep him in the second place, I'm going to die, there'll be a day when he dies, God I want Your plan!"

That's the way the Bride stands right today. Nobody asked for Elijah to come! He came on his own. Nobody asked God anything – oh once one or two people from the scripture, they surmised a couple things. But nobody thought a Kentucky hillbilly, a Baptist particularly in a Pentecostal age, would ever come, with the angel of God, and do the things he did, which are recorded. But he did it.

He offered it back to God. Then notice what happened. God renewed His covenant by guaranteeing it personally by an oath.

29. Now we're talking of Hebrews 6! The end time message, when they crucified themselves the Son of God afresh. Let me read it to you. So now that hour is our hour. It says right here:

- (4) For it is impossible for those who were once (for all) enlightened, (the Seventh Church Age Message no more,) have tasted of the heavenly gift, partakers of the Holy Ghost,
- (5) Tasted the good word of God, the power of the world to come,

In other words, they've already had an absolute sample of glorification! For a picture right there. It says, "Having turned it down flat, there is no more repentance." And then it says right here:

- (13) For when God made promise to Abraham, because he could swear by no greater, he swore by himself,

'THUS SAITH THE LORD', it never failed. And He said at the end time, "I'm going to bring it all to pass, just like I said."

30. Now my brother/sister let me tell you this: when you offer that back to God, the covenant is confirmed. You say, "But Bro. Vayle, I want this!" You do not belong in this church, you do not belong in the Bride, you might as well leave now because you're going to the Lake of Fire. And I hate to talk this rough and this mean. But I'm telling you the truth! There is no argument! People are always looking for a new corner to turn, some fence they're sitting on, can't you realize live or die, sink or swim, I'm giving back to God what God gave! And when you give it back to God, it's in your hands. Because ain't no more coming.

And God never said to Abraham, "Well it's okay, boy, well I'll take this one. Hey man, you're virile, you're nineteen years old, you got your peak hormones. And that ...?...guy down there among the Philistines, who eyed your little sweetie pie up and down because she looked sixteen, you can have ten more kids by her." I've got news. There were no more coming. Neither does anything follow this.

Now, do you want to give it back to God to keep it for you? Or do you want to hang on, think you can make something work? You know something? If I can give this back to God and let Him keep it for me, hallelujah. You ain't never seen a rooting-tooting-shouting-clobbering-dancing Pentecostal like you'll see when I start moving. Because at seventy-five I can move pretty fast. You ask my wife and she'll tell you. I can do a little jig all around better than these guys ever thought to do. Oh yeah. I'm not ashamed I hang real loose. Not at all. Abraham gave it back.

Now, what I am trying to get is this what I am saying. The seed of Abraham was preserved by a substitute. God Himself intervened for the seed. What is that seed today?

31. Let's go first of all to Jn 1:12-13. And it says,

- (12) But as many as received him, to them (he) gave (the authority to come into the adoption, to be placed as sons,) even to them that believe on his name: (They had to believe on his name.)
- (13) Which were born, not of blood, nor of the will of the flesh, nor the will of man, but of God. (Though they came by flesh and they came by sex!)

You people get upset about sex? I'm going to tell you something. Sex is a divine commandment of Almighty God. But it better be used right. Outside of wedlock you watch, AIDS will come more and more and more, showing what condition the church is in. Some of you messed your lives up a little degree already, shame on you, and shame on me, I'm not going to hold you in any account, I'm going to tell you, you watch yourselves from now on in. And you kids that understand me, you hear my voice. And I'm going to tell you, the day may come, and I'm not that old, I may look you in the eye when you're wasting away dying, it will be too late. Don't try to fool with God. Say, "What God? That doesn't

mean a thing to us.” Fine, doesn’t mean a thing. I won’t clobber you. I won’t come and cajole you. No way, shape and form.

32. What condition is the seed in today? It’s in a Laodicean church that’s wretched, miserable, blind, and naked and doesn’t know it, but there’s a Word of promise at that hour that says, “He that overcometh.” That means to get out of that dump! That Babylon. “And I’ll let you sit in my throne as I have overcome and sat down in my Father.” What does he mean overcoming? He hasn’t been overcoming anything very great in the last two thousand years, except waiting. How many of us can wait? In the days of Noah they couldn’t do it. What about Mal 4:1? It’s the day when God is going to destroy the earth. But what does it say in Mal 4: 2? “You that fear My Name, the Sun of righteousness will arise with immortality.” And He said, “Behold, I’m going to send you Elijah, and he’ll discern, he’ll divide, he’ll bring the children back to the fathers.” In the day, the last day, 2 Th 1:7-10, when He comes with His mighty angels, He’ll bring peace as well as destruction.

