

## Covenants # 7

October 11, 1989

Shall we pray. Merciful Father, we pray tonight You will indeed show mercy toward us by opening our minds, Lord, our very hearts, our very souls unto the Word of God, that we may be enriched thereby, Lord, and actually come into that place that John spoke of when he said, “I wish above all else that you may prosper, and be in health, even as your soul prospers”. He knew, Lord, that so many people ... and we’re just all alike through the Ages. We want prosperity. We want an abundance of this world’s goods. We want health to enjoy it, but we know there is not a string attached to it, really, but there is a condition, a premise, a principle, and that is: our souls should prosper. And when our souls prosper, we know, Lord, that all of these other things, then, will have their proper places.

We know, Lord, that the prospering soul can only come by years of experience, waiting on You and being nurtured by the Life that’s in the Word – Life of communion and fellowship. So, we pray tonight You’ll feed us Your Word of truth and nurture us up, Lord. Take us down the road together until one day a final parting comes, and we’ll leave this world, Lord. All things we’ll let behind. Only the character in our hearts, minds, and souls go with us. So, help us tonight we pray, in Jesus’ Name. Amen. You may be seated.

1. Now, whenever one studies anything that pertains to the end-time Message, which Message (of course) was delivered by the prophet, William Branham, and which Message was vindicated of God, one can only view these components of the Message (or doctrines, or the various aspects) in the light of the absolute sovereignty of God, Who sovereignly foreknew and sovereignly predestinated His Own will about which He speaks and manifests to be true. So, if you look at the Message that Bro. Branham brought, vindicated of God, you understand that all of it – every one of the doctrines, every facet – brings forth the fact that God sovereignly foreknew and God sovereignly predestinated His Own will as to whatever form of manifestation that would be.

2. Now, an almost oversimplification of what I have just premised is found over here in Rom 11:33-36. Paul says,

- (33) O the depth of the riches both of the wisdom and knowledge of God!  
how unsearchable are his judgments, and his ways past finding out.
- (34) For who hath known the mind of the Lord? or who hath been his  
counsellor?
- (35) Or who hath first given to him, and it shall be recompensed unto him  
again?
- (36) For of him, and through him, and to him, are all things: to whom be  
glory for ever (and ever) ...

Now, the reason I have called this almost oversimplified is because the details of what this is all about are missing in this particular portion of Scripture. But such details are found throughout the Bible, so that we are not bereft or beside ourselves for lack of information.

3. Now, just looking at the sovereignty of God in every aspect of this Message which, of course, is a resumé pretty well of the entire Word of God, that has been given to us pertinent in the Gospels. We could start, over here, in Ephesians 1.

- (3) Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ:
- (4) According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him ...
- (5) (In love) Having predestinated us unto the (placing) of children by Jesus Christ to himself, according to the good pleasure of his will.

Now, you can see here, just in these verses alone, that there can be no argument. That concerning the elect (the foreknown, the predestinated ... whatever you want to call them), concerning those who are born-again, because Paul brings that to their attention, where he says in [Ephesians 1:] verse 13,

- (13) In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: ...ye were sealed with that (blessed) holy Spirit of promise.

That these people, here, are literally the predestination. Not just the 'predestinated', but they are the predestination, or the predestinated will of Almighty God which was in Him from the beginning which lies in eternity.

4. Now, notice with this, in Rom 8:28-31.

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

Now, you know, those that love God are those that God loved. Because, before we loved Him, He first loved us. And, of course, predestination is the evidence of the love of God. And so it says here, now, we have a reciprocal ...[tenor]?... here, in the Word.

- (28) And we know that all things work together for good to them that love God, to them who are the called according to his purpose.
- (29) For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren.
- (30) Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

Now, you'll notice he's using the past tense of glorification under two definitions:

[#1] The number one definition is, that this refers to the Old Testament saints who have already been resurrected and they're someplace. We don't know where they are, but they're there. They're in a dimension, and that's because of their glorified body. They cannot be contacted. We cannot see them because they're like ... you might say, like 'light'.

[#2] Now, also it is because, as Paul said, "God calls those things which are not, as though they were". And this is exactly the substance of prophecy, which is future but is always written in the past tense.

Now, here you see, then, these people here already, then, have their destination from eternity to eternity through the Ages, already locked in. They are the chosen ones that we are looking at, and we see this is all in the Mind of God.

5. Now, with this we want to go to Rev 13:8, and herein we find,

- (8) And all that dwell upon the earth shall worship (the beast – that’s the antichrist), whose names are not written in the book of life of the Lamb slain from the foundation of the world.

Now, you’ll notice in here, there are two things being placed: that is, there is being placed, those whose names are in the book of the Lamb-Life slain from the foundation of the world. So, therefore, the association now of these people – these elect, these who do not fall for error, because the elect cannot be deceived even among the most trying and dreadful times – you will notice now, there is an association with these which were foreknown, having their names in a Book, and this is mentioned as from the foundation of the world. So ... listen carefully, now: we have an association different from the beginning, but continuing. (Do you understand what I’m saying?) Because, the word [term] ‘foundation of the world’ is said here, which is predated by the beginnings which were in Christ when there wasn’t a speck of stardust. Do you follow what I’m saying now? You are looking at what is from the ages to the ages, as singled out from eternity. Now, compare this, which I said here: “ ... in the book of Life of the Lamb slain from the foundation of the world”.

6. Okay, let’s go back to Gen 3:19.

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

Now, this is said of something very specific. It is talking of the man of the earth. This is where we’re looking at ‘from the foundation of the world’. We’re looking at the basics of a cosmos which is not strictly in the realm of a spiritual, but is down into the physical, because the Bible speaks of Satan being in the Garden of Eden, “Thou wast in Eden ... (you were in Eden)”. Okay.

7. Now then, Heb 8:5 (I’ll try to weave this together ...[for us]?... to make it simple):

- (5) Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern (which was) shewed to thee in the mount.

