

**Unveiling of God no 132**  
**Ten servants and Ten Talents**  
*December 22, 2019*  
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Now, this Morning we will continue in our study of the parables, and we will study the parable found in.

**Matthew 25:14** ¶ *For the kingdom of heaven is as a man traveling into a far country, who called his own servants, and delivered unto them his goods.*

Now the first thing we need to understand is why Jesus used the words “**a far country**”

There are six times in the New Testament that Jesus used the phrase “**a far country**”, and all six had to do with the parables concerning **the kingdom of God**. In each the phrase was used showing that the main character was off the scene. So we see here that he is using this illustration to tell the Apostles that **He will be off the Scene**.

This one **Matthew 25:14** and 5 others.

**Mark 12:1** *And he began to speak unto them by parables. A certain man planted a vineyard, and set an hedge about it, and digged a place for the winefat, and built a tower, and let it out to husbandmen, and went into a far country.*

**Matthew 21:33** *Hear another parable: There was a certain householder, which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country:*

**Luke 20:9** *Then began he to speak to the people this parable; A certain man planted a vineyard, and let it forth to husbandmen, and went into a far country for a long time.*

**Luke 15:13** *And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living.*

And in **Luke 19:11** we also find this same parable as given to us in Matthew where we see it has to do with the Kingdom of God as we read in **Luke 19:11** ¶ *And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear. **12** He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return.*

Therefore I want you to notice that Jesus is telling this parable because the disciples were not in tune with what was happening and what was going to happen. And He was trying to tell them that He would be off the scene for a while. In fact we later hear him say” **I go to prepare a place for you, but where I go you cannot come now.**”

That is in **John 14:2** *In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. **3** And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.*

Now, we cannot quote from **John 14** without reviewing what Jesus is telling us here and why he says here what he is telling them.

Let's begin at **John 14:1** *Let not your heart be troubled: ye believe in God, believe also in me.* So Jesus knows their hearts are troubled. Now remember they had just had their last supper together in the previous chapter and he told them that one of them that ate with them would betray him. So he says here in verse **1** of Chapter **14** *Don't let what I just told you trouble your hearts, if you believe in GHod, then believe also in me.*

Then he begins to tell them why it is necessary for him to go away. He says in verse **2** *In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you.*

So here he tells them why he must go away for a period of time. He is preparing them for the events that will take place over the next few days, they are on their way to Gethsemane, and He knows he will be taken by force and they will flee. But so that after the dust settles, they will remember what he told them to be looking for.

Then he says, after telling them that He will have to leave them for a while, he says in verse **3** *And if I go and prepare a place for you, (it is because , or the reason is because) I will come again, and receive you unto myself; that where I am, there ye may be also.*

So he is assuring them here that his intentions are to be together. His journey is to prepare a place for all of them to dwell together. A Kingdom.

**4** *And whither (or where) I go ye know, and the way ye know.*

Now, here is where doubting Thomas interjects his fear of being left alone. **5** *Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way?* **6** *Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.*

And then Jesus adds, **7** *If ye had known (Ginosko) me, ye should have known (Ginosko) my Father also: and from henceforth ye know (Ginosko) him, and have seen (Horao) him.*

Now, you should all know what this word **Ginosko** means, because I have used it hundreds of times, and it means “**to experientially know**”. Not a mental knowing but “**a knowing through experiencing**”. In other words a knowing based on a living experience.

So Jesus is saying, “**If ye have spent the past three years getting to know me through all the experiences we have shared together, ye should have experientially known my Father also: and from henceforth ye shall experientially know him, because you are already seen (Horao) him.**”

Now, if he was merrily just talking about seeing God with your eyes, he would not have used the word “**horao**” here because this word “**horao**” means “**to stare at in order to compare**”. “**To observe by experience in order to discern clearly.**”

In other words when they walked with Jesus and observed how he did things, and God stepped in and performed supernatural feats that no man could do, if they had observed these experiences then they would have seen how that Jesus was subject to the Father, and did nothing but what the Father showed him first to do. Therefore experientially they saw

how that God did things through the son that no man could do, and in this they experienced the power and presence of God in his son.

Now, this is what **John 14** is all about, Jesus teaching them that as you have observed me and you have seen how that God lives in me, you have come to understand this special relationship that God has with his Son, and sons.

Now, watch how Philip has trouble understanding this, because at this point he had the doctrine of Father and son down pretty well, but did not understand yet that the doctrine points to the very life of the father in sons.

And this is my concern for all those who sat under Brother Vayle's ministry for so long, because like Thomas they understand Father and son, but fail to get what Jesus just said here which leads us to verse **12**. But before we get there, let's see how this develops to the point where Jesus just spoke very plain in verse **12**.

Now, remember here that Philip knew Jesus to be the son of God, but was yet not getting the point that it was God life in Jesus that he had been experiencing all along.

