

Unveiling of God no 65

The Anointing oil for the end time Blindness

November 14, 2018

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This Morning we'll pick up at paragraph **97** and read through **101** of brother Branham's sermon **Unveiling of God**.

97 "Notice, *veiled in a human flesh, Moses with that Word, speaking what was to be later put behind badger skin. So that... So is Christ our Moses. Christ is our Moses. He was God veiled in human flesh, veiled in humanity, in flesh. That's right. *And He's the same yesterday, today, and forever.* He was veiled by badger skins. He was veiled. And **this time He was veiled in a man.** See? Now, notice, "*same yesterday, today, and forever,*" promised Word to this age. He's still Christ, the promised Word to this age, veiled in human flesh. The Word is God.*

98 The Anointing is a Person. The word "**Christ**" means "**an anointed one** (See?), **the anointed one.**" Then Moses was Christ in his day; he was the anointed one.

Now this is where Jesus only will have a hard time with brother Branham's words here. Because when he says, "Moses was Christ in his day" He is not saying Moses was Jesus, He says, Moses was Christ and then he qualifies what he said by adding; he was the anointed one.

Then he continues by showing how the anointing, Christ, the very life that was in the Son of God was also in others as he says, "Jeremiah was Christ in his day with a portion of the Word for that day. But when Jesus came, He came as the Redeemer Anointed One. And that was both Moses and all that was in Moses, and **all the Word, and all the Godhead bodily was in Him.** That's the reason the whole temple veil rent and the mercy seat come in perfect view. He was the Anointed One."

99 "Notice, now, *the veil in human flesh, the promised Word to this age must also be veiled.*

Now, I think we would all agree that William Branham's flesh veil hid God from view as well. People looked at him and said the way he preaches, he's always calling out sin, he's always picking on the women, that isn't **John 14:12**. That isn't the way Jesus was? But they forget that Jesus took a rope and whipped the money changers right out of the temple.

People thought he was a mad man, but in Christ God was veiled. The very God they worshipped veiled in His son, and they missed him because of the veil. They missed Christ when he was veiled in Paul. Oh Paul they say was so rude to the apostles. He stood nose to nose with Peter and rebuked him, Jesus wouldn't have acted that way. Oh yeah, Jesus rebuked Peter at the foot washing when Peter refused it, and Jesus said then you have no part with me. Then he said not only my feet but my hands and my heads.

You know, I wonder if Peter were here today how many brethren would not fellowship with him because he made a mistake there at the foot washing. And how many would have said, He's of the devil when he denied Christ three times. But that is not what Jesus did, Jesus knew he would do it and even told him he would do it, but Jesus died for Peter, and He died for you and me, mistakes and all. And I believe we are at the time of the Trial of our faith and there will be mistakes made among us, but the main thing is not to look at the mistakes, just pray for the brother or sister, and love them regardless.

That is what brother Branham told us to do in his sermon **Works that I do bear witness of me 51-0413 P:21** *If the brother's in a error, don't push him down. He's as far as he wants to be now, farther down. Help him up. Give him a hand. Lift him up. Love him. No matter if he can't agree with you, love him anyhow. That's right. And just don't act like it; do it. Pray that God gives you that kind of a heart, and then you will do it.*

We've had brothers in this church makes mistakes, myself included, but the greatest thing is when your brother puts his arm around you and says, "**Brother, I love you anyhow.**"

And from his sermon **Thirsting for life 58-0611 P:75** *If you can't give room for your brother, love him regardless of how he has done or what you think he is, if you love him, you'll go to him in a loving, kind spirit. Just love him anyhow. Stay right with him. Just be real salty, and then he be thirsty to be like you.*

From that time **61-0415B P:27** *We must love, divinely love one another. Then you don't see your brother's mistake. If he does make a mistake, you never, you look over the top of it, and you love Him anyhow. See? That's it. **Love those that love you. Then does not the sinner the same thing?** But love those who doesn't love you. That's what shows the Spirit of God is in you, 'cause He loved you when you were His enemy. And He loved you. And that Spirit's in you, it'll make you love your enemy, as you do your friend.*

And again in his sermon **Hidden life in Christ 55-1110 P:47** he said, "*Whether your neighbor treats you right or not, you'll love him anyhow. That's right. Whether he agrees with you or not, you love him anyhow. That's the way you got to do it. That's the hidden life. That's that consecrated life."*

And from **Enticing spirits 55-0724 P:73** "*And little old things, little old tempers and everything else that keeps you down. Say, "God, I don't want that thing no more. I'm sick and tired of it. I'm ready today to discard it. I'm coming now, Lord, and I want to get away from all my selfishness. If my brother doesn't treat me right, I'll pray for him anyhow. If my daddy doesn't treat me right, I'll love him anyhow. If my wife doesn't treat me right, or my husband, I'll go about humble before God. Lord, I look only to Your Kingdom. I want my mind straight. I want my heart full of joys. I want to go about... When trouble is really buzzing around me, I still want to stay with my hands up and my heart pure before You, Lord, knowing this: that someday I'll meet You.*