Now, with that, we’re going to read over here Heb 9:23-24.

- (23) It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these.
- (24) For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us.

What I’m trying to show you, here, that there is definitely set forth in Scripture that there was a reality in heaven, which was the true figure. Then upon earth was allowed that which you may call a ‘prefigure’ or, actually, a ‘type’. In other words, it’s prefiguring in the sense of a type, what you’re going to go back to. And now notice, here, you start with the original which was in the heavens, which must have been a temple in there, because the Bible tells us that Satan was one of the cherubs that covered. And Michael, no doubt, was the other, which was your prefigure of Jesus Christ. And there, there was a worship. And Satan led in the worship.

8. Now, it says to Moses, “See that thou make all things according to the pattern which was shewed thee in the mount”. Then it says, “Jesus Christ, having cleansed through His Blood, and having taken upon Himself

the anti-type of all types, now the heavens themselves are cleansed, showing we go from the true to a figure to a true”.

So, what I’m trying to show you, here, is this: this was already there, before there was a speck of stardust, in the sense of a plan. Then, as it began to come together, before there was an earth there was a heaven and a government, and all these things therein. Then there started the foundations of the world, and the universes, and all these things.

So, what we’re trying to show you – which I think I’ve showed you pretty well, here – is the fact: in this Message, you will notice, always, the sovereignty of God. And in the sovereignty is a foreknowledge which is omniscience with the ability by omnipotence to translate the omniscience into something which is in the material. And the material cannot affect it. Even though the material brings it into the spaces of the everlasting – which is ages to ages – in contradistinction to the eternal. You are dealing with an eternal, but within the eternal are ‘epochs’, or ages. See, that’s what you’re looking at. Okay.

9. Now, with these few but pointed Scripture, we have received sufficient understanding to grasp what I have been saying in the last two messages on the covenant of the Father and Son. And here is the premise (here is the principle): this covenant of the Father and Son was in the mind and will of God, and began to come into existence at the begetting and birthing of the Only-begotten Son of God. Now, you notice when I use the term ‘come into existence’, I am not using the term in the sense of the plan lying in the mind of God. Because, strange to say, no matter how you try to break this down, and how you try to think about God with the human mind, you can only go berserk. Because, God cannot add one thought nor take one thought from Himself. He always was, and in Him there is neither variableness nor shadow of turning. Now, you try to get this in your head, you can’t do it ... you can’t do it. You might as well shrug it off and just believe it. (See?)

10. So, this covenant which was in the mind and will of God began to come into a form. That’s why I use the word ‘existence’, but I’m talking about the formulation – began to become. That’s why you notice in Elohim, it’s ‘become’ ... it’s always becoming, becoming – an unfolding, an unfolding. People can’t understand that about the seven Church Ages. They don’t understand anything we understand the prophet taught it. Do you know why? They can’t! They have been thoroughly drugged and doped by the pharmacists, which in the Bible are called the sorcerers, which are Methodists’, Baptists’, Pentecostals’ witchcraft. And there is not a true worship of God because there’s not a revelation. You can’t hardly find even a hard-shell anymore! (That’s a Baptist who believes everything is going to be what was ordained to be, and you ain’t going to change it.) That’s why they don’t even believe that you need to be born-again ... which is ridiculous. You’ll never get them to tell you, “I’m born-again, and going to go to heaven”. They say, “I have a hope”. They don’t even know what the word ‘hope’ means. Because, hope means ‘an assurance – something that is earnestly expected – you’re going to believe in God’. Okay.

This covenant was in the mind and will of God and began to become. In other words, God begin to work at it, at the begetting and the birthing of the Only-begotten Son of God. Now, this is why there is no such thing as an ‘eternal son’. In the sense, there is a beginning to this factor of the Godhead, where God begins to bring and move forth – bring forth – of Himself, which we will see. And whatever exact time or period the covenant was entered into (that is, by the two people – the Father and Son), there may be no way of knowing. But it is sufficient to know that when the sovereign purpose of God was made known to the Son, there was an immediate acceptance of the divine will, because the Son Himself was actually such a part of the essentiality of God, that He was one with the will of God.

11. Now, [do] you understand what I’m saying? Well, to understand it, let’s go back to the Bible again to Heb 1:1-3. (We’re just going to read part of [verse] 3).

- (1) God who (in many parts) and in (many ways) spake in time past unto the fathers (in) the prophets,

- (2) Hath in these last days spoken unto us (in) Son, whom he hath appointed heir of all things, by whom also he made the worlds (that's the ages);

In other words, before the Son was begotten, there weren't any ages. It was 'eternality' rather than 'everlasting', which was ages to ages. And since ages came out of eternity, it will go back to it! Well, certainly it will. Do you believe God had a divine plan and you're part of it? You're going to go back to it. Like Bro. Branham said, "*You don't remember where you came from because you [by-] passed your theophanic form, which Jesus didn't. But you came exactly like him.*" Now, you've got to believe the truth.

12. Now, listen: about this Son, by whom He made the ages ... (See?) And it tells you it was started there, at that begetting. But ... that's all we need to know. Who needs to know?

- (3) Who being the (effulgence, the out-raying) of his glory (... and the word glory means 'an exact assessment'), and the express image of his person (or, the expression of his person), and upholding all things by the word of his power ... (Now, you cut out that next phrase. Forget it for the time being.)

- (4) Being made so much better than the angels ...

Now, that's not a matter of just being made. Because you can make a thing, but a woman can also make a baby, in the sense that she is producing it from her being. Now, this is not simply a creation. Jehovah's Witnesses want to make this a creation, then God made everything else by this creation – He made an agent. Unh – unh! That's not what the Bible teaches; that's what the head teaches. The Bible teaches truth; then you've got to let your head go. And if it doesn't comprehend it, forget it! Believe it anyway. You're not smart enough to figure out electric current. That's right, you can't figure it. You can know various things about it, but you can't figure it. Nobody can. Well, somebody might say, "Well, I think we can". No, you can't. Then why don't you make it? You say, "Well, I'm going to do so-and-so". No, do it without all those things. Go back to principle.