After Jesus said You have know me through the experiences we have shared and thus you have also know the Father through those same experiences. But Philip still did not get it, he was fixated on two Lords. The Father and son. Two people, and had his eyes on the vessel and not on the God who is using the vessel. **8 Philip saith unto him, Lord, shew us the Father, and it sufficeth us.**

Now, if he had been listening he would have understood what Jesus had just told them, but he was too focused on the vessel to understand. So...

**9 Jesus saith unto him, Have I been so long time with you, and yet hast thou not known (ginosko)me, Philip?**

**Have I been so long time with you, and yet hast thou not known me experientially, Philip? he that hath seen me,**(horao, he that has "***spent time staring at me in order to compare me with my Father***". "***he that has observed me by experiencing how the father operated through this vessel in order to discern clearly.***") **hath seen** (horao) ***the Father; and how sayest thou then, Shew us the Father?***

Jesus is teaching Thomas here that there comes a time when you have to compare the experience with what the Word says it will be. And that is the problem with so many believers today. They are afraid of the experience but as long as the experience aligns itself with the Word, then you will know experientially the Word. In other words, if the word cannot be interpreted correctly until it comes to pass. Right? Then the coming to pass of the Word is an experience. And without that experience you really cannot say you have the correct interpretation of it. For if it is not experienced, but only known mentally, then there can be a question as to its authenticity, and whether you have the right interpretation of it.

Now, this is where Jesus is going with this conversation. **10 Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works.**

In other words, you have observed me over these past three years and you know that I have only spoken what my Father commanded me to speak. And the works that I do, you know that it had to be the Father doing them, for no man can do those things except it be God doing them.

Therefore Thomas if you have experientially known me and have observed me, then through the very experiences you have had you would have to discern clearly my relationship with the Father, and how he acts and therefore I act, and as He speaks I also speak what he tells me to speak. Now, remember he had just said it is the Father dwelling in me. So then he says, ...

**11** *Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake.*

Look, you've seen the works, you've seen the supernatural and you have experienced it along with me. Therefore believe me what I am telling you for the very vindication sake. And remember vindication is something that God does to back up what the sons either says or does. So vindication is an actual experience where you see the vessel and the God using the vessel in a harmonious way. And then whoops!!! We come to verse **12**. Yes, verse **12** that so many can't seem to understand it is for all who are spirit filled.

Notice he is still talking to Thomas here. It is still the same conversation where he is speaking of experiencing the power and presence of God Life working in a vessel.

**12** *Verily, verily, (verily means of a truth, so he is saying of a truth, of a truth) I say unto you, He that believeth on me, the works that I do shall he(the believer) do also; and greater works than these shall he do; because I go unto my Father.*

Now, remember he has told us that we must watch with eyes to discern clearly between God and the vessel, and how God vindicates the vessel. And now he is saying, anyone who has God's spirit in them will do the same things I do by His Spirit in me. That is the observing to rightfully divide.

Look what he is saying is he that has "*he that has spent time staring at me in order to compare me with my Father*". "*he that has observed me by experiencing how the father operated through this vessel in order to discern clearly.*" "*He that believes what the father has done through me, will do also the same things I do as well...*")

So this whole discourse on **John 14:12** comes out of the longer discussion that was going on between Jesus and Philip on how to experientially know when you see God moving in you like He has moved in Jesus.

Now, we have shown you many times how brother Branham makes this so clear that the believer Jesus mentions in **John 14:12** is anyone filled with the Holy Spirit.

Jesus said in, **John 6:47** *Verily, verily, I say unto you, He that believeth on me hath (echoes) everlasting life.* And so how do you echo everlasting life? John 14:12 you do what He did if you have the same spirit he had. And you are not a believer if you don't. Because he said *He that believeth on me will echo everlasting life.*

And from his sermon, **63-1112 - Sir, We Would See Jesus 38** Brother Branham said, "Now, according to the Scriptures, we are supposed to be *"written epistles"* of Him. The Bible says that we are *"written epistles."* And if, tonight, we would hunger and thirst to see the Lord Jesus Christ, **we as Christian believers should reflect His Life**, so much, till it would be His entire representative. We should be that. **Every Christian should be represent and reflect the Life of Jesus Christ.** Do you believe that? [Congregation says, "Amen."—Ed.] **And I believe that every Christian should be reflecting the Life of Christ.** He said, in Saint **John 14:12**, *"He that believeth on Me, the works I do shall he do also."* And then we know that that's true, that **we are His representatives.** And **if we claim that Christ lives in us, and if Christ lives in us, then we should do as Christ did. We should reflect His Life."**

**1963-0728 Christ is the Mystery (86-1)** And then the Word moves on down into the Body from the Head. What is it? This same word. Nothing can be added or taken from It. So **that same Word moves from the Head as the day comes close**, down into the Body, down into the Body **vindicating that they are One.** They're Husband and Wife. **They're flesh of His flesh, Word of His Word, Life of His Life, Spirit of His Spirit.** See? Amen. How do you know it? **Bears the same record, same fruit, same Word (See?), manifests Christ: same Life, same God, same Spirit, same Word, same Book (Amen!), same signs, "Things that I do shall you also."** Oh hallelujah. My...

