

Covenants #8

October 15, 1989

Let us pray. Heavenly Father, we again want to thank You for Your great love and mercy. We also want to thank You that it is so true that now You are here, Your Personal Presence, as it was at the time of Mary, when Gabriel said to her, "All things are possible," due to the fact of Your Presence. Yet we know Lord that all things are not possible according to our thinking; it's only according to Your thinking, Father. And though we would want to maybe extend the day of grace, Lord, and we would want this and we would want that out of a human sympathy with people and an understanding of the ills and natures of life, we would want something for people, Lord, but we realize we've come right down to the place where that's not so. The great Judge of all the earth is here, giving guarantee that the righteous will not perish with the wicked, standing actually, as it was, in the day when Esau came too late seeking a birthright, he couldn't of had it anyway, and there was nothing that his father could do, Isaac could do to change it. There was nothing possible.

So we know Lord, we're at the end of the day when there's no way that You can change anything that is now set in a divine order. And if we're right in our hearts toward You, Lord, there is no way we would want it changed. We would simply want to know Your way of love and conduct so we may stand one with You, Lord, in this great day in which You are that great Judge. And not find ourselves censorious in a wrong way, judgmental in a wrong way, but stand with Your Word, O God. Give us a pure heart in that direction, that area, and that's all we want. That's our prayer this morning, in Jesus' Name we pray. Amen. You may be seated.

1. Now Covenants #8, and in both #6 and #7, that's the last two of this series on Covenants wherein we examined the Everlasting Covenant, which we saw predates earthly history and sets forth the two Covenanters as being God the Father and His Son, we saw that the foreknown, elected and predestinated children of God were the actual beneficiaries of the content of the covenant, except that the only begotten Son of God received a higher position in the kingdom of heaven than did the other sons due to his fulfilling certain various requirements that gave God a preeminence and worship that was worthy of His attributes which were outworked in and by Christ Jesus, our Lord.

Now that's a long sentence and some mouthful. But it states the case very, very clearly and accurately. So I'm going to read it again. You who have heard #6 and #7 will understand better what I'm speaking of than those who have not. So in both #6 and #7 of the series in Covenants, wherein we examined the Everlasting Covenant, that's in Heb 13:20, which predates earthly history and sets forth the two Covenanters, those Who made the covenant was God and the Son. The two Covenanters were set forth as being God the Father and His Son. And we saw that in this covenant now and the study thereof, we saw that the foreknown, elected and predestinated children of God were the actual, the greater beneficiaries of the content of the covenant.

2. Now in this particular instance you'll know that two people drawing a covenant usually do so for mutual benefit. Something that is mutual. And although that is here, and one would not disagree with that, you will find through scripture that the greater beneficiaries are those who are the foreknown, elected, and predestinated, except in the sense that the only begotten Son of God, one-of-a-kind, received a higher position than all the other sons in the kingdom of heaven due to his fulfilling certain various requirements that was in the contract that gave God a preeminence and worship that was worthy of His attributes which were outworked in and by Christ Jesus, our Lord.

3. In other words, Bro. Branham said, *“God being what He was, He had to work out the various principles that lay within Him in order to give Himself glory.”*

Or as Irenaeus said, “God being a healer, creator, whatever, so on, redeemer, it was necessary that God would predestinate.” And you’ll notice, he never took it anywhere except to the human race.

So that would be the family of God, the sons of God exclusively would be those upon whom, and to whom, the various attributes of God would be outworked in and through Christ Jesus, our Lord.

Now the undertaking of the outworking of God Himself, and you’re looking again at the fact Bro. Branham said, *“The man and the Message is one.”* So therefore, God and His plan happens to be one.

The undertaking of the outworking of God Himself was by means of a plan wherein God would bring many sons unto glory, and that purpose was to be effectuated through the Person of Christ in whom the Father was pleased to dwell, and thereby, the Father Himself gave the Word and performed the works, even as Jesus said in John 14, declaring that he, Jesus, neither spoke nor did the deeds himself, it was the Father, even God within him, Who was doing it. So you understand now what we are saying. Always in line with Bro. Branham; in line with the scripture vindicated.

4. Now when we were looking at especially in Covenants #7, what we were looking at especially, and that’s in #6, but mostly in #7, was that particular plan that we talked about, its fulfillment, wherein we saw a divine order of Sonship, and sons, that had its inception with and in Christ, who was the first begotten of many sons.

So what you’re looking at then, this great plan of God, where Bro. Branham so beautifully said, taking from Rev 3:14, the beginning of the creation of God, which is Christ, God creating Himself into a human form, into a human flesh, looking down the line where you would see the final creation of God, and you want to notice it particularly, the final creation of God in human flesh would have to be a Bride. Now you’re looking of course also at the foolish virgin. But you cannot say that concerning them. You simply cannot do it. You are looking at the ultimate of the body of the Lord Jesus Christ, many membered. And that would be the Bride. All right.

So we were looking at this covenant, and we’re looking today also, at the particular plan which we saw in it, wherein there was a divine order of Sonship, and whose beginning lay in Jesus Christ Himself, and then fulfilled in many sons. Okay.

5. Let’s start with the beginning again. In the beginning we go to Heb 1:1-3, and we are talking about the only begotten, of whom Jesus said, “God is my Father,” and when he said that, he was saying that God was his Father in a way in which He was nobody else’s Father. So therefore remember, as we’re looking at him and the plan of God, there is no way that the entire body will ever measure up to, or take the place of the Lord Jesus Christ. It is all a matter of imputation by grace. The reason I said that is because many people, and they’re the latter rain, God knows what’s in their heads and minds, I’ll never try to figure it, but it sure isn’t the Word of God, they try to make you the Elohim of God, and we become God, and this and that – that is a bunch of ridiculous nonsense.

6. All right.

- (1) God, who (in many parts and in many ways) spake in time past unto the fathers (in) the prophets, (God was in the prophets.)
- (2) Hath in these last days spoken unto us (in) Son, (in His Own Son) whom he hath appointed heir (over) all things, by whom also he made the (ages);

That's going to go back to the very beginning. Right starting where God hath said, "Let us make man in our image," speaking to the Son and then progressing from that point. Now notice what it says about this Son.