See, people forget principle because they're so used to working with things. They think the thing is a principle. That's a lie from the pit of hell. The thing itself is not a principle; the thing comes out of a principle. That's like your stupid scientists that say, "We think we've found protein on a planet out there in outer-space. Therefore, there's going to be life." That's a lie! Protein doesn't bring life, but life requires protein. It's like Bro. Branham said, "*Before there was a fish with a fin, God had an ocean for the fish to swim in*". Stupid bunch of idiots ... call themselves scientists. Jackasses. Got no use for their tripe and hogwash.

13. Now, we're talking about this One ... and now, let's go a little further. Let's read some Scripture from John. Let's find out what John says. Never mind what some stupid theologian says (some Trinitarian), he's so dumb he doesn't know when he catches a cold. Jn 8:42:

- (42) Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me.

Now notice: "I came out of Him, and He sent me". Now notice, Jn 16:27-28.

- (27) For the Father himself loveth you, because ye have loved me, and have believed that I came out from God.

- (28) I came forth from the Father, and am come into the world (that's like a baby coming out of the womb): again, I leave the world, and go to the Father.

And John said, "The Only-begotten who is in the bosom of the Father ..."

14. Let's go to Jn 17: 8.

- (8) For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me.

Now listen, the Trinitarians I know can take that, and they'll make God a great fountain. And this little God, or this 'junior' God, the Son-God ... (S-o-n, of course. And the Romans rightly made it the S-u-n God, because there is no such thing what they [the Trinitarians] are talking about) ... He came out with certain directions. That's not true. This is a Begotten-one, and a Birthed-one! And this is what we're looking at. Okay.

15. With we go to the book of Psalms. And we've already been in this, so this is no verse that we haven't looked at before. Psalms 40, of course, is what I'm going to go for [verses] 7-8.

- (7) Then said I, Lo, I come: in the volume of the book it is written of me,  
(8) I delight to do thy will, O my God: yea, thy law is within my heart.

Now, look: "In the volume of the book it is written, I come ..." (See?) Now, in the book it is also written, "I delight to do thy will, O God ..." Now, this is what we're looking at, in the sense of this verse, the character of Christ was already predestinated, because it was written in the Book. And it could not be written in the Book, this Book, unless essentially this was a part of the plan and the purpose of God. Because, we're writing of that Book. We are not writing of the other Books opened at the White Throne. It is this Book, the Book of Life, the Lamb's Book of Life. And in there is chronicled ... in the Lamb's Book of Life, which is part of the Book of Life, would of necessity be chronicled the position that every single part of the divine ... well, call it foreknowledge, call it God, call it what you want. Whatever was in there, was chronicled. And it was chronicled for a certain specific time, even as this was. Because, the chronicling of this is made known about 3,000 years (at least) after the first man was placed in the Garden of Eden.

Here, your psalmist is telling us what already took place. But it was already in the records. Then, according to the records, that which was written had to come into manifestation. And this One was such. He said, "Lo, I come ... it is written in the volume of the Book". And those Books are all open; they're all in heaven. They are all going on down here through experiences ...[what on]?... . They'll all be opened up on earth at the great White Throne. And in there, it says ... this One, "I delight to do thy will". So, therefore, what I'm driving at, here, is – what I already mentioned as a major premise – that this One that came forth was only too happy to enter into a partnership of the covenant. (See?) Now, He was the Logos of that written Word. Now, did you notice, all the time he spoke, the Father's will he wanted to do? Just ... (we read that).

16. All right now, in Philippians 2 we go to [verses] 5-8.

- (5) Let this mind be in you, which was also in Christ Jesus:  
(6) Who, being in the form of God, thought it not (a prize to be grasped and retained) to be equal with God.

In other words, the Son of God gave him equal rights with the Father. So, now they stand as co-equal in the covenant.

- (7) But (he emptied himself) made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men:
- (8) And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.  
(Now, that was written in the Book, and it came to pass.)

17. With that we're going to read what we read over here in Heb 9:14:

- (14) How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?

Now, here: "How much more shall the Blood of Christ, who through the eternal Spirit offered himself ..." Now, you can see what he was doing there. It was only through that Spirit, because he came forth from God, that he could possibly offer himself and do the full will of Almighty God.

18. Now, it is in Heb 13:20 that we find this great covenant of the Father and the Son. It tells us:

- (20) Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant,

Now, notice in there, it is not an 'eternal' covenant. It is an 'everlasting' covenant, because it had a start and deals with the ages. But coming out of eternity, it goes back to eternity because it was meant to be a part, and it is a part of that eternity. So, it is in Heb 13:20 that we find the great covenant of the great God and Father of our Lord Jesus Christ, and His Son Jesus, who is the Christ. Or we see the Father and Son covenant.

19. Now, particularly we notice that it is an everlasting covenant. Also, particularly notice, that though the covenant was everlasting, which designates or computes to 'age to age' (ages and ages), in Heb 9:14 you will notice, the eternal Spirit is placed in there. So, therefore, there could not have been an everlasting covenant without the eternal Spirit. It couldn't happen. Because, as we say, it has got to come from eternity to go back to eternity. The clothing that God puts on it, though consequential, is not consequential in the sense that there can be any change. The Spirit of God decided to speak through the donkey that Balaam was riding on, that was His business. (Actually, it was an angel, but it's also called the 'Angel of God', so how are you going to place it?) So, all right.

Particularly notice that the covenant was everlasting, which designates 'ages to ages'. And in Heb 9:14, the Spirit ... talks about the Spirit. And therefore, the thought was eternal, being God. So therefore we have the eternality from God. Then it was put in a Book. Then it started its manifestation, for now there is a covenanting partner to the Father, and at that time. Okay. This was all in God and from God.