From His sermon, **We would see Jesus 57-0226 P:21** William Branham tells us the reason why **John 14:12** is for all, and what purpose it is for. *"But now, while He's here working with His Church in the form of the Spirit... Then if His Spirit is with us, He will act just exactly like He act when He was here on earth. It'll make you act the same way, because it's not your spirit anymore; it's His Spirit in you, Christ's Spirit in you. "The things that I do... He that believeth on Me (Saint John 14:12.), the works that I do, shall ye do also."* See? **We'll do the same works, think the same thoughts, live the same type of life. If the Spirit of God is in you, it makes you live like Christ,** Christ-like. Then you become a written epistle, read of all men, **Christ in you, reflecting His Light out of you**, as God was in Christ reconciling the world to Himself, and reflecting God from His own body. No man has seen God at any time, but the only begotten of the Father has declared Him. God was in Christ. And what Christ's attitude was, was God's attitude, 'cause the two work together, the Spirit and flesh united together.

Brother Branham makes it clear that **John 14:12** is for *"every believer"* as we see in **59-0628E - "Questions And Answers" 172 88b.** Brother Branham,... **Can any man do the works of Christ unless he was Christ? That's what it is, "Unless he was Christ?" Sure.** Let's take Saint **John**, just a minute. **Saint John the 14th** chapter and I want you to look at this, now, if you can catch it right quick, Saint **John 14:12**, I believe it is. We'll get it right quick, and look what Jesus said about this. All right, *"Verily, verily, I say unto you, He," "whoever it is", "He that believeth on me, the works that I do shall he do also."* **Any man,** The man himself can't be Christ, **but the works of Christ will follow every believer.** See? **He'll do the works of Christ in any man.** *"He that believeth in Me, the works that I do, he shall do."* Not, **"I shall do," "he shall do, he shall," not, "I."** "But he believes in Me and

has confessed his faith in Me and **died out to himself** and **My Spirit dwells in him and he becomes a part of Me.**" Now **that don't make him Christ.** It makes him part of Christ with the rest of the Church. All right. He is not Christ, because that would be anti-Christ, you see. He would be taking away from Christ. But **he can be, do the works of Christ, any believer.** All right.

**Lamb and the dove 57-0325 P:28 ...** Sometimes the believer and unbeliever worship by the same Spirit; but **the fruit of the Spirit proves what you are** (Uh-huh.), **not the reaction of the spirit**, not to speak with tongues, not to shout; that goes with it too; that all goes with it. But **unless the fruit of the Spirit bears record with God's Word**, you're just got a outward demonstration. And we today are relying so much on outward emotions and demonstrations, when it takes a genuine, pure, **born again, Holy Ghost led life to prove what you are.** Now, that is right, my dear brother and sister. Unless there is fruit, and the fruit of the Spirit is not outward demonstrations; **it's an inward work of grace; love, joy, peace, longsuffering, goodness, faith, meekness, gentleness, patience;** there you are.

Now, let's continue with Jesus' explanation to Thomas. **13 And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. 14 If ye shall ask any thing in my name, I will do it. 15 If ye love me, keep my commandments. 16 And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; 17 Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; (ye ginosko him, ye know him experientially. How will we know him experientially?) for he dwelleth with you, and shall be in you. 18 I will not leave you comfortless (I will not leave you orphans) I will come to you. 19 Yet a little while, and the world seeth me no more; but ye see me: The Greek word here for **see** is "theoreo" which means to: discern, (literally, figuratively (experience) or intensively (acknowledge)):**--behold, consider, look on, perceive.** So how is this possible?) **because I live, ye shall live also.** 20 **At that day ye shall know that I am in my Father, and ye in me, and I in you.****

And that day is this hour. And **John 14:12** is being aware of this relationship that He is in you, Christ in you the hope of glory, the hope of **doxa**, having the same mind that was in him being in you.

So in getting back to the parable we find this **certain nobleman went into a far country to receive for himself a kingdom, and to return.**

Now the second thing I want for you to understand is that in the story as given to us by **Luke** we see that **this man is a Nobleman meaning he is a lord.** And since he tells us Jesus told this story because they thought that the Kingdom of God was very imminent in their day, He via the story would help them to understand that it was **a ways off in the future.** Therefore, **the Lord was in a faraway place** indicates it he will not be back for some time.