(3) Who being the (outraying) of his glory, (the effulgence, the shining forth.)

So we find a God veiled in darkness, entirely inscrutable, and in no way can be known by any stretch of the imagination, or anything that man could produce, there is no way that you could begin to get near to, and in to, the intrinsic understanding of the essentiality of God, it couldn't be done, but behold, one comes forth. And now we begin to see God open up, or as it might be Jesus said, John saying concerning him, "The only begotten hath declared Him," or completely set Him forth. Now that word is setting forth by Word, which means a revelation, which of course has to have a cloak or a flesh of words. But it was more than that. It was also the deeds that he did.

(3) Who being the (outraying, the effulgence) of his glory, (even the expression of his very substance,) and upholding all things by the word of his power...

Now Whose Word was it? God. God moving forth in this image, where Bro. Branham said, "*The first thing that came forth was as a light.*" The essentiality of God becoming manifest to anything that might be there who could receive the manifestation, which at that time there was nothing. So this was not a creation of God. This was a birth from God. Birth is not a creation except you might want to use the terminology, which is merely a terminology. It is a manifestation of life.

7. Now with that you will notice that Jesus said something concerning himself in Jn 17:5.

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

And you know positively that is what Paul spoke of in Philippians 2, when he said, "Let this mind be in you which was also in Christ Jesus, who thought it not a prize to be grasped and retained, who when he was in the form of God, stayed within that particular form." You see? He took, he left the manifestation of God and became a manifestation of man in whom God could manifest. There's a big difference. And the flesh was particularly corrosive as you begin to determine what flesh is like.

8. Okay. Now also I might have actually saved that one till I read 1 Corinthians 2, but I didn't, so I'll read it now. The 8th verse. Now watch.

(8) Which none of the princes of this world knew: (that's concerning Jesus, Paul is speaking,) for had (they) known it, they would not have crucified the Lord of glory.

How could you say that He was the Lord of glory? Because He was the out-flowing and the expression no matter what veil covered Him, no matter what house He was in, no matter what. He was that Lord of glory.

And with it we could also go, as I read John 15, proclaiming his former glory. We read it, so we'll go to Jn 16:28. It says,

(28) I came forth from the Father, and (I) am come into the world: again, I leave the world, and (I) go to the Father.

Now, you'd have to watch your thinking here. Although John did say, "Who was in the bosom of the only begotten Father," was Jesus saying, "I came forth from the Father, come into the world, and again I leave the world and go back into the Father." That's a question ?not? for moot, but you notice he came forth out of God and now he is going back to Almighty God.

9. Notice in Jn 6:62, he said,

- (62) (And) what and if ye shall see the Son of man ascend up where he was before?

Now they couldn't take that one. That would be a little bit too tough entirely. With this we can go to Jn 13:32. And it says:

- (32) If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him.

Notice that took place after the foot washing/communion service.

- (31) ...Jesus said, (therefore, and Judas was gone,) Now is the Son of man glorified, and God is glorified in him. (Now notice the expression, God is glorified in him.)

- (32) If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him.

Now he said, "If God is glorified in me, you watch how I am going to be glorified." Now that's a key right there to Romans 8 concerning the saints receiving glorification. It absolutely says we'll reign with him on the grounds that we suffer with him. And always you will notice that the saints can suffer with him, because it is God in them willing and doing of His Own good pleasure.

10. Okay, Jn 7:35. You'll notice in here this will be concerning the glorification that Jesus spoke of. In other words it was a further glorification far beyond when he was what Bro. Branham said, in the theophonic form, and of course that's eternal because Bro. Branham never changed it, so therefore it was an eternal substance.

Now what you're looking at then all the way through: is it possible for God to receive glory? Yes it is. And how was He going to do it? He is going to do it through this plan, and this is the only plan that God can possibly work out! You say, "Well I wish He had another plan." You see, you don't even fit in. And I don't fit in. There's something wrong somewhere. The Spirit of God, which Christ came from, and the form from which it came, being that eternal essentiality, he laid aside knowing a greater glory! Then the greater glory of God has to follow this plan. And God can have no greater glory.

11. Now listen. It boggles the mind. It throws you for a loop. But I'm going to settle it once and for all again. If this Message is not it, where are you going to go? You've been suckered so badly now, so completely bamboozled, so completely fooled by the picture here and what it represents, and one over here. What are you going to go to? If you've got an ounce of brains this morning, you're going to be like the unjust steward. You're going to be too ashamed to beg any more for anything else. And you'd have to throw yourself back on the denominations, or some stupid thing you came out of. Oh, who in the Name of God is going to go back to denominations? I told you that I left the Baptists because if I'd have heard from God as much as I heard from the Baptist headquarters, I'd be the most spiritual man living, I would have put Bro. Branham to shame! Stacks of letters every day from head office. Forget it!

12. So we go to Jn 7:39. This glorification. Now let's read this, [verse] 37.

- (37) The last day, that great day of the feast, (the last day would be the feast of the tabernacles.) Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink.

- (38) He that believeth on me, as the scripture said...

Now as the scripture hath said you believe on him. Not as you think you believe, but as the scripture has said. And what has the scripture said? In the third chapter they wouldn't come to the light. And light is that which makes manifest. And a vindicated Word is light! Oh that's the prophet said that. I've been quoting it all along. We know that.

(38) He that believeth on me, as the scripture hath said...

Not "He that believeth on me, as the scripture said out of his belly shall flow rivers of water." That's Pentecostalism! And you'll talk in tongues and condemn yourselves. You've got to believe as the scripture said. Grace and truth came by Jesus Christ. You don't get grace without truth. So people make their own grace. Shee man. Listen, I'd hate to make a stew out of old boots. Not only does it stink, it isn't worth your while, and could likely kill you. That's grace; the way people look at making your own grace. It's worse for it.

13. Now listen.

(39) (But this spake he of the Spirit,

When you believe according to the Word, you positively will be born again! Being born again not of corruptible seed but by the spora of God. One of the flowers of God.

(39) (But this spake he of the Spirit, (that) they (which) believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.)

And yet he was glorified! But he wasn't glorified to the extent that God had in mind for him! See? Now we can talk all we want. "Eye hath not seen, ear hath not heard." See? Concerning that which lies ahead, but Jesus saw it! And if we're fully identified with him, what he saw, we accept without seeing it! Now that's real trust.