So, what I’m saying is this: God is an interposing God from start to finish. He goes to the seed and spells out His covenant promise, that is His plans, and then implements them. Not one Word fails, not one passes away, it endures forever. But you have to believe when He intervenes. If we don’t accept the intervention manifested unto us in this hour, we will not be under the covenant of Malachi 4, where the Son of man, the Sun of righteousness rises with healing, we will not be under the mystery of 1 Cor 15:51, the change in our mortal bodies, we will not be under Mal 4:5,6, to listen to Elijah, we will not be a part of those that are standing here when He descends and raises the dead and we go away with Him. No sir.

33. Listen, what we are talking about is Heb 6:4-8.

- (4) For it is impossible for those who were once enlightened, tasted of the heavenly gift, (partaking) of the Holy Ghost,

If they fall away, that’s the Pentecostal Laodicean age, it’s impossible for them to come back and look for something to supercede what God is doing at the end hour. It is Luke 17:30, the Son of man ministry having appeared amongst us. It is Mt 12:17-21, where in the form of the Holy Ghost He comes back to the Gentiles, where He does not quench the flax! He doesn’t break the reed. But in the silence of God within His Word being spoken by a prophet, He makes His Presence known by manifestation proving Who’s doing the actual speaking behind the scenes. And brings us to the place of faith and belief.

It’s the same one in Jn 14:12, who said, “Greater works that somebody do than this, than I am doing.” And then he mentions it’s the Father in him. Then listen. If the greater works are going to be done in this hour, according to Jn 14:12, Who is going to be in the person doing the works but God Himself? Can you believe that? God in the prophet.

“Oh, that’s nonsense,” they say. Some people right now, trying to preach the Presence, sure hated that idea, William Branham, the prophet, being God to the people. I like it, because he was sure nice to me, and he was my friend.

34. So as we said, it is 1 Th 4:16, that’s what we’re viewing, Him coming down to us, the same as Mal 4:5,6, and we must not turn it down, but what do we do? Offer it back to God, and say, “Lord, this is what I bring in my hand in this hour. This is the covenant that You made, that Elijah did come. This is the Word of Your Presence, this is what it is truly all about.”

Now, let me read just a little bit in scripture here, in Romans 16, and I’m going to close. Because I’ve said enough tonight, and you can see it’s the sovereignty of God, you just got to be smart enough – that’s the wrong term. You got to be one of these sheep which is spiritual, to catch that you’re a part of it, and keep offering it back, and God will keep it for you. That’s why Jesus is the great mediator.

35. [Rom] 16:24-27. Listen to what he says.

- (24) The grace of our Lord Jesus Christ be with you all. (This is to the Roman church, the last few paragraphs.)
- (25) Now to him that is of power to stablish you according to my gospel, (even) the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret (which hath been kept in silence through eternal times. That's what Bro. Branham said, the same thing.)
- (26) But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith:

Listen, faith is a revelation. All you've got to do is obey it. You say, "What great thing will I do?" Nothing! You believe it; it's passive. It's to take it into your being. Say, "This is what I am resting on. It is not required of me to do something about it." It isn't required of you. Your requirement, this is the work of God that you believe in whom He has sent. Now you don't believe in him who He sent, just on the grounds on believing in somebody, you say what was he sent for? And when you know he was sent, you believe it. And you offer it back to God.

36. Let me go for it again.

- (24) The grace of our Lord Jesus Christ be with you all.
- (25) Now to him that is of power to stablish you according to (what? The covenant. That which was a mystery, way back from the beginning, before there was a beginning.)
- (26) But now is made manifest...

Who understood the Presence of God and knew what was happening? Who understood 1 Th 4:16? Nobody understood it. That's the mystery, the great one that Bro. Branham said, "*Making known to us the secrets that were not known from before the foundation of the world.*" The inscrutable mind of God, presented to us by proof, and what do you do? Just hand it back to God tonight, brother/sister. You know what will happen? Jesus will take right over and take care of it for you. It's time to place ourselves in a position of rest, and there isn't any place better for rest than I know, than to following what we've taken in scripture tonight. Let's bow our heads.

Heavenly Father, we want to thank You again for Your goodness and mercy to us, Lord, whereby we have access to the very Presence of the Pillar of Fire, this evening hour. We know Lord You're not here particularly in this building, so to speak, as though we had some kind of a corner on You, but we do know Lord that we have received this Word, and we stand with it, because we know that this is all there is to stand with, because it is vindicated, because we believe positively You did appear, and You are still here, to bring us to the place that You have promised, which promises at this time You have descended with a shout to take us back with You, to bring us back again and then a final time, we are going to come back to an earth completely renovated, new heavens and new earth, and we're already started the last part of human physical journey into it, because the next is the Millennium, the great sanctifying period that is left.