Now, this bring us to the next thought which is the number of men in this story. In the Book of **Matthew** we are told, "**He called his own servants, and delivered unto them his goods,**" but we are not told how many men are involved. By casual reading you might think

there are three men involved but the story as it is told in the Book of **Luke** tells us there are **ten men** involved. And there is your number **ten** again. And **ten** represents what? “***A completion of a cycle***”. Right? We have had ***ten virgins*** representing the end of the church and ***ten pieces of silver*** representing the end of redemption and the refining of the Holy Ghost in the church. And now we are looking at this number **ten** again and its meaning of “***an end of a cycle***”. And this time it speaks of these men, not a woman which would type a church. But men would type “***a ministry***”.

**Luke 19:13** *And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come.*

Notice that these **ten men** were given ***a stewardship*** over something of value. These were **ten men** that were given ***ten pounds*** of gold or silver which was the currency or money in that day. Notice that these were men not women in this story.

Last week we saw how the church had received her ***ten pieces of silver*** and this week we see how ***these men*** which represents not church but **the ministry**, because they are **stewards** of what the Lord gave them.

Therefore, this does not speak of the church. These are men and thus this speaks of the ministry. The **ten** represents ***the end of the cycle of the ministry*** or men whom God has given a stewardship to, and the three distinct men pointed out show us the three types of ministers, which we know there are three types of believers among the church and therefore there are three types of believers among the ministry as well.

Now, not everyone might agree with that, but the Bible is clear that a woman always represents the church, and since this does not speak of women it does not represent the church. It speaks of men as stewards of something the Lord has given them charge over.

**I Corinthians 4:1** ¶ *Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. 2 Moreover it is required in stewards, that a man be found faithful. Or full of faith.*

**I Peter 4:10** *As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. 11 If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion forever and ever. Amen.*

Now, notice that it does not speak of the steward of the mysteries in reference to a woman. She, a woman, represents the church as we have shown you several times over the last few sermons.

Therefore we see in **I Timothy 2:11** *Let the woman learn in silence with all subjection. 12 But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence. 13 For Adam was first formed, then Eve. 14 And Adam was not deceived, but the woman being deceived was in the transgression. 15 Notwithstanding she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety.*

**344-1 Laodicean Church Age - Church Age Book CPT 9** *“show me one place in the Bible that God ever ordained any woman to preach or take authority over a man, and I will apologize for what I have said. You can't find that I am wrong. I am right, for I stand with the Word and in the Word. If you were Spiritually rich you would know that is true. There is nothing true but the Word. Paul said, **“I suffer not a woman to teach nor to usurp authority over the man.”** You can't possibly take a place amongst the five-fold ministry of Ephesians 4 and not take authority over men. Sister, you had better listen to that Word. It was not the Spirit of God manifesting in a Spirit-filled life that told you to preach because the Spirit and the Word are ONE. They say the same thing. Somebody made a mistake. Somebody was fooled. Wake up before it is too late. Satan fooled Eve, your mother; he is fooling the daughters now. May God help you.*”

Now, let's review just exactly what it is that these men are given to be **stewards** over. **15** *And unto one he gave **five talents**, to another **two**, and to another **one**; **to every man according to his several ability**; and straightway took his journey.*

Notice those words that Jesus says, ***to every man according to his several ability; and straightway took his journey.*** These are the same words the Apostle Peter used in **1 Peter 4:11** *“If any man speak, let **him** speak as the oracles of God; if any man minister, let him do it as **of the ability which God giveth.**”*

Now, there are **ten men** representing the end of the ministry, at the time of the Kingdom of God being established in the earth, and since he breaks down these **ten** into three types, given three amounts, we can associate these three kinds of ministers to the three kinds of believers in the church.

So we see here that the Lord gives to these men something of value. The first one he gives five talents. In the parable found in Luke it is called pounds. Either way it is something of value and is to be invested.

Notice in **Matthew 25: 15** one is given **five talents**. Now we know that five is the number of Grace. And we know that Grace means favor, but we must understand what kind of Favor, because there are five types of favor. **1)** Favor shown to the miserable we call **mercy**, and **2)** Favor shown to the poor we call **pity**, and **3)** Favor shown to the suffering we call **compassion**, **4)** Favor shown to the obstinate we call **patience**, but **5)** Favor that is shown to the unworthy we call **Grace**.

And we know that Abraham was the Father of the Grace covenant with God, and it is no surprise then that when God changed his name from Abram to Abraham, that the fifth letter of the Hebrew Alphabet the letter(**hey**) which is the symbol for the number **5**, was inserted as the **fifth** letter in his name, changing it from **1A 2B 3R 4A 5M** to **1A 2B 3R 4A 5H 6A 7M**

**Matthew 25:16:** *Then he that had received the five talents went and traded with the same, and made them other five talents.*

Notice in this parable we have the five talents becoming **ten** which is the end of the cycle of Grace. And Notice the five plus five is Grace plus Grace, Or as Zerubbabel said, "*he shall bring forth the headstone thereof with shoutings, crying, 'Grace, grace unto it!'*"

Notice Grace witnessed by Grace, therefore He was given a ministry of Grace. And that ministry was confirmed by Grace.