Now remember even in the days of Jesus, when he came on earth, God speaking through him, said, "Listen, even the prophets didn't know what they were prophesying, and many a person wanted to see what you're seeing and hear what you hear, how blessed are you?" And without a revelation! What were they getting?

Well, they just stood there and said, "Live or die, sink or swim, this is it."

Oh you bunch of stupid idiots! Sorry about that. Maybe I am [Bro. Vayle makes choking sound]. That's right. That's the way they were. That's the way they were. Fools to the world. The same kids that hung little placards on their backs and made Bro. Branham smile, as they walked down the streets of Los Angeles. On the front was "I'm a fool for Christ." And on the back, "Whose fool are you?" Those same ones turned down the Word of the hour a hundred percent. Well listen. I'm reading the scripture the way it's written.

Christ was not yet glorified. So there was a glorification that was withheld from him, but he knew it and entered into it knowing that he would bring many sons with him, thereby multiplying and intensifying and aggrandizing his own glory! Now this was a great plan.

14. Now you know God could have – God Himself... Now remember the Son is the spitting image of God. Came forth from Him. He'll have one mind, He'll have one idea, one understanding. He could have been there; God could have been in His solitude! And He could have created anything and then sat back and enjoyed it. Like you and I'd do. I've got to the place where I don't care anymore, that my wife keeps worrying somebody coming and they'd see our dirty house. I said, "Look kid, it's our dirt! And if they don't like our dirt, go home to their own dirt!" You think I didn't say it? Ask her, I say it almost every day. Not every day, but when I get my dander up and she starts worrying. Say, "Don't bring that

stuff around me, this is my dirt, I like it.” If I didn’t like it, I’d do something about it. I’m either too tired, too lazy, or too cheap to get somebody to do it for me. Or maybe all three.

Now God could have sat there. Then the Son could have sat there. But the perfection of wisdom wouldn’t allow it. And the energy was not just self-employed. God, the great Capitalist. Yes. He’s a capitalist. You know what capitalism really means? It means that people who have money will make that money work for others, create jobs. And God the great Capitalist, the great Industrialist, the great Father said, “I’m going to make it so there’d be multitudes have the benefit of Me.” And this is where He started.

15. Now here of course, we are viewing the only begotten Son, the one-of-a-kind. The chief Shepherd of the sheep as being in the image and glory of God, which he was. But notice. We’re going to talk about us. Eph 1:3-5.

- (3) Blessed be the God (even the) Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ:

Now remember, Wednesday we showed you there was a pattern. Or was it Sunday? Who knows, who cares, I showed you one place anyway. In the book of Hebrews there’s a pattern. See? So we’re looking at this in the pattern of the heavenlies, the Kingdom of God in its perfections, the outworking of God Himself! We are blessed with it. And not one iota will we lose.

Now listen. All spiritual blessings. God being Spirit that every single thing God planned, connoted, dealt with, as coming from the magnificent, omniscient, omnipotent One. Coming from the Spirit that could move out here and just by speech throw worlds into existence. We are the beneficiaries of every bit of it. Every bit of it!

16. Now listen.

- (4) According as he hath chosen us in him before the foundation of the world, (we were in God; in Christ.) that we should be holy and without blame before him... (Fit subjects!)
- (5) (In love!) having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will,

Let me read about these people. They’re over here in the Book of John 1, and it speaks of them. Verse 11:

- (11) He came unto his own, and his own received him not. (That’s His Own nation of people.)
- (12) But as many as received him, to them gave he (the authority to be those adopted sons, even believing) on his name:
- (13) Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

There you are. The inception was in Him, though the conception had to come down in human flesh, it lessened it none-the-less! The Hope Diamond dropped in the stomach of a dead, rotten, stinky, swollen hog is no less the Hope Diamond on the finger of whose got it. It isn’t Jackie. Queen Elizabeth? Whoever. So don’t get things mixed up because you stink. God doesn’t. You can’t put anything on God, brother/sister. I don’t care where He is.

17. Now listen. This is what I read; here is where we go in Hebrews 2 (and I'm using the same Scripture over and over again, not to bore you, but to get you to understand this letter perfect. 12-13.

- (12) Saying, I will declare thy name unto my brethren, (I will declare the Name of God unto my brethren.) in the midst of the church will I sing praise unto (my Father, God.)
- (13) And again, I will put my trust in him. And again, Behold I and the children which God hath given me.

It doesn't say they're Christ's children. They're his brothers. There's a Spirit relationship based on identical Spirit. So evidently, our soul is no different than the soul of Jesus; but it's different position.

18. Notice in verse 10.

- (10) For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, (that's God the Father,) to make the captain (that's the chief brother, Jesus) of their salvation perfect through sufferings.

Now that's a killer right there. Who in the name of heaven wants to suffer? Now I know there are some people so lazy, so stubborn, so rotten, they'll suffer when they don't need to. And there's others so stupid, so ridiculous, that they won't suffer when they should, and it'll do them good, purify them, give them character, whereas the first I spoke of could die. And I'm talking like people with cancer, people with tuberculosis, diseases. You know something? I won't mention names, but if you don't know people of this caliber, I could call you out of the audience and pray for you, because you're lying to yourself, or there's something wrong with you. But there are people who wouldn't even go on a strict diet to cure cancer. Well maybe they wanted to die. I don't know. But I'm just telling you something about this suffering here. The only way in God's plan anybody can ever develop character is by suffering. Without suffering there isn't any character. So watch what you're going to look at now.

God was inviolate, and God cannot suffer. Nor can anybody make Him suffer. How can anything influence Spirit? Spirit can be influenced only if it makes itself vulnerable! So God became vulnerable through Jesus Christ! Now you listen to my words, because I'm saying the truth to you, because Jesus offered himself by the Eternal Spirit. Jesus didn't do it his own. And that's how you and I do it too, if you want to know the truth.

19. So it says now this One here, the Captain of our salvation, He's the One. And He's bringing many sons into glory. Thus we run a line on Sonship, or that we run the line of Sonship starting with Heb 1:3.

- (3) Who being the brightness (that's the outraying, the effulgence) of glory, the (expression of his substance), upholding all things by the word of his power,

Okay, let's run a line on that. We're going to run a line on it by going to 1 Cor 15:23.