20. Then, notice how the age of man starts, as man is involved in it, but not in the experience or the expression of Gen 1:26-28. Now, you'll notice that right there. Gen 1:26-28, he said,

- (26) And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

- (27) So God created man in his own image, in the image of God created he him; male and female created he them.
- (28) And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth (...and such as that).

Now, you will notice that in this spirit-form – that’s what they were in – man was not involved in that covenant, as yet. And therefore, it’s showing here that the covenant was only involved in a space of time, though coming out of eternity. It’s a space of time we are looking at. It was given to the ages, written in a Book.

21. Now, in Gen 2:7, through physical manifestation, man becomes, because man is a ‘becoming’ process. The same as you find in Scripture, [that] everything is a becoming process. Man becomes to the place where he is under the covenant of Gen 2:7. And Gen 2:7 says, “You can stay here and eat all you want. Be happy and just be lord over the earth with your wife. Just, you cannot eat of that tree of the knowledge of good and evil”. Now, he is placed under that covenant. Now, had he not been in a physical form, the covenant which was entered into through the ages by the Father and Son could not have applied. There is no way. It had to come into a ‘physical’, which physical was not in the eternal. It was the eternal that created the physical. But a physical does not change the spiritual. It can’t do it. That’s why Bro. Branham said, “*Some day you’ll find out you always were saved*”. (See?) So, all right.

22. Now, here we find, man becomes to the place where he’s under the covenant of Gen 2:7, which comes under the Father and Son covenant that is brought in, in view of Gen 3:15. Which, of course, you look at it, and you find Gen 3:15 is the antidote for what Adam and Eve did.

- (15) And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

He’s speaking, now, of what Satan perpetrated, through the animal kingdom, into the animal kingdom of God. Satan did it. Now, watch Gen 3:22-24, again:

- (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 he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.

23. Now, it tells you right here, that these ages, these physical things are beginning to change rapidly. And you will notice, at this time, that man does not have the right to take of the tree of life which, evidently, would have immortalized his flesh. Now, that’s a tough one that a lot of people don’t want to accept. All they want to do is get their own ideas, “Well, praise God, God is a three-fold person, and He had a Son. And the Son said to the Father when Satan, evidently got out of hand and things got out of the proper tenor of the universe, things were in a disunity, [dis-]harmony ... the Father said, “Who will go?” And the Son said, “I’ll go”. You know, that’s ridiculous. That’s the stupidest theology. If I had to believe that kind of junk, I wouldn’t believe anything. I like to believe a sovereign God, the way Paul did. And that’s why he was



hated. That's why William Branham was hated. That's why you'll be hated. You'll be hated because you believe in one God and you believe in sovereignty. You believe in foreknowledge, election, and predestination. In other words, to you, you see something, though ... a rough way to say it is, 'cut and dried'. Because it's foreknown, and you're not going to stop God from [doing] what He's going to do. And He's doing [it] in spite of everybody. And people just don't want to hear about that. They say, "No sir, I can't take that".

24. But notice, right here, it says, " ... lest he put forth his hand" ... lest he do it. Now, remember, we've already showed you in the first covenant, God said to that man and that woman, in the spirit-form – it was a higher order. And in that higher order was the promise of dominion. In the lower order, they lost it. The higher order, then, somehow would ...?... get to the tree and live forever.

So, therefore, God has no alternative. Now, people can say what they want. God doesn't have an alternative. There's no way that God has alternatives, which means that, if this doesn't work something else will. God doesn't have any alternative but to restore man to an immortal supernatural state, and give him his control. That's why the book of redemption was opened. And Bro. Branham tells right there, "*The titled deed was exposed and absolutely placed back in the hands of the original owner*". (See?) All right, now.

25. Now, last Saturday (that was, last Saturday), as with the first message on this subject, we saw that this great covenant, which was the origin of all covenants, was purposefully designed by the two Covenanters to express Themselves for the good of a third party, namely the Bride of Christ. Now, that's what it's all about. Now, there again you can stumble. (See?) You can stumble, because you can't understand the ways of the working of the mind of God. Because, Paul says, "They are past finding out. I simply receive what I got by revelation". And when Paul preached sovereignty and said, "It is not of him that willeth, nor of him that runneth, but of God that showeth mercy", he came back with a hypothetical question which ... (well, it's not hypothetical; it's rhetorical, really, you might say) asking of themselves, knowing that the people would ask him: "Then, why does God find excuse?" He said, "Shut up, and mind your business!" He didn't tell them. He said, "Who are you, man, to reply against God? Can the thing formed say to Him that formed it, why have you made me this way?" I'm going to tell you: for an answer, that's a bummer. You know, that's worse than you going to somebody, and you have a very nice pastry that they make and say, "Will you give me the recipe?". "Pooh, to you! Won't give you my recipe". It's like a bummer.

26. But Paul tells the truth. He said, "Look, I'm telling you what is. And from this moment, keep your nose out of God's business!" That's what science does – sticks its nose in God's business. I can't wait for this world to be reshaped by God. Oh, I've got to wait, you know. I can wait because I've got to do it. But, you know ...

Now, I said, here, that the good of the third party was involved. And so that's what we're going to look at. We go to Hebrews 1, and we're going to begin to see something, here. I'll take you step by step. The first part of the third verse, speaking of this Son who is involved as the second party of the covenant of which God the Father is the first party.

27. Now, you'll notice what we're looking at is this second one that came forth from God. [Hebrews 1:]

(3) Who being the (out-roying) of his glory ...

In other words, as the Bible has already said, that Jesus Christ is the ... Bro. Branham said, particularly, "*he is the characteristics; the essentials of the God-head, bodily*". The 'attributes' is the word. He is the out-roying of His glory.

(3) ... (the expression of his substance), and upholding all things by the word of his power ...