So, Father we know where we stand tonight, and I know Lord this little simple message You gave me was exactly right for this hour, I can understand that perfectly. I didn't when I began, but I can see Lord where we put our rest, and what it is all about, as never before. Knowing Lord that You haven't

filled up all the gaps yet, we believe You will still give us wonderful things out of Your Word, increasing us in the increase of God.

Bless each one Lord in divine Presence, especially Father anybody that hears the tape, even Lord, whatever testimony comes from here, let it be Father, that as Bro. Branham said, it is a healing message, the healing going to our minds first of all, and down deep into the soul, into our bodies. Yes Lord, one day it's going to bring forth immortality. I'd like to believe Lord, that I'm a part of it, on the grounds that positively I will be here, but I don't know. But Lord, I can have just as much assurance that I will here, at a future date if I don't stay all the way through at this very moment.

So, grant Your blessing upon us tonight Lord, in such a way that it does never leave us, and the increase of faith goes on and on. In Jesus' Name we pray. Amen.

1. We're going to take Communion tonight, as we do, usually we read out of 1 Corinthians 11: for the very reason we know that Paul never did attend any type of communion service. Evidently didn't know a thing about it. But his what he got by revelation, in 1 Cor 11:23.

(23) For I have received of the Lord that which also I delivered unto you, (now notice what he did, he became God's epistle. What God wrote in that man's mind and heart, he delivered.) That the Lord Jesus the same night in which he was betrayed took bread:

2. Notice he calls him Lord Jesus, distinguishing Lord from Lord. "As the Lord said unto my Lord, Sit thou on My right hand." See? All right, the Lord Jesus.

(24) And when he had given thanks, (that's Jesus had,) he brake (the bread), and said, Take, eat: this is my body, (that's emblematic,) which is broken for you: this do in remembrance of me.

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

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

There are people right now who forbid people to take the communion. Bro. Joe was telling me, went to Hungary, right off the bat he find a bunch of people, not a bunch, but some people saying, "We don't take communion."

"Why not?"

"Somebody said don't."

He said, "Who gave you that nonsense?" I think he's – I don't know if he's better than me, nicer than me, but I think sometimes he's worse than me. He wouldn't mention anybody's name, but when this came up what a certain man was doing, he said, "That man's a garbage tin."

I thought, "Well that's not too bad a name. Garbage tin." The old junk that nobody wants gets thrown in there. When you come out with stuff like this. No communion, no foot washing, who said so? That's ridiculous.

3. If there was ever a time to honor the death of Jesus Christ, the broken body, the shed blood, and the power of the Holy Spirit, it's this hour, brother/sister, don't let anybody ever sell you short. Like I told

you here, if I'm not here, you've got deacons, they're responsible, absolutely responsible. And you know that's the truth. All right, he said in verse 26,

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

(27) Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord.

I just thinking here, if you want to take this verse here and you know really play havoc with it, you might as well take it back where he said here, "As oft as ye eat this bread, and drink this cup, you show the Lord's death till he come." Well you know what? He went to the grave, he came back, so why should anybody ever take it again? Right? Proves how stupid people are. He's not talking – he's talking about coming back period, here. Absolutely.

4. Now he said,

(29) He that eateth and drinketh unworthily, eateth and drinketh (condemnation or judgment) to himself, not discerning the Lord's body.

Now Bro. Branham preached a whole sermon on discerning the Lord's body. I took about fifteen or seven – how many points were there Brian? Fifteen, about? I can't remember. You got a better mind than I have; he hears it and he tells them what I said. Which is nice, I can't tell you anymore. But fifteen points, by inspiration, God just gave me, follow that sermon. I thought I was going to get enough flack to really throw me out of the ministry. I didn't get one peep. Showing hardly anybody caught onto it, if anybody did, except us folk.

5. Listen; what I brought out here is what Paul's bringing out. How in the world are you entitled to take the Lord's Supper and not be guilty if you don't have an understanding of the Word of the hour? See, that's a tragic thing for people to be that way. To eat unworthily, drinking, would be to not be full of the Holy Ghost, and to be full of the Holy Ghost would positively not presume but know that you'd be with the Word. How can anybody be out of the Message?

6. Now you see, this is where judgment is coming. Because they're saying, "I believe," when already that's proven they don't believe. I know it sounds really rough brother/sister, but look the point is, hey, what if tomorrow morning three people will be dead? What are you going to do about it? Are you going to get some kind of faith to raise from the dead? No, listen, don't even ask me to come and pray for a dead man. And I sure ain't going to call you. And all of us together wouldn't dare to believe that we could raise the dead. No way, so let's not get wrong ideas about this here, thinking you know, hey, these people can come, or I can do this, I can do that. You got to stand some place where you have your faith out before it.