- (23) But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his (appearance).

So it's telling you something here, that the great Son was a first fruit, which mean he was the first-of-a-kind. And being the first one-of-a-kind is the only begotten Son of God, and after him follows the line of the Sonship of the sons of God. That evidently without him there could not be other sons brought forth into manifestation. Now that tells you that.

20. Then notice in 1 Jn 3:2, and we saw this last Wednesday.

- (2) Beloved, now are we the sons of God, and it (hath not yet come into existence) what we shall be: but we know that, when he shall appear,

That's the appearing. That's 1 Th 4:16, that's also the Parousia, the Presence.

- (2) (But) when he shall appear, (at that particular time! Now remember Christ the firstfruits, afterward our order. So it's after this appearing that we come in our order to) be like him; for we shall see him as he is.

Now that's not a physical seeing. That is a spiritual revelation. And it's funny everybody but us has got this backwards and all messed up, because they say in the appearing He gets stuck up there. That's the Rapture. But you see, hallelujah, we get changed and thereby we're ?unable? to get caught up. Well that's strange. If you don't see Him till you're caught up, how are you going to get a change? Somebody's so screwed up in his head, it's pitiful. He's got a bunch of mashed potatoes in there with rocks. He's not right. He's not right mentally. Nah. No way. Look. I can't read what's under my Bible until I pick my Bible up. You can't get up there until you're changed. And you can't get changed until you see Him! And how are you going to get up there?

And Bro. Branham told the truth in the third Exodus, God did not only appear – when Moses went down to Egypt, God did not only appear in signs and wonders, but He showed Himself in a Pillar of Fire on Mount Sinai. So today. And there's a manifestation. [Points to the picture of the Pillar of Fire over Bro. Branham]

21. Now listen, brother/sister, this is what he says is going to happen. Now let's get back here to Philippians, and see again what Paul said, because you get many scriptures about the same thing. And it says here, 3:20-21.

- (20) For our (citizenship) is in heaven; (That's what it says exactly in Eph 1:3.) from whence also we look for the Saviour, the Lord Jesus Christ:
- (21) Who shall change our vile body, that it may be fashioned like unto his glorious body, (the body of His glory,) according to the working whereby he is able even to subdue all things unto himself.

Now, that's when He comes down according to 1 Th 15, which is based on Eph 1:14, 4:13-16, and so on. So let's go and look at this question a little more deeply. And it's in 2 Cor 3:17-18.

Now it says here – they're talking about the time of Moses, and they're bringing it right down to this day, that the people had a veil upon their minds and upon their hearts when they read Moses, because Jesus said, "Search the scripture, for in them you think you have Eternal Life, and they are they which testify of me and Moses spoke of me! How then," he said, "can't you recognize me?" There was a blinder on them. There was a veil.

22. Okay. Now, it says,

- (16) Nevertheless when it shall turn to the Lord, the veil shall be taken away.

When there comes a time by the grace of God, and Paul spoke of it in Romans, when God turns back to Israel, they will recognize the Messiah, the Redeemer, even as you and I as Gentiles do. Now listen to what it says in verse 17. Now it says:

- (17) The Lord is that Spirit:

Now this is an equation! This is a theorem! This is a proven vindicated theorem or equation! Because God can't work in any other way. Even when Jesus stood there, he said, "Who do men say that I the Son of man am?"

"Oh you're Jeremiah, you're John the Baptist, you're this, you're that."

He said, "Peter, who do you say?"

He said, "Thou art the Christ, the Son of the living God."

And Jesus, paraphrasing Bro. Branham, said, "Peter, listen I never revealed it. Nobody else revealed it. Nothing I said revealed it. Nothing I did revealed it. It was God Who revealed it, and God is Spirit!" So it tells you right here, right true to form.

(16) Nevertheless, it shall turn to the Lord, the veil shall be taken away.

(17) Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty.

Now what comes when the Spirit of God comes on the scene? The veil is taken away.

(18) But we all, with open face beholding as in a glass the glory of the Lord...

Christ the glory of God. Seeing him in the Word, which Israel couldn't see. Now listen, when you see Him, what happens? You are changed from the glory of man – now remember, Adam was in the glory of God, as a structured human being! We are still in His image of that glory. But there's a greater glory! And it takes a Spirit of God to do it and set you on your way when you are born again! Then when the Spirit of God comes on the scene, you're liable and ready for another change, and you're changed from glory to glory! Looking in the scripture, it's a transfiguration of which it says in Romans 12, "Be you transfigured by the renewing of your mind"! In other words, there's going to be a literal appearing of Christ in this Word! And remember, Christ is the Son of God, the Spirit of God, according to the resurrection! He is not known in the flesh now. So the Spirit comes back and visits the people. That's exactly Eph 1:17.

23. Let's read it. Now,

(17) That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him:

(18) The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints,

(19) And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power,

(20) Which he wrought in Christ, when he raised him from the dead, (and so and so and so and so.)

It tells you right there it is going to be the Spirit that does it, that reveals Christ the Word! Now you got Rhema and Logos once more the same. Never mind those birds that tell you lies. I get so fed up with it.

All right. This is the part I wanted to review. The reason I had to is because most of you sitting here have not heard tapes #6 and #7. And I want you to know this. This is the part I wanted to review as to what I feel the great principle of the covenant is all about. And with it we'll notice Hebrews 6.

24. Now let's go to Hebrews 6. All right.

- (1) Therefore leaving the principles of the (Logos) of Christ...

The word 'doctrine' is put in there, and I suppose you can call it doctrine. And yet it goes beyond that. Logos goes beyond doctrine. Logos becomes a manifestation of Christ.

- (1) ...let us go on unto perfection; not laying again the foundation of repentance from dead works...

Now, what was the Logos of Christ? He told you back over here in the Book of Hebrews: "Who being the brightness of His glory, the express image of His person!"

Now he said, "We're going to drop that. We're going to go on to a perfection."

You say, "What could be greater than that?" Hold it! That's not great to me unless I've got something to do with it! That could be a scourge, could destroy me!

Now listen. Paul introduces Him. "Now, let's go on," he said. "Let's come to a place of conclusion." Now how are you going to do it?