**Zechariah 4:6** *Then he answered and spake unto me, saying, This is the word of the LORD unto Zerubbabel, saying, Not by might, nor by power, but by my spirit, saith the LORD of hosts. 7 Who art thou, O great mountain? before Zerubbabel thou shalt become a plain: and he shall bring forth the headstone thereof with shoutings, crying, Grace, grace unto it.*

Notice then that the ministry that goes from five and adds five is Grace adding Grace or **Grace-Grace unto it**. That is a capstone ministry.

**Spoken Word Original Seed 62-0318E 108-1** *God is taking the elect out of that Pentecostal church (that hybrid), pulling it out, and finishing up the Word. (and I would like to add that he is talking about the finishing up of it, which is the ending of a cycle, and then he says, **Grace-Grace unto it**. 5 and add five gives you ten and the ending up of the Word. ) And it's got to be so close until the Word Itself will blend with this Word. There comes the Headstone, crying, "Grace, grace, amazing grace.*

**Message of Grace 61-0827 56** *But now, according to the prophecy, there will come the Headstone. And I want you to notice that when the Headstone comes, the prince that's going to cry out the message will cry out, "**Grace, grace.**"*

Look, we find in the Book of Peter where we are told that Grace and Peace are multiple to us through the knowledge of God. **II Peter 1:2** *Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord,*

Therefore there must be a Word ministry that produces grace in the hearts or understanding for the believer. Because **Grace is multiplied unto us by the knowledge of God and...** which is a conjunction, **and the knowledge of Jesus Christ our Lord.**

And in **1 Peter 1** we are told that there is to come to us a ministry of Grace at the Revelation of Jesus Christ.

**I Peter 1:13** ¶ *Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ;*

Notice that we are to hope for the grace that is to be brought to us at the Revelation of Jesus Christ. Then at the time of the great Revelation of Christ we are to receive a special dispensation of Grace. And this grace is to be multiplied, bringing **Grace Grace unto it**, at the time of **the Capstone ministry** of Christ.

Notice Paul tells us in **I Corinthians 1:3** *Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ. 4 I thank my God always on your behalf, for the **grace of God** which is given you by Jesus Christ; 5 That in everything ye are enriched (that means like fertilizer, we enrich the soil to produce a finished harvest from just a seed.) **That in everything ye are enriched by him,**(notice it is He that is doing it.*

He said in the Book of **Acts 13:41** *Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you.*

Notice, he says, I will do the work but a man shall declare it unto you. Then who is that man, and what does He represent? A ministry of Grace to the people, though God will be the one doing it, yet the man will be declaring it.) *“That in every thing ye are enriched by him in all utterance”* (that word utterance is logos), *“and in all knowledge”* (and that word is **“ginosko”** and is the same word that speaks of the Lord descending in this hour in all power and knowledge. And it is also the same word Jesus was referring to Philip when he spoke of an experientially knowing his relationship with the Father.

And remember, Jesus Himself in explaining the parable of the **“Two Sowers”**, said *“it is given for you to know but to them it is not given to know nor to understand.”*

And the word **given** is the Greek word **echo**. Then we can see that this ministry of Grace that started with five talents **echoed** another five talents and it came out **grace grace unto it.**);

Now in getting back to **1 Corinthians 1:6** *“Even as the testimony of Christ was confirmed in you: 7 So that ye come behind in no gift;”* (the word **gift** in the Greek is the word **charisma** and it means **endowment**. In other words when we speak of a child being gifted, it does not mean they are athletic, but they are **mentally endowed to be able to understand what others among their peers just don’t seem to be able to understand.**

Thus this **grace** is to **endow** us to be able to **understand** the unveiling of Christ.

*“Even as the testimony of Christ was confirmed”* (that means the testimony or witness of Christ was **established** in you) *“in you: 7 So that ye come behind in no gift”* (no lack of **understanding**); *“waiting for the coming”* (the **apocalypses** or **unveiling** or **revealing**) *of our Lord Jesus Christ”*

That is exactly what Peter told us would come. He said *this grace would get us ready for the unveiling of Christ.* And he told us *to gird up the loins of our mind*, which means to get ready to move out because it will come fast and furious just like a race.