So, this One, here, who is the great Son ... like, you might say, he took fifty percent and left fifty percent for all the rest of those who would be in Adam (Bride included). Equal with God gives a fifty percent. Son of God gives a name on the check as good as the Father's. And Bro. Branham trickled that right down to you and me, in the resurrection when the fullness of the adoption takes place and the manifestation. But I'm just dwelling on this, now, and just trying to give you some of the grandeur that you're looking at here. That this One is the actual out-flowing from God, "I came out of God to be sent by God on this covenant mission". And he is the out-ricing of God. And he is actually the expression of the substance of God, because that's what he came from. So, whatever substance God is – and who's going to argue, knowing only it's Spirit – then this One, here, is that substance, expressed. Now, that's it ... that's the Son. All right. [End of side One] That's very good, now, to know about him.

28. Now, let's find something else about us in 1 Jn 3: 2.

- (2) Beloved, now are we the sons of God, and it (hath never yet appeared, this great thing that's going to be); but we know that, when he shall appear, we shall be like him; for we shall see him as he is.

Now, we're getting a very definite hook-up. So, let's go now to Phil 3:20-21.

- (20) For our (citizenship) is in heaven (we don't belong here); from whence also we look for the Saviour, the Lord Jesus Christ:
- (21) Who shall change our vile body (or bodies of corruption) that it may be fashioned like unto his glorious body (or the body of his glory ... Now, remember, that's spoken of in Heb 1:13 – the out-ricing of his glory), according to the working whereby he is able even to subdue all things unto himself.

Now, what is the working? Can you guess and tell me? You should know by now. It's God doing it ... it's God doing it. Who came down in 1 Thessalonians? God came down. Who is bringing all things in subjection? God is bringing all things in subjection. So now, God is doing this. Now, that's very nice, but let's go even further.

29. We go to 2 Cor 3:17-18. He's talking, now, about the mind in relationship to the Word delivered by the Spirit.

- (17) Now the Lord is that Spirit: (Now, watch ...) and where the Spirit of the Lord is (the Lord being that Spirit ... there's going to be jubilee. We're going to get set free to go to the Tree of Life).

Now, listen,

- (18) But we all, with open face, beholding as in a glass the glory of the Lord (looking in a mirror and seeing the expression of God by revelation), are changed into (that) image ...

Bro. Branham said, "*We're little messiah-ettes, little Jesus' – Mrs. Jesus*". So, you will notice, here, that what we are looking at in this covenant: as God had brought forth Christ the Son, now He is bringing us forth ... identical. And, except for position, there isn't any difference.

30. Now, let's go back again to Hebrews. [1:] So you're going to get an idea of what we're talking about, what lies in store for us. Because, we came from God, too, but bypassed that form. Now,

- (3) Who being the (out-ricing) of his glory, and (the expression of his substance) ...

Is there any difference, then, between him and us? There isn't any difference! Like Father, like Son, and on down. There is a difference only of magnitude and where the person belongs. They got so mixed up over this in the first Church Age, like they're messed up in the last Church Age, that they'll put sleaze-bags up there and make great men of them. The Bakkers, and the bird down there in Baton-Rouge – yah, Swaggert (I was going to say Schweitzer, because I was going to give him the worst name ...). And Roberts, and the rest of them, saying God held him hostage. And the Baptists, for all their talk, are no different because they are in witchcraft! And the worst thing is, they don't even have any gifts to manifest. The Catholics are beating the spots off of them; they're getting manifestations. (See?) They can't do it.

So, we have this lying in store for us. Now, remember ... Now, "the Lord is that Spirit ... the Lord himself shall descend from heaven with a shout. We shall be like him, for we shall see Him as He is" – that's in the Appearing. You've got to see it. How are you going to see it? Through the Word! Now, if you can't see it through the Word, you're finished. All right.

31. Now, let's go a step further. Eph 1:17.

- (17) That the God of our Lord Jesus Christ (who is He? The Holy Spirit), the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him:

It tells you, right there, that He Himself will set aside Himself at the end-time to a particular peculiar ministry which will be the revelation and the knowledge of Him, that you seeing in the Word is guaranteed to bring you to the image of Christ, which is the image of the Father, which was the out-ricing, see ... what manifestation of His substance.

32. So, we're looking at this in this very hour. Now, this is now Rom 11:33-36 (which we read to you). With it, it is 1 Cor 15:28.

- (28) And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.

All things are of him, and by him, and for him, and to him. Now you've got the time when it is being done. So, I say, this is now this hour – Romans and 1 Corinthians 15. Thus is fulfilled the everlasting covenant which deals with God and creation, and we find ceaseless ages, for the body is now commensurate with the soul, eternal in a physical figure. The soul did not have the right to that which was commensurate, except, in the sense, had they had the right to it they never would have had access to the unfathomable mystery of the wisdom of God. Now, sitting here tonight, we have one choice: we can accept it, or thumb our nose at it and go out of here destroyed. You have no time for church doctrine, or whatever your minds once held.

33. Let me tell you something: What is wrong today, why people are getting wrong transfusions with AIDS, because they don't use the proper method of cleansing and purifying. What was it that caused so much havoc at one time years back ? ... I read about it. It was because the packaging machine wasn't clean. One word off ... and you're finished. Now, this doesn't mean (in my understanding) one word, in the sense of just one word. It's the fact of one word changing it. In other words, to me, the refusal of one doctrine that has been set forth destroys all doctrine. And sometimes it takes only one word within it to do it. Like ... "Yea, hath God said...? Does God really mean that He chooses this one and throws away that one?" That's what He said ... and you're not here to twist it.