25. (1) ...not laying again the foundation of repentance from dead works, and of faith toward God,
- (2) Of the doctrine of baptisms, (the) laying on of hands, and of resurrection of the dead, and eternal judgment.
- (3) And this will we do, if God permit.

Now listen, everybody is like Israel. At the point where you know that God did something, when is He going to finish it? Israel, looking for Messiah for four thousand years, and missed him completely, and still miss Him, except for 144,000.

Now they're wondering if they're going to build a temple. And some say, "Well when Messiah comes down." [End of side one of tape.] So they say, "When Messiah comes down He'll bring the temple."

Others say, "No, no, no, we are responsible because God commanded us to make a temple. We must therefore make a temple." So the fight goes on. When is it going to end? What's the conclusion? So Paul's going to take them to the end.

Now he said,

- (3) This (we'll) do, if God permit.

Well God didn't permit it. But God permitted the scripture to come forth dealing with the end. And he's talking about the Logos of God, Word; and Rhema and Logos are one. Now notice.

- (4) For it is impossible for those who were once (for all) enlightened, and have tasted of the heavenly gift, and made partakers of the Holy Ghost,

Now he's talking about an end time people. He's not talking about the first church age. Many people think he is, and say, "Well the Gospel is committed once and for all to Paul and that's it." Well John doesn't say that. And Paul doesn't say that.

26. Paul says in Philippians, he said, "I haven't apprehended that which I'm apprehended, and I wish I could be," but he isn't. And John said there were seven thunders under the Seventh Seal, and they couldn't be revealed. But they're going to be revealed because Rev 22:10 says it, therefore canceling Rev 10:4, and let's you go to the Tree of Life. Now we're looking to the end. What are we looking for? Just what I told you.

- (5) And (they) tasted the good word of God, and the powers of the world to come,
- (6) (Having fallen) away, (it's impossible) to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame.

Now it tells you at the end time they will literally crucify to themselves the Son of God afresh! Well come on. Do you think the conditions of the second crucifixion are going to be different from the first? Hogwash! They'll be no different! Matthew 12 proves it – when He appears to the Gentiles in signs and wonders, vindicated, as it says here, even as Paul was vindicated. Time after time Paul tells you he's vindicated. It tells you here: they will crucify him afresh.

Now how is he going to do it? By the Spirit – he tells you – coming back in the form of the Holy Ghost. Anybody can read the Bible. Of course, it took a prophet to help us out. But once he helped us out, we're right on the track. My God. I hope the prophet didn't have to give us several shoves for the right direction. Wouldn't that be great, all running a race? Here's the starting line. Your backs are to the south. You're facing north. And the prophet goes 'bang' with his gun, and they just mill around like a bunch of cows. "*Hiy, yi, yi,*" he said, "*get back to the starting line. Please, please get back to the starting line.*" Well come on. He's giving you a start, he's telling you.

Now, skip those next verses and go down to verse 13. Having fallen away, they cannot be renewed.

27. Now,

- (13) For when God made promise to Abraham,

Never mind what's in between there. That's just a warning. The doctrine continues in verse 13.

- (13) For when God made promise to Abraham, because he could swear by no greater, he swore by himself,
- (14) Saying, Surely I will bless thee, and multiplying I will multiply thee.
- (15) And so, after he had patiently endured, he obtained the promise.
- (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 (that is) 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; (And who's there?)
- (20) Whither the forerunner is for us entered, even Jesus, made (for ever) an high priest after the order of Melchisedec.

Now it tells you here, then at the last day, at the last Message, Rev 10:7 is likened to the time when God came down and said to Abraham, not concerning the giving of the son, no! But concerning him being the father of nations! And Abraham laid the sacrifice out, the carcasses, and God Himself came down! He intervened! He interposed Himself! And He raised His hand and He swore by Himself! Two immutable things: God and His Own Word becoming one! And He's done the same today! He's done the same today to many sons! The many sons to go where He, Jesus, the Great Son went! Melchisedec! You understand what I'm saying? The start of a great priesthood. We'll talk about it as we go along.

28. Okay, with that Heb 3:1-6.

- (1) Wherefore, holy brethren, (wherefore holy children of God,) partakers of the heavenly calling, consider the Apostle and High Priest of our (confession), Christ Jesus;
- (2) Who was faithful to him that appointed him, as also Moses was faithful in all his house.
- (3) For this man was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honour than the house.
- (4) (And) every house is builded by some man; but he that built all things is God. (God in Christ. Now what's He doing?)
- (5) And Moses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after;
- (6) But Christ as a son over his own house; whose house are we, (Like Father, like Son, like sons. No difference. Whose house are we,) if we hold fast the confidence and the rejoicing of the hope firm unto the end.

As God said, "This is my beloved Son in whom I am pleased to dwell," manifesting it, even to every single one of us baptized with the Holy Ghost, "this is my beloved son in whom I am pleased to dwell." No difference, except in the measure.

29. Hebrews 5.

- (1) (And) every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins:
- (2) Who can have compassion on the ignorant, and on them that are out of he way; for that he himself also is compassed with infirmity.
- (3) And by reason hereof he ought, as for the people, so also for himself, to offer for sins.
- (4) And no man taketh this honour unto himself, but he that is called of God, (even) as was Aaron. (Aaron wasn't called after Melchisedec. Jesus was.)

- (5) So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to-day have I begotten thee.
- (6) (And) in another place, Thou art a priest for ever after the order of Melchisedec.

Another pronouncement concerning the great Son. Now notice. He's High Priest. We're little priests.

- (7) Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared; (He could have walked right to the Tree of Life and gone on.)
- (8) Though he were a Son, yet learned he obedience by the things he suffered;
- (9) And being made perfect, he became the author of eternal salvation unto all them that obey him;
- (10) Called of God an high priest after the order of Melchisedec.

And Paul said, "I can't tell you about this. You're hard of hearing."

Now that's wonderful. We are talking about a Priesthood. We are talking about a great Priest. Oh yes we are. We're doing that.

30. Let's go to Revelation then. And in Rev 1:4-6.

- (4) John to the seven churches which are in Asia: Grace be unto you, and peace, from him which is, and which was, and (from him) which is to come; and from the seven Spirits which are before his throne;

When are those seven spirits come? The last time they come is here. There, He came right down there. [Points to the picture.]