As it says, in **2 Corinthians 3:18** it will come *from image to image and from glory to glory* (from **doxa to doxa**, from **opinion to opinion**, from **judgment to judgment**, from **assessment to assessment**)

**8** *“Who shall also confirm”* (that means to **establish** you, *“for he which began the good work in you will perform it.”*

And He is here to do it. *“He that gave the word is here to confirm it,”* As brother Branham said in his sermon **Presence Of God Unrecognized 64-0618 1 Working for this one purpose, for you to recognize the Presence of Jesus Christ. See? If He is present, then, why, everything is settled. He made the Word. He is here to confirm It. He proves that He'll confirm It. "He is just the same yesterday, today, and forever."**

And so we see that He Himself has come in this hour to confirm His own Word to us, and *“to confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ. 9 God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord. 10 ¶ Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment.”*

From his sermon **Message of Grace 61-0827 65** brother Branham said, *“It takes the simplicity of believing God to make His Word speak out to show that Jesus Christ is the same yesterday, today, and forever. Takes a humble heart dedicated to God, bring Jesus Christ unto present tense. Amen. If it taken theology, what would the Presbyterian, Methodist, Baptist, Catholic, and so forth, we wouldn't have a chance us poor unlearned people. But it doesn't take knowledge. "Not by power or by might, but by My Spirit," saith God, "I'll unfold this mystery." And he'll cry to it, "Grace, grace, with shoutings and cryings." That's what it is today: God's amazing grace to His people. How He takes the illiterate, the unlearned, shows that Jesus is the same.*

And again from his sermon **God's Only Provided Place Of Worship 65-1128M 262** brother Branham said, *“But now we come to the head, the capstone. "Grace. Grace." the capstone cried. The headstone crying what? "Grace. Grace." Passed from death and creed into a living Word of the living God. God's only provided plan for His age, His sons in the Word age quickened by the Spirit like a spark that's lit off of something to make it alive; and seated now in heavenly places in present tense, already alive and subject to every promise in the Word. Then what does that do? You being a part of God's gene, a part of the Word, other men a part of God's Word, seated together, manifest the entire Body of Christ, because there's no leaven among you. (See what He's talking about, Brother Brown?) No leaven among you, just the Word only, seated in heavenly places in the door where He put His Name: Christ Jesus.”*

Now, remember the parable of the leaven, Jesus said the leaven of the pharisses was their false doctrine. And here he says *there is no leaven or false doctrine* among this group that has the **Grace Grace headstone, capstone ministry**.

**264** *“No leaven among you,”* (No false doctrine among you) *“that brings the entire Fulness of the Godhead bodily among you. Couldn't do it in Luther's age, couldn't do it in Wesley's age, couldn't do it in the Pentecostal age; but in the day when the Son of man will be manifested, revealed, brought back the church together with the entire Deity of God amongst His people, showing the same visible signs, manifesting Himself like He did at the beginning when He was manifested on earth in a form of a Prophet God (Oh, Glory.) promised by Malachi 4, promised by the rest of the Scriptures. Where you worship at? The house of God, seated, in present tense.”*

Next let us notice that the second man was given **two talents** or pounds of silver. We know that one excludes all difference, and denotes that which is sovereign. But **Two** affirms that there is a difference, and that there is another; while **ONE** affirms that there is not another.

That is why brother Branham said the only difference between the father and the son is that the son had a beginning. Now, there may only be one difference, but there is a difference, because we are dealing with two, God and His Son. And brother Branham called him a dual being which dual means two.

Now the number two shows there to be a **difference** and this can be for good or for evil. We see two in the Bible doctrine of **Twins**, one is good and the other is evil. A thing may differ from evil, and be good; or it may differ from good, and be evil. Hence, the number Two takes a two-fold coloring, **according to the context. And that is important that you remember that, according to the context it appears.**

It is the first number by which we can **divide** another, and therefore in all its uses we may trace this fundamental **idea of division or difference**. Remember when Jesus sent forth the disciples they split up and went **two by two**, and these were all good, except of course we had one group out of the six that had a mixed fruit, because one group had Judas in it. Also the animals were saved in the ark coming in **two by two**. So it all depends on the context and the fruit it bears.

The **two** may be, though different in character, yet one as to testimony and friendship. Fellowship being **two fellows in one ship**, provided they have one purpose and one mind. **Amos 3:3** *Can two walk together, except they be agreed?*

**I Corinthians 1:10** ¶ *Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be **no divisions among you**; but that ye be perfectly joined together in the same mind and in the same judgment.*

**Matthew 18:19** *Again I say unto you, That if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven. **20** For where two or three are gathered together in my name, there am I in the midst of them.*

So we see that unless the mind of the **two** is the same mind, with the same purpose the number **two** then will be a witness, but unless they have the same mind, and have experienced the same knowing, **Two** will more times than not show a disunity or a difference, or division.