34. So, we see in the physical, now, a body commensurate with that soul, and beyond what it would have had at the hour if it had have had a body commensurate. Do you get what I'm saying? If the soul would have had a body like Jesus, before there was a speck of stardust, it would have missed too much entirely. Well, when Jesus came to do His will, he was glad to do it. (See?) The Bride and the Groom are now the last Adam – One – and both in the image of God and everlasting. I don't use the word 'eternal' now, because I'm talking about bodies. I'm talking now of 'time has joined with eternity', which makes immortality. When the prophet said, "Time and eternity have mingled", he had only one thought in mind. And that is, he was saying, "*Immortality is here!*" It is no longer coming; it has arrived.

35. All right, having remarked on the covenant as being everlasting – ages to ages – and we see the implication, there must come such a day when time and eternity blend via immortality, which I have just stated. And then there will be no end, for all has become now physically eternal. So we ask, "When is that time? When is that time supposed to come?" Well, I'll tell you what: right at the very first age ... right at the platform age before Paul came on the scene, right after Pentecost – the manifestation that Jesus was risen from the dead by the outpouring of the Holy Ghost and the tremendous miracles that accompanied it proving that He was risen – Peter preached a sermon. And he told Israel what they were missing and when it would come back and what it would be like. And he says here in Acts 3:19 (the middle of the verse):

(19) ... when the times of refreshing shall come from the presence of the Lord;

(20) (Even God) shall send Jesus Christ, which before was preached unto you:

But, he said, "Hold it!" ...

(21) Whom the heaven must receive (him, retain him) until the times of restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began.

36. Now, it tells you right there (and Bro. Branham explained it), that after a great healing revival, you had better believe that the Presence of God so manifested would bring about a resurrection and a rapture. But, you'll notice, the Word of God says, here, that there has to come a restoration. And that restoration, absolutely, is that "spoken by the mouth of all the prophets", which means the words of the prophet have been twisted. And now you've got to have them brought back to where they are actually true – which, they are true.

(22) For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you.

(23) And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people.

Now, listen: there, at this point, we go back to Gen 3:22-24. Now, remember, Gen 3:22-24 was caused by Eve disbelieving a Word which threw her into a tail-spin of wrong living.

(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 forever:

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

- (24) So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.

37. Now, a restoration is required. All right, let's go to Mt 17:10-11.

- (10) And his disciples asked him, saying, Why then say the scribes that (Elijah) must first come?
- (11) And Jesus answered and said unto them, (Elijah) truly shall first come, and restore all things.

There'll be restoration, absolutely, that is going to be by Elijah. Which is ... Which is, now. And it has got to be, because you can't change the Scripture. Because, it started back there in the physical. When man fell, he forfeited his immortality which would have continued under those conditions, had he continued in them. Which meant, he wouldn't have taken the tree of the knowledge of good and evil for his life. Now you've got an interruption. And we know what caused it: listening outside the Word.

38. So, therefore, when we talk of restoration, you have got to come back to the place where man lost out of the ages. Okay, are you ready? 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.
- (11) He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.
- (12) And behold, I come quickly; and my reward is with me, to give every man according as his work shall be.
- (13) I am Alpha and Omega, the beginning and the end, the first and the last.

Now, what is he talking about? He's talking about not eternity, but everlasting. "I started it, and I'm going to wind it up. And I'm going to put it right back in the form of immortality and eternity". Now, listen:

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

The city that Abraham looked for right here on earth is connected, absolutely, with the opening of the seals. So, therefore, the opening of the seals spells restoration, because you can go to the Tree of Life now. So, therefore, the conditions of the people have changed, because they couldn't be immortal in the other condition.

39. Now, remember, the Blood of the everlasting covenant is what makes it possible. It scatters sin so there be no evidence. So that God does not see you in that position anymore, but sees you as the virtuous Bride of the Lord Jesus Christ, who didn't do it in the first place. That comes from the opening of the Book. Now, remember, the Book was closed in the garden of Eden. It was! And another record was started. It's true ... there was no blood shed until that time. "Slain from the foundation of the world", lets you know something. (See?) The plan came into its position, its place, through that flesh.

40. Now, Rev 22:10-14 opens up Rev 10:4, which tells you ... that the Mighty One, coming down to earth. Now, what would He come down to earth for? Who is the same One in Rev 5 ... what would He come for? For one reason: to take over. Now, the Mighty One cannot take over. The Word of God which comes from heaven cannot take over. It's sealed up. So, therefore, now it's got to be unsealed. Now, to unseal that Book and get you back to immortality, "the Lord Himself shall descend from heaven with a shout", which absolutely must be those thunders. You say, "You're guessing". I've got a mighty good guess; I'm telling what the truth is. I'm not guessing; I'm telling what [is] vindicated. See, I know what I'm talking about. These birds, out here, don't. Oh, they'll question and they'll accuse, but I'll be standing just as though I'm at the White Throne right now. I know what I'm talking about. So, I've got no trouble. My troubles are behind me. Their troubles are ahead. The Bible says there are those that send their sins on ahead; they're the smart ones. The others come along and wait for their sins to catch up. Mine are no where in sight.

41. All right, listen: the whole thing is accomplished by Rev 5:1-7, becoming Rev 10:1-7 – that's strange, isn't it? Rev 5:1-7 is the One seated upon the throne with the Book that couldn't be opened. The Lamb comes forth and opens the Book, tears the seals off the Book, hands it back to the One on the throne. And He comes on down. So, the whole thing is accomplished – Rev 5:1-7 becoming Rev 10:1-7, but with a proper understanding of the chronology of Rev 10:1-7. Because, Rev 10:7 – that's all the mysteries revealed by the prophet – is Rev 22:10, where the Book is unsealed and the mysteries tumble forth. Which we saw those mysteries were sealed up under Rev 10:4. Rev 10:7 is also 1 Cor 15:51-55 which is the mystery of immortality – the last trump, the last Church Age, the last message. This is also 1 Thess 4:13, when the dead must come together with the living ... (the dead who are no longer dead). And it comes by the Lord descending with the shout, which word is keleusma, which is 'to put everything in order'. We are now in that day.