- (5) And from Jesus Christ, who is the faithful witness, (martyr,) and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood,
- (6) And hath made us kings and priests unto God (even) his Father; to him be glory...

You like that? Okay. I like it too. Let's go to Rev 5:9-10:

- (9) And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and has redeemed us to God by the blood out of every kindred, and tongue, and people, and nation;
- (10) And hast made us unto our God kings and priests: and we shall reign on the earth.

And over here in Rev 20:6:

- (6) Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

Let's go back now to Gen 14:17-20:

- (17) And the king of Sodom went out to meet him after his (journey) from the slaughter of Chedorlaomer, and of the kings that were with him, at the valley of Shaveh, which is the king's dale.
- (18) And Melchizedek king of Salem brought forth bread and wine: and he was the priest of the most high God.
- (19) And he blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth:
- (20) And blessed be the most high God, which hath delivered thine enemies into thy hand. (Remember that's 1 Corinthians 15, now.) And he gave him tithes of all.

And with it... Now remember, He gave him bread and wine. We go to Mt 26:28-29:

- (28) For this is my blood of the new testament, which is shed for (the) many for the remission of (their) sins.
- (29) But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.

There you are – perfect identification.

Now before leaving off here and going on to another covenant, just make a careful note again of Heb 6:13-20. And I'm just repeating this, and I'm not going to bother reading it. But I want you to recognize in here that God Himself intervened. And that is the great thing to watch. He interposed Himself, and He's doing it right at this very hour, exactly as He did over here in Genesis 3.

31. Now watch, in the third chapter He interposed Himself as He was cutting off the Tree of Life! So therefore, He must interpose Himself to open up the Tree of Life. And in Gen 3:8-15:

- (8) They heard the voice of the Lord God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the Lord God (from the parousia) amongst the trees of the garden.

Yep. That's good trees, you could eat them. You could hide. And the church is hiding itself behind every good thing. They will not come to face God. "Behold I stand at the door and knock."

- (9) And the Lord God called unto Adam, and said unto him, Where art thou?
- (10) And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself.
- (11) And he said, Who told (you, you were) naked? (Have you) eaten of the tree, whereof I commanded thee that thou shouldest not eat?
- (12) And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat.

- (13) And the Lord God said unto the woman, What is this that thou hast done?
And the woman said, The serpent beguiled me, (he seduced me,) and I (ate).
I took a part with him.)
- (14) And the Lord God said unto the serpent, Because thou hast done this, thou
art cursed above all cattle, and above every beast of the field; upon thy
belly shalt thou go, and dust shalt thou eat all the days of thy life:
- (15) And I will put enmity between (thy seed) and the woman, and between thy
seed and her seed; it (will) bruise thy head, and thou shalt bruise his heel.
- (16) Unto the woman he said, I will greatly multiply thy sorrow... (and so on
and so forth.)

Right on down. You see here, God interposed Himself. God interposed Himself.

You know what God did in the beginning to [Adam]? He interposed Himself by His Word. He said first of all, He said, "Just inherit the earth, take over. It's all yours." Then He came down, interposed Himself again and said, "Now watch out; there's trouble here. You'll leave me for the woman." And he did. Stuck his hand right in the meat grinder. Free moral agency. God knew he'd do it, and he did it. God did it. Man did it. Went right into it. See?

32. Now look at. So Heb 6:17,18 repeats for today.

- (16) For men verily swear by the greater: and an oath for confirmation is
to them an end of all strife.

But watch. Remember. This is a time where God has not simply given His Word in the Scripture. Oh, oh, oh, nope. No sir. When God said, "Abraham, come on out," there was no intervention. There was no interposition. No interposing. Uh-uh. No sir. It was during that time when He said, "I am going to make you a father of nations regardless of the fact that your wife cannot have children and you cannot have children. Because with Me all things are possible according to My Word." And He came right down and interposed Himself!

What did He do? He repeated His immutable Word, and gave sign to Abraham, "This is it!" Now the same thing right today. Why did Bro. Branham speak on "Who is this Melchisedec?" Why did he bring this all out? In order for you and me to understand this: God has superimposed Himself. God Himself has intervened. He didn't only have a Word and the Word was no good because it was all messed up, nobody could get it.

33. God Himself came down with His Own Word and revealed It and swore by Himself. There it is right there. [Points to the picture.] Came right down with seven spirits. There it is right there in manifested forms. [Points to other picture – Cloud.] Came right down and swore. And the swearing was by vindication: 'THUS SAITH THE LORD'. And if there wasn't one fluke, there wasn't one miss on that which followed; there can be no miss on the revelation. Let them say what they want. They're liars.

Priests and kings in the image of Christ, who is the image of God, can only take place of the basis of 1 Th 4:16: "The Lord Himself descending with a Shout." That's God in the form of the Holy Spirit, coming right down, revealing Himself as that One that was in the body of flesh, in 1 Cor 15:20 – setting up the divine order, bringing the church in submission to such an extent that even death cannot touch her. No way!

Soon as Adam sinned, death struck just like that, and the Tree of Life was gone. The Tree of Life is down here and death cannot strike those that are foreordained. I might not be it, just maybe you folk. Ends in the great mystery: "Flesh and blood cannot inherit the Kingdom of God." No way, shape and

form. But what? Flesh and bone; not blood. That's why there can't be children born. They have to come another way. And they are. I don't see anything else but this.

Right on down. "I show you a mystery, we'll not all sleep, but we'll all be changed, in a moment, in the twinkling of an eye, at the last trumpet: for the trumpet shall sound." That's Rev 10:7. The trumpet shall sound and the dead shall be raised incorruptible. I'm going to tell you something. The sounding of the trumpet of that messenger is the Word of the One that comes down. No two ways about it.

This is going on right now in the revelation of God Himself in the form of the Holy Ghost revealing these things to us in order to bring about a resurrection, place us there with Jesus Christ our Savior.