Where man is concerned, the number **two** testifies of his fall, for it more often denotes differences which implies opposites, enmity, and oppression. **Luke 17:35** *Two women shall be grinding together; the one shall be taken, and the other one left.*

In the Book of **Genesis** we are told that when the earth lay in the chaos which had overwhelmed it we find in the first chapter and verse **2** the condition of the world was universal ruin and darkness. **Genesis 1:2** *And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.*

The second thing recorded in connection with the Creation was the introduction of a second thing—Light; and immediately there was difference and division, for **God DIVIDED the light from the darkness.**

And the **Second day** had division as well, for in **Genesis 1:6**. *Let there be a firmament in the midst of the waters, and let it divided the waters from the waters.*” Here we have Division connected with the second day.

So we see that the number **two** shows differences, and division.

**17** *And likewise he that had received two, he also gained other two.*

Now, this is important because the **two** plus **two** becomes four which is the number of the world. And although these men could have gone either way with their ministry they end up producing the world and the cares of the world through their ministry. They **double** unto her **double** as does God to the harlot church of **Revelations 18**.

**Revelation 18:5** *For her sins have reached unto heaven, and God hath remembered her iniquities. 6 Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled fill to her double. 7 How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow. herefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong [is] the Lord God who judgeth her.*

Now the number four is made up of three and one ( $3 + 1 = 4$ ), and it denotes, therefore, and marks that which follows after the perfection (3) of God, by adding (1) to it, thus we find man’s ideas and man’s way, and we are warned in the Book of Revelation that **he that adds to the Word will have the plagues added to Him**. That’s tribulation. Hence the written revelation commences with the words, **In the beginning God**, which there is only one thing perfect and that is God, and the very next thing mentioned is Creation. Thus **in the Beginning, God Created** and therefore the next thing mentioned after the perfection is the creation.

Therefore, the number **four** always has reference to all that is created. It is emphatically the number of Creation; **of man in his relation to the world as created**; which is the number of man in his opposition to and independent from God. It is the number of things that have a beginning of things that are made, of material things, and matter itself. It is the number of material completeness, Hence it is the world number, and especially the “**city**” number. The fourth day saw the material creation finished (for on the ‘fifth and sixth days it was only the furnishing and peopling of the earth with living creatures).

The sun, moon, and stars completed the work, and they were to give light upon the earth which had been created, and to rule over the day and over the night (**Gen 1. 14-19**).

**Four** is the number of the great elements—earth, air, fire, and water.

**Four** are the regions of the earth—north, south, east, and west.

**Four** are the divisions of the day: morning, noon, evening and night,

**Four** are the seasons of the year summer, autumn, winter and Spring

**Four** are the great variations of the lunar phases. Full, half quarter and no moon.

From his sermon **Seed Shall Not Be Heir 65-0429B 135** brother Branham said, “Now, remember, according to Revelations, the whole mystery of the Book is sealed with seven seals that the reformers didn't have a chance to bring forth, **the four stages of reforming, the four stages of four Beasts that went out to meet the four powers of the world.**

**QA On The Seals 63-0324M 485-1 {178}** You remember **the antichrist number, four?**  
See?

So we see that these ministers that were given two took the wrong way and doubled the two to become four with went into the number of anti Christ, or the number of the world, showing that their ministry although given a stewardship and entrusted with the same valuable thing given to the other, produced only a worldly church. This is the make believer who uses the Gospel for profit.

Now, I wish I had more time to take this number **two** and show you more of the effects of this ministry but, we need to move onto the last one.

**Matthew 25:18** *But he that had received one went and digged in the earth, and hid his lord's money.*

Notice what this man did. He wouldn't even publicly display what had been given to him. This is the **unbeliever** who hides the word from the people as Jesus said, they would not go in and neither would they suffer others that are going to enter.

**Matthew 23:13** ¶ *But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in.*

Notice what the Apostle Paul says about these men. **Romans 1:18** *For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness;* and that is exactly what Jesus tells us in the parable, that the end of these men will be which we shall see when we come to it shortly.

So we see the nature of **these men are identified by their characteristics.** They are men who have done a certain something and what they did is a reflection of who they are. And the parable shows us three kinds of believers right among us in the clergy. The believer is he that partakes in the ministry of Grace and reflects back that ministry of grace. That is the believer. The make believer is the one who takes the two and can go either way with it but chooses to go the wrong way, and differs and is at variance and ends up producing a worldly effort, and a worldly church and makes a profit from it. And the one who hides it altogether is just an unbeliever that's all.

Now, let's continue with this parable and Lord willing we will try to close. **Luke 19:14** *“But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us. 15 And it came to pass, that when he was returned, having received the kingdom,”*

Therefore if he was there, and then went and received his kingdom and now is returning, this speaks of his second coming, a perfect type of Christ.

*“then he commanded these servants to be called unto him,”*

**Matthew 16:27** *For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works.*

So let's in closing look at the rewards that will be handed out to each of these three types of ministers.