And one that I like the best he said in his sermon **Christ is the mystery 63-0728 P:301** *If the man's wrong, love him anyhow.* *Don't partake of his sins. See? Don't partake of his sins, but in sweetness--not in sourness and rebuke--in sweetness tell him of the hope of Life that rests within you through Jesus Christ being revealed to you by the Holy Ghost.*

Now, let's continue with paragraph **98** where we left off. "Notice. Sin loving church members and sinners cannot see It **because of the human veil. That's the reason they couldn't see Him.** "Why, He's a man. Where did He come from? What fellowship card does He have? What church does He belong to?" (I want to speak on that tonight, "What church Does He Belong To?" See?) And so... See? "Now, what church does He belong to? What group? What school did He have? Where'd He get His education? Well, this man was born according to the tradition, according to the legend of Him around here, **this man was born out of holy wedlock. Why, sure He's of the Devil.** (See?) He's of the Devil. **He was born out of holy wedlock.** And Joseph just married her to keep her from being stoned, 'cause she was an adulterous. And that man come around and tell us priests what to do?" Ha."

100 "And **there was God** standing there **revealing that Word**, crying, "**My God, why has Thou forsaken Me?**" The very songs they were singing in the temple, that David had made for them years ago, pertaining to Christ, "**All My bones they stare at Me. They pierced My hands and My feet,**" and there they was standing there, singing that, and **the very Man dying on the cross.** And when they got through and the... When He died, the God of heaven come down like He did on Mount Sinai, with holy Fire, and burnt that temple veil from top to bottom, tore it apart. And what could they do? Look right there out of the temple window, on Calvary, and there was God in plain view, the Sacrifice.

101 But they don't see It yet today. **God in this last day has rent those traditions away and brought the Word for this age right plain in view, and they still don't know It.** They just don't know It. It's so simple. See, it's just so simple; It's so far away from the things of the world." ...

Shalom 64-0119 P:103 *If I can't disagree with a man sharply, and still love him... Because if I disagree with him, just to be disagreeing, I'm a hypocrite; I ain't fit to stand up here. But if I disagreed with him because of fellowship and love and understanding, no matter what he does, he's still my precious brother. I stand with him. Yes, indeedy. That's exactly right. If that isn't in my heart, then God take me out of this pulpit; I'm not fit to be here. That's right. I say it because of love, and something that I see coming. And He's never let me be wrong on it so far, because it's always been His Word. So God bless you.*

Church order COD 63-1226 P:49 *If you can't disagree with a man and things, then shake his hand and still have the same feelings towards him, then there's something wrong with you. If I can't disagree with a man, bitterly, from one side to the other, and still think as much of him as Christ would, then there's something wrong with my spirit;*

In **Matthew 5:7** Jesus said, "**Blessed are the merciful: for they shall obtain mercy**". And in **Luke 6:36** he also said, "**Be ye therefore merciful, as your Father also is merciful.**"

So brothers, If you hear me say I disagree with the way some ministers teach the Doctrine of Christ, that doesn't mean that I hate those brothers. If I did that then how could I ever help them. And if I hated everyone who did not see eye to eye with me, then how would I receive mercy if I have none for those who disagree with me.

Now, in getting back to **The Unveiling of God** brother Branham is speaking on the blindness in the days when God walked the earth in the body of His first born son, and then he says *just like the people missed him then, the people are still blind today*. And we see that condition prophesied that it would come in the Book of Revelations.

Revelations 3: 14-21 *And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God; 15 I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. 16 So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. 17 Because thou sayest, I am rich, and increased with goods, and have need of nothing; and **knowest not that thou art wretched, and miserable, and poor, and blind, and naked:** 18 I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and **white raiment, that thou mayest be clothed,** and that the shame of thy nakedness do not appear; and **anoint thine eyes with eyesalve, that thou mayest see.** 19 As many as I love, I rebuke and chasten: be zealous therefore, and repent. 20 Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. 21 To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.*

Notice, he stands at the door knocking in this Laodicean Age, but **do the people know what He is here to do?** Are they aware what His Presence is here to perform? Brother Branham already told us in this sermon that the people are blind to what He is here to do. They don't even believe in His Parousia, (which is His Presence) because they don't know *the difference between the Appearing and coming*. And if they don't know who came down, then how much less will they know His purpose for coming down and what He is here to do?

In his sermon **Christ is Revealed in His Own Word. 159** brother Branham said, "Now, if a man... In the Laodicean Age the people were what? **Naked** (Are they?), **blind**. **What good does light do to a blind man?** If the blind leads the blind, don't they all fall in the ditch?"

You know that is a very good statement, what good does light do for a blind man. What is blindness? **Webster** tells us that the word **BLIND** means, *Without the power of sight*; and didn't brother **Branham** say "*they don't even believe in the power of Revelation?*"

Now, **Webster** adds, *Not able or willing to notice, understand, or judge. Doing without adequate direction or knowledge, disregarding evidence and sound logic, etc.*

So we see here a condition or an attribute of the end-time Laodicean people that more or less leads to anarchy and a willful wandering away from the Spirit of God in His Word.

Hebrews 10:26 *For if we sin (disbelieve) **