34. I'm going to read to you now. Page 20-21, "Shalom".

[110] *"Rise, and shine, for the Light has come." (Notice how they sing that on the air so much?) How can there be darkness and Light, it's got to be separated. (You see, if it's just grey, it's mixed up.) And only one thing separates it, the Word manifested, separates,*

You hear what he said? Everybody else is going to get together except us who believe in manifestation. "Oh yeah, I heard something about a great ministry; pbbt, I can't put faith in that." Cancer society of America. I hope you're nice, not like me. But I think about myself, just listen. If I do what they're doing, I need to burn. How can I go in the Kingdom of God? I'm not being vindictive. But listen, smarten up. The day of grace is closed out. There's got to be just time, some time, when the last one's in and gets child-trained. That means a baby might not make the Bride. I can't see it making the Bride too much myself, but it sure make the second resurrection, that's fine. Child trained.

[110] *One thing separates, the Word manifested, it separates, It presses it to the other side... Here's the darkness on the earth, and when the manifested Word of God, the sun, which it was spoken into existence by the Word, shows itself, darkness runs to the other side.*

35. In other words, when this Word spoken is manifested, there it is right there and here, [points to both pictures] and we saw 'THUS SAITH THE LORD', darkness is shot. And you come to the light – that which manifests, which is the Word of God revealed and manifested to be revealed.

[110] *And that's what's taking place now, darkness separating itself from the Light. Now, to the elected church in this dark hour... Which, we could stay on that for hours, but I've said enough till you understand... (He says,) "gross darkness is upon the people."*

[111] *Now, to the church I say, "Shalom. God's peace." Peace! Every true Hebrew, when he meets another one, says, "Shalom." Other words, "Good morning! God be with you! God's peace go with you! It's a "Good morning! How do you do?" It's breaking day, church. It's darkness upon the people. But it's "Good morning" to the church, Christ is appearing amongst us. (Christ is appearing amongst us.) "Shalom. Peace." Hallelujah. "Shalom." (That's 2 Thessalonians: "Rest with us when He comes down.")*

[112] *When we see darkness settling, darkness just before day, we know that the morning star is hanging yonder to introduce the coming sun. It's, that's when the morning star shines. It's the going-between. It's always darkest just a few minutes before day, the blackout comes, the moon fails to shine. (So the darkest day is right now at the time of this Message.) The darkest before day, is because the light is pressing the darkness. (And what is light? Manifested Word. So the manifested Word is pressing the world, pressing the darkness.) But the morning star says, "Good morning." (That's what's risen, the manifested Word.)*

[113] *That's Him amongst us, His Word being identified. (Pillar of Fire.) Shalom. The great day is fixing to break, when the morning breaks Eternal, bright and fair, when His chosen ones shall*

gather to their home beyond the sky. When the roll is called up yonder, I will be there. Our names are on the Book, we will be there. "Shalom. Good morning. Peace be unto you."

- [114] *The darkness is separating itself from the Light. God's causing it, the Light's a-doing it. (God and His Word's one.) See, the Light's pressing Itself in such a way until the darkness has to congregate together. (The World Council of Churches.) They had a chance to accept it, they wouldn't do accept it, so it's condensed itself. (In other words, there's a density. The atomic weight is so great, they'll never get off the earth. Our atomic weight decreases. Phoom! Gone like that. Oh, praise the Lord. Don't let anything get you down.) And they do that by the putting the church together, and the Council of churches, and uniting it with the pagan darkness. (They always have done it.) When they so firmly disagree with one another, but yet they have to go together to make the night come upon the people.*

36. So the great Archbishop Runtzey, he said, "Now I don't mean to make the pope over us Anglicans. I just make a great central figurehead to bring the whole thing... because he's a lovely person. And we'll have our way, and he'll have his way."

Ha, ha Runtzey. Lucky you old idiot, you're dead, you're so old you'd be dead. The next guy, you watch out, he'll bow down, or they'll fry him like they've always done. You don't think the Catholic Church spirit's changed. This business, "Well, you know, if we hadn't had Leo as our pope, you know we'd still have Luther." Pbbt. You believe that? You'd better get your spiritual head together, brother/sister. Don't believe that stuff.

That's real. [Points to picture.] That's real. That's a picture of the Shekinah Glory, the Presence of God. You say, "I don't believe that." Don't have to believe nothing. Do what you want. They firmly disagree; they're going to get together, so the night comes upon the people.

37. [115] *"Arise, and shine, for the Light is come to you."*

- [116] *Rise, and shine, the Light has come. The Word, Light, is vindicated again. (Why? Because that was vindicated in Paul's day.) The Light vindicated again, (notice the repetition,) God's Word, so you can see God manifested in His promise of the Light of the day, (You can see God having manifested His Word by vindication.) or the given Word to this age (See?), these promises that's made for this day, these promises that were said by the prophets, and by Jesus Himself. "God, in sundry times, in divers manners spake to their fathers through the prophets, but in this last day through His Son, Jesus Christ." See? (There it is right there coming down through prophet.)*

- [117] *The great Light that hung in the wilderness which was, that Moses forsook Egypt, esteeming the reproach of Christ greater than that of Egypt.*

Now listen. The great Light that hung in the wilderness... The same light. *"Hanging right there,"* he said. Picture hanging right there. [Points to picture.]

It makes you feel kind of funny, but that's the truth though. The truth is always stranger than fiction. Oh, it's always stranger. You know this lie about Eve eating an apple or some junk like that. She had intercourse with the serpent, with the beast. He wasn't a serpent then. He was a handsome upright person, just like a man. Better man than her own husband was. He never made any advances toward her. He stayed in the Word of God. This one didn't. Where do you think serpent seed comes from? Oh, don't be naïve little children running around some mulberry bush.

38. [118] *The same One that met Saul on the road down to Damascus. A great Light hung before Him, that same Light, same Pillar of Fire. Saul, being a Hebrew, would never worship any spirit or anything, or call it "Lord," in the position he was in. He said, "Lord, who are You?"*

[119] *He said, "I'm Jesus."* (Jesus said, "I came from God, and I go to God.") (So Who came back? God came back.)

[120] *That same Light has come. To what? To manifest, to make known to the people the promises that He's made for this day, manifested Light of the day. The darkness is darkened.*

And deepened. Listen, God has interposed Himself. What is so strange for God to come down and interpose Himself? "Well brother, I believe the Word!" Well tell me about it. "Well I can show you fifteen hundred people disagree with you on what you just said!" And I disagree myself, so who needs you? I'll stick with the prophet. Oh, I love sticking with the prophet. May he stick with me. Stick with God all you want, but will He stick with you? There's a difference you see.