**Matthew 25:15** *“then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading. 19 After a long time the lord of those servants cometh, and reckoneth with them.”*

Now, let's look first at the Believer Minister...

**20** *And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more. 21 His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.*

Now, what is the joy of the Lord? David said, **Psalms 16:11** *Thou wilt shew me the path of life: **in thy presence is fulness of joy**; at thy right hand there are pleasures for evermore.*

And the Apostle Paul taught us, **I Thessalonians 2:19** *For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming?* And that word coming is the word **parousia**. That is the joy we enter into. His Presence

And why is there so much joy for us at his **Parousia**? Jude tells us it is because he is here to keep us from falling. **Jude 1:24** *Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory (his doxa or mindset) with exceeding joy,*

Now in the Book of **Luke**, we also read of this Believer **16** *“Then came the first, saying, Lord, thy pound hath gained ten pounds.”*

Notice also the **ten** signifying that is all that is gained and that is the end of the cycle and since it is dealing with the ministry that is the end of the ministry at the time of the setting up of the kingdom.

**17** *“And he said unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities.”*

Again we see that he will be set up over ten cities which again shows that there will be no more than this concerning the ruler-ship or stewardship of those cities.

Now let's look at the ministry that **doubled unto her double**. Now remember, the number **two** shows there to be a **difference** and this can be for **good** or for **evil**. We see **two** in the Bible doctrine of **Twins**, one is good and the other is evil. A thing may differ from evil, and be good; or it may differ from good, and be evil. Hence, the number **Two** takes a two-fold coloring, **according to the context. And that is important that you remember that,**

**according to the context it appears.** It is the first number by which we can **divide** another, and therefore in all its uses we may trace this fundamental **idea of division or difference**. The two may be, though different in character, yet one as to testimony and friendship.

Remember when Jesus sent forth the disciples they split up and went two by two, and these were all good, except of course we had one group out of the six that had a mixed fruit, because one group had Judas in it.

Now, what we find in the ministry of **two** is this. In one parable they produce four which is the number of the world, and yet in the other parable there is none that was given **two**, for all **ten** were given only **one** pound each. Or the same measure of the Word.

So we see the second one mentioned in that parable returned **5** which is also the measure of Faith, and is no different from the first except the first produce a double portion of Grace, from the other. One produced five twice which is ten, ending the church age messengers, or the cycle of ministry to the church, and then the one who followed, produced five which is grace as well, I believe could be the **five-fold** ministry because they produced **five fold** what they had been given. **18 And the second came, saying, Lord, thy pound hath gained five pounds. 19 And he said likewise to him, Be thou also over five cities.**

Now the last group is those unbelievers who knew better but purposely held back the doctrine from the people so it would not produce Grace to them.

**24 Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed: 25 And I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine. 26 His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed: 27 Thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury. 28 Take therefore the talent from him, and give it unto him which hath ten talents. 29 For unto every one that hath (that word is echo) shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he thinks that he hath. 30 And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth.** And so off to tribulation he goes.

Now, let's look at **Luke 19:20 And another came, saying, Lord, behold, here is thy pound, which I have kept laid up in a napkin...**

Now the word **napkin** was translated from a word which means **a nose rag**. Now, look, this thing given to them was very valuable but look at the disgusting way in which this man kept it. And then hid it in this disgusting manner.

**21 For I feared thee, because thou art an austere man: thou takest up that thou layedst not down, and reapest that thou didst not sow. 22 And he saith unto him, Out of thine own mouth will I judge thee, thou wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow: 23 Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury?**

**24** And he said unto them that stood by, Take from him the pound, and give it to him that hath ten pounds. **25** And they said unto him, Lord, he hath ten pounds. **26** For I say unto you, That **unto every one which hath shall be given**; and from him that hath not, even that he hath shall be taken away from him. **27** But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me. **28 ¶** And when he had thus spoken, he went before, ascending up to Jerusalem.

Let's just bow our hearts in prayer.

*Dear Father we have tried to bring the Word to the people today in a way that would show them that you are still alive and among us, and that your Word is a-living Word, and that it is **the same yesterday, today and forever.***

*Father there was so much that we looked at today, that it is almost overwhelming, and if there be any thing or any part that I did not give out right, or that I did not get just exactly right the way you wanted it, then I ask you to overlook that and look upon my intentions by Your Loving Grace, and help us Father to See you in the midst of your people getting us ready for the soon departure of your Elect children. I love you Father and I love your Son Jesus Christ, my older brother whom you sent to this earth to become my propitiation. I weep Father when I think of the brutal and bloody death that He willingly suffered on behalf of me, my family and your children here and those who are assembled with us around this revealed Word wherever they may be throughout the world. Be with us through the week, and continue to bless us with your Living Word for we ask it in Jesus Name, Thy Obedient and faithful Son, Amen.*