42. Now, last Saturday, we were watching the first Exodus under Moses. After having received the manifestation of God, Moses was given the new Name of God, which was 'Jehovah'. No revelation at that time of His compound Names and positions – titles, and so on. But, knowing that Abraham, through revelation, like Peter, saw Elohim as Jehovah-Jireh. And under Jehovah-Jireh, which is the first compound title, lies seven other compound titles. That's right! Of which the big one everybody forgets is Jehovah-Sanctifier, of whom Jesus said, "Sanctify them by thy Word; thy Word is truth"... looking to the day when they're all one. And they without us, who cannot be made perfect without us, are now waiting but not standing in jeopardy, because we are now being made one by that Word. That is for the end-time.

43. Now, after He now called Himself 'Jehovah' (you will notice), having left Egypt (as we left Babylon), having gone through the Red Sea, which is correct baptism, the baptism of God... because, remember, Christ was that ...[cloud]?... as they passed through the Red Sea. So they were summarily baptized into the Lord Jesus Christ, which is actually your titles, your names for proper baptism, knowing there is one God, and only one. And after they got over there, going through the wilderness experience, needing the water to flush out and become a detoxifier to the toxins. And believe me, there is nothing better than salt water. That's a healer; that's a purger. They got a good dose of salt water. And they cried out, for bitterness. And I'm going to tell you: the toughest thing anybody goes through following William Branham (if indeed they can) is his ministry of a Message. Because, he turns everything and everybody upside down and leaves one or two people believing, while the multitudes go their way. And the very ...[170's]?... that screamed in the day of Jesus, what a great wonderful man he was ... when he immediately declared himself, what he was [and said], "Eat my flesh and drink my blood", they said, "Forget it", and they walked off. And one of the twelve was a devil himself. So, you're not going to have very many people listening.

44. It was at that time, at the bitter waters, that the tree was cut down. In other words, the full effect of Calvary took place, which released the Spirit of God to deal with the people in bitterness concerning their misunderstanding and doubts and wondered, "What is this all about, anyway? O God! Who is this William Branham? What's going on? What is there in it for us? What's going on, here?" That Spirit turned the waters into a sweetness; like the book that John ate – sweetness in his mouth, but bitter in his belly – also became a detoxifier. And I'm going to tell you: the Word that Bro. Branham brought is the only detoxifier

we have for the illegitimate word of the devil. And if you don't take it, you're going to end up in a mess with the rest of the world. You've got to get back where the prophet said, because the prophet is vindicated.

And today in our exodus, we are under Mal 4:1-3, which speaks of the destruction and Christ rising with healing in his wings. Today we also are under Jehovah-Raphah. The great Provider has finally ... has once more provided. We saw the initial manifestation of Jehovah-Raphah in a healing revival. Remember, Bro. Branham said, *"There's no such thing as a true healing revival unless there's going to be a message"*. Now we are awaiting immortality that comes with the restored Word, and it is vindicated to us that we're in it. Now, be sure you get this: the rapture, as preached by Bro. Branham, is vindicated. Because he said, *"There's no such a thing as a true healing revival without a change in message"*. And the Branham message is the rapture. Everything else you could put to one side. If you believe that, you believe absolutely everything you need to believe.

45. Now, as we begin to close off, we recall that the real beneficiary of the covenant was the Bride. She is about to be taken off the earth. She is known as the New Jerusalem or Zion. Now, let's just draw a picture, here, from Isa 59:19, to Isa 60:1-2, and then we'll call it finished. Now, listen to what he said:

- 19) So shall they fear the name of the LORD from the west, and his glory from the rising of the sun (Now, notice the Name is in the west. The Gospel went west with the Name. The rising of the sun was in the east. And the same Light in the east goes to the west). When the enemy shall come in like a flood, the Spirit of the LORD shall lift up a standard against him.

46. Now, you found that in 2 Th [2:7] "He will hinder till he be taken out of the way". The Holy Spirit will stop the work of the antichrist until the Bride is taken out of here, and the Spirit goes with her, which is what? That Great Spirit Himself. Now, watch:

- (20) And the Redeemer shall come to Zion (Zion is the Bride) and unto them that turn from transgressions in Jacob, saith the LORD.
- (21) As for me, this is my covenant with them, saith the LORD; My Spirit that is upon thee ...

Now, just a minute ... who is he talking about? Is he talking about simply a prophet, or is he talking about Jesus? I don't believe for one minute that this is just upon a prophet. I think he is talking about 'upon Jesus'.

- (21)... (My Spirit that's upon thee, the Son), and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the LORD, from henceforth and for ever.

47. Now, you know that never ever took place. And you know it never will take place except under immortality. There ain't no such horse. If you think that God could fulfill this outside of immortality, I think you're reading Scripture wrong. Because, my prophet told me and told you that when God turns to the Jews, we're already immortal. And the 144,000 are martyred. So, tell me, when has this ever been fulfilled or ever will be? Now, I'm just using common sense, reading the Scripture. What message will you have in your mouth, if you get out of here immortal? Okay, Trinitarian ducks, tell me. You're going to be one God, one prophet, one Word. And it never will ever change – what you're learning now, and I'm learning – because, all the mysteries are coming forth. And Bro. Branham said, *"Even that which was not known from before the foundation of the world"*. I ask you: what message are you going to know over there? What God are you going to meet with? What are you going to have?

48. Now, let's go further [Isaiah 60:]

- (1) Arise, shine; for thy light is come, and the glory of the LORD is risen on thee.

What did Bro. Branham say? *"Just think, God has given us the gift of His Son, in the form of the Holy Ghost"*. Not talking, now, simply of the baptism. Reality.

- (2) For, behold, the darkness shall cover the earth, and gross darkness the people; but the LORD shall arise upon thee, and his glory shall be seen upon thee.