[120] *The Light has come. To do what? Manifest, to make known to the people the promises that He made for this day, manifested Light of the day. The darkness is darkened.*

[121] *And when He came, he was the Light of the day. There was supposed to come a Messiah. And He came just exactly like God said He did, would come. And when He did, what was He? The Light of the day. And It pressed the darkness so against Him! Is that right? He had to give His Life that the Light continue, could shine. And He was the Light of the day. (See, crucify Him afresh, see?) But why, why was He the Light of the day? He was the vindicated Word that had been spoken, made manifest. (At that time.)*

[122] *God said over this dark, gloomy, dismal, (mossy) world that stood here without light, He said, "let there be light." And it wasn't light until that Word was manifested, then it was light. (See, like Christ, the prophecy concerning him came – that was the manifestation. That was the true light.)*

[123] *He said, "There will come a Saviour, a Messiah." It still wasn't manifested until He come to manifest that promise. And when He vindicated that promise, He said, "Search the Scriptures, for in Them you think you have Eternal Life; and They are They that testify of Me."*

[124] *And they said, "We don't know where you come from, we know Moses, we're disciples of Moses."*

[125] *He said, "If you were Moses' disciples you would know Me, for Moses wrote of Me." See? He was the manifestation. He was the vindication of the spoken Word of God.*

[126] *And today that we're now living in, God has come on the scene to vindicate and prove His promises. So it's the Light of the hour, we can rise and shine. The Light shines upon us again today, the Word is being manifested. It is the Light.*

39. What are we saying this covenant? The great Covenant-Maker came down Himself. And He swore by an oath to you and me, because we were the ones that needed it! And He came down! And He has come down! Setting His church in order! Until everything is under the feet of Jesus! To the extent death is put to one side, and the dead can come out of the earth, and we can be changed, and all go to the marriage Supper; when the Spirit that's in our midst, the One that's doing this incarnates Himself, we'll crown Him King of kings and Lord of lords. We'll be at the Wedding Supper three and a half years and come back to take the world over. Set up a priesthood of kings and priests unto God. Go into the great beyond.

And listen, that's the covenant. Do you understand what I'm saying? The great One with the covenant within Himself said to him who was of His Own member, His Own like-mindedness, His Own substance, One with Him, and He said, "Let us make man, let us do so and so."

And the Son said, “Yes. In the volume of the Book it is written of me: I come to do Thy will, O God.”

You cannot explain it. I can't. But it's there! And the Scripture's full of it! All things under the feet of Jesus, except one: God Himself – Headship. And Him come down here, swear to you and me. And He said, listen, that great One I said, “This is My beloved Son, I'm pleased to dwell in him.” I've showed you glorification. I've proved it to you. Now I'm letting you know right now, my covenant is almost entirely exhausted, and you are the beneficiaries. Even time has begun to turn into eternity, and the cells are getting ready to dance. Not with the life of ...?! No! But the life of the Spirit.

Tired these days? Man, I'm so tired I could die. My feet hurt at times. But there's coming a day, when I won't be tired. I'll be so energized, I'll be looking at all those places I might want to go to except if God doesn't see fit in His wisdom, I won't even want it. But I bet you in the garden, when we get back there and we're all farmers, and build our own – I like messing around. I'll have the most beautiful garden. Boy, I'll sure make the trees move at my word. I'm lazy. But I'm not that lazy that I can't have fun.

40. I'm going to tell you something. Nobody's ever lazy when anybody's energized with the dynamics of thinking. Oh yeah. You're too full to eat one more spoonful until Ruth and Dawn makes that lasciviously sinful chocolate cake. Suddenly, suddenly there are at least four cubic inches. The trash compactor went [Bro. Vayle makes quick, squishing noise]. Suddenly I had room.

I was too tired to stay awake until suddenly somebody called my name and said, “Hey, you won first prize. You're going to have to pick out four new suits.”

Oh man, I'd go around that store so fast, you'd say, “What hit this place, a hurricane, or was that superman?”

“Oh, that was just super Vayle, energized because he got four new suits.”

God could take these bodies, and do that with them, but He doesn't want them this way. He's going to glorify them. And you know what? You can see why there'll be no night after the next thousand years. Who'd want a night? Who'd want sleep? Sleep is such a waste of time. We'll be in God's great groove. You believe that? It's the truth. Let's rise and be dismissed. Next Wednesday hopefully we'll continue another Covenant.

Heavenly Father, we look to You now again as we go from this place, thanking You Lord God for the promise that has been vindicated. It's the strangest thing, and yet it's not to us. It's become, I hope Lord, our true nature, to realize that You never change, Your ways never change. And the last day and the last Message, when the Son of God is crucified to the people themselves afresh, but they can't touch Him, You've come down here Yourself, sworn by Yourself, made Your Word live. Lord, and that Word is going to continue to live, it's got to. This has got to be it Lord from the top of the head to the sole of the feet: Perfect Faith, charging and supercharging the people, until like Paul, they're beside themselves. And there's a rage against unbelief, but there is a super-energized life toward faith. On Christ the vindicated rock I stand, all other ground is sinking sand.

Lord, we thank You for Your revelation You've given us. We may not know too much. We may have some points wrong, I don't know. But I know this thing is right. I can't understand it. But everything in me Lord, to receive it I put at Your disposal that I might come one with this Word. We might say with the apostles when they heard You speak of coming from and going to, they said, “Now we know You speak clearly. Now we know Who You are.” We want that, Lord. Stay with them, stand with them. Stand with the vindicated prophet.

Bless each one from the youngest to oldest. May there not be one sick one amongst us Lord, we pray. And Lord, if we do have problems, and we know we do, may we be so energized by the life of the Word that it wouldn't matter Lord, if we couldn't swim a stroke, we'd still swim. If we couldn't walk, we'd still run. Because there's life and life more abundant as we change from image to image. And this is that last image, immortality coming on the scene! Now unto the King eternal, immortal, invisible, the only wise God, be all power, and honor and glory, through Jesus Christ our blessed Savior. Amen.

'Take the Name of Jesus with you.'