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

(29) For he that eateth and drinketh unworthily, eateth and drinketh (condemnation) to himself, not discerning the Lord's body. (That's a tough one there, you see, they don't discern it.)

(30) For this cause many are weak and sickly among you, and many sleep.

Now Bro. Branham said, "*Take this Message for your healing.*" And that sermon on Discerning The Lord's Body he preached, if that is thoroughly understood and approached with real faith, I believe there'll be an acceleration of the healings amongst us.

7. For it says,

(31) For if we would judge ourselves, we should not be judged.

In other words, you can take that sermon, and you can go right down that sermon and say, “All right, do I believe in a prophet?” That was number one. “Do I believe in the Presence of the Lord? Do I believe in a vindicated message? Do I understand this? Do I understand this?” Check them all off. By the time you’ve checked yourself off, you can see if you are in the faith. Now that’s not beyond us. Now then if you are in the faith, you don’t say, “Well now just a minute, I certainly do hope I’ve got a maximum of faith here, and a maximum of faith there” – hey listen, as long as you believe and are going on, don’t take your faith out and examine it. You know that’s how the little kid ruined the little plant, the little seed he planted? He kept digging the seed up to see how it was doing, and one day it didn’t do. He killed the life in it! And that’s how you kill the life in the Word! You know?

8. Now the examination as I said you do, you take what Bro. Branham said, and you believe it. And I told you, listen for a long time I didn’t dare look at that sermon Stature of a Perfect Man because I knew I couldn’t qualify. I was so negative about that thing. Because I knew I’d never make it. So one day I said, “Hey, make it or not make it, I got to face it. So I’m going to face it.” It wasn’t what I thought it was at all. I’d been hearing with the wrong ears. Perfect faith, that sermon. Heard that thing out West, until it drove me crazy, negative, negative, negative, all I could think, “My God, ain’t nobody going to make nothing. Not I and anybody else.” Took that sermon, sat down with it, under inspiration, just looking to God, not trying to use the human mind, and nobody has to use the human mind, listening to what was really said, I’d missed it a million miles. It had nothing to do with me. Except to believe that God had thoroughly vindicated His Word, and I can stand on a vindicated Word, a covenant. “Judge yourself, you will not be judged.”

(32) When we are judged, we are (corrected) chastened (trained, feel a little bad at times,) of the Lord, that we should not be condemned with the world. (Do you want to know whether you’re going to make it or not? Take what the prophet said, look at it.)

9. Now brother/sister, let me tell you something. What I have just said is what we’re going to eat to and drink to. I’m not afraid to look at the Word and see myself there, by the grace of God. To see the scales fall off my eyes and see the Word of God, through the Holy Spirit as delivered by a prophet. I’m not afraid to look. Let’s rise at this time. And the brethren come forward, we’ll move right along, and you know how we conduct our services, the ladies, right after taking communion, as you take the communion, you go out through the door there, to the hall and you can have foot washing instantly, the men are going to be a little bit behind you. And of course those that are going to play, you come right along now too, and we’ll just ask the Lord to bless us, and you can start coming from the back and waiting your turn, which will be just momentarily.

Heavenly Father, now, as we bow our heads in Your Presence to partake of the emblems that You’ve set before us, and Father since we believe Your Word tonight, and I think Lord the message was right in line with everything that was said. I don’t believe there’s anybody here Lord who needs to be overwrought about the condition, but go to You now and say, “Lord thank You for a vindicated way, help me Lord to receive it and be part of it, because I want to be a part of Your Kingdom Lord, I believe I’m already there in my spirit, but I want to enter in, in the fullness Father.”

So help Your people tonight, Lord, I don’t care who it is, anybody Lord, positively dedicate themselves tonight O God, to You, say “Lord have Your way, I believe.” May each one that takes the emblems Father also know that there’s healing there tonight. There’s healing in the mind above everything else. Our idiosyncrasies, which bother us and everybody else too, I suppose. And then our regrets Lord, which we often say, “If I’d have done so and so, so and so.” And then there’s regrets of other people, “If they’d only done so and so, or hadn’t done so and so.” All of these things Lord tonight can be washed away. One day Father, they’re going to be washed away anyway, when we die, we’re not

going to remember them anymore, and one day down the road, You're going to wipe every tear from every eye. Won't be any remembrance. Father let it start tonight. So much of our memories aren't worth keeping, Father, and they only get in the way of the memories we ought to keep, so help us to have a good bloodbath tonight in our minds and our hearts and our souls, Lord, to wipe out those things that ought not to be there. To come forth one with the Word of the covenant keeping God tonight, that has been manifested. We give You praise, in Jesus' Name. Amen.