Now, come on, you tell me that's anything outside of Zion? A Bride? I can't believe that for fifteen seconds. I say that has started now in its final stages, and it's going right on now to immortality, when a Bride goes to the Wedding Supper, comes back in three and a half years from the Wedding Supper, takes over with Christ leading to destroy those that have destroyed the earth in retributive wrath – blood flows like you can't believe it – the earth is cleansed, the devil is ... [chained]? ... . The Millennium sets in – a temple worship, a honeymoon period. A period of not justification, but sanctification – interim. Then White Throne, a catching away, a Lake of Fire, a total dissolution, and a recreation. And God, all in all.

49. And that brings us right back to where we've been many, many times, Revelation 21.

- (1) And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.
- (2) And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. (Bride and Groom are there)
- (3) And I heard a great voice out of heaven saying, Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. (Now, that has already happened to you and me, according to Hebrews 12.)
- (4) And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.
- (5) And he that sat upon the throne (that's the Groom) said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful.
- (6) And he said unto me, It is done. I am Alpha and Omega, the beginning and the end ...

Now, notice, he's on the throne here. Hey, He's on the throne right now, too [Rev 3:21] ... "He that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne". That's the last Church Age. "I'm Alpha and Omega. It's done".

- (6) ... I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. (Now, you're thirsting down here, but notice, you'll never thirst there.)



- (7) He that overcometh shall inherit all things; and I will be his God, and he shall be my son.

50. Now, listen: something is going on right now as this is revealed. Because, I'm going to tell you: you won't be in the New Jerusalem and become a son; you're a son now, or you'll never be in the New Jerusalem. So, I'm going to tell you: you had better be hearing what is going on, here, right now – what John beheld at this period brought forth by a prophet.

- (7) He that overcometh shall inherit all things; and I will be his God, and he shall be my son.

- (8) But (notice) the fearful, and unbelieving ...

Now, I tell you, there's a lot of fear, and I can understand it, but you've got to come to the place where fear is set aside and, "Live or die, sink or swim, I have committed myself to the white waters of the rapids. I'm going down the Colorado River, and I can't even swim. But, I'm going to tell you something: I'm going to make it. This is my committal ". You cannot do it any other way, because the prophet said, "*Live or die, sink or swim*". And that's what I've preached for years – a calculated risk. Because, you don't know about faith until it reaps. Try it – live or die, sink or swim.

51. I'm seventy-five ... seventy-five complete years. I sought God, as a child, wondering about Him. I heard a lecture on theosophy ... philosophy. I could have easily turned to be a Hindu philosopher, because I was looking for something. But I didn't look very far in that direction. At sixteen, something began to happen. At eighteen, something did happen. At twenty, a furtherance – all down, a becoming and a becoming and a changing until I could be called easily a 'church tramp' by some loud-mouthed, stupid, insipid person who though she was a Christian, locked into her pits of hell with her ridiculous Trinitarian theology. Nothing could go by except some stupid preacher who knew the devil, thinking it was God. Couldn't differentiate. Sure, I had my prayer ...?... like a tramp ...?..., you might say. But I was watching. I'm not watching any longer. To be there, as nothing else. You say, "Well, you're old and you're tired". You're goofy. My mind is just as inquiring as it ever was, and it has got a better knowledge and a better understanding. And I can't prove anything, and I don't intend to. I simply intend, 'live or die, sink or swim'. And if you talk it, you'll be hated like I am, because I made a commitment. I could be going to the Lake of Fire and taking you with me, because you believe what I say. Are you happy about it? If you're not, go look someplace else. You've got to be committed.

52. When Jesus cried on the cross, "My God, my God, why hast thou forsaken me?", some say, "That's not what he really said. What he really said was, 'For this purpose came I into the world'". I'm not going to argue with anybody. But, I know God left him. And he said, "Into thy hands, O God, I commend my spirit". Can you face the blackness of being left – live or die, sink or swim? And into whatever God, is the God of William Branham, you commit yourself, and you're not trying to sit on the fence or cliff-hang and eventually glide. But if this ain't it ... forget it. I'm going to tell you something: you take that stand, they're not going to like you. But it doesn't matter.

53. This covenant is the out-working of the ultimate of God. I can't figure it but I believe it. I believe it started in eternity, and we are just winding down within the last one thousand years of those ages that must be until we're back to the infinite, completely renewed by the great Renewer. This covenant was purposed in God. And when His Son came forth, He was One with it. Except God was in him, he couldn't have done it. And do you know something? Except God be in you and me, it can't be done either. But if God be in it, and we be in God and God in us, let me tell you something: there is nothing going to stop it, and it's 'live or die, sink or swim'. And your fatalism is not one of a bravado that is angry and throws something back in the face of God. It is something we simply cannot fathom as to a human understanding, but we saw something. We know something, and we stand on it, and we're not going to change. That's what we're looking at tonight, and this covenant. Because, God didn't change, the Son didn't change, except in a higher stepped up position. That's right ... that's right, until God raised him, highly exalted. The Name given, it wasn't till

after he passed through this veil of flesh, brother/sister, into glorification. And now, the Father is putting all things under his feet. Then what about you and me? Same thing. Let's rise and be dismissed.

Heavenly Father, again we want to thank You for the time we've had together with Your Word, looking at these things, Lord, which are so beautiful and so wonderful. And it may be that temporarily it's like the road to Emmaus. Got some burning heart, a little bit – oh, something's going on. And then, one day it all broke, and they knew that they knew that they knew.

Lord, we're in the same position. One time they were 'live or die, sink or swim', but then, they came to the place [that] was 'swim – swim – swim', and who cared. They were going to die anyway, but that didn't mean a thing. That was just an open door to something greater. But now tonight, Lord, we're in this 'live or die, sink or swim'. We know that there's going to come a day, the dead are going to come forth; we're going to see them. It's not going to be 'live or die', it's going to be live ... like those apostles. Then caught out of here like Enoch and Elijah. We know that's true. We know it's true for somebody; let it be true for us, O God. We're claiming ... [End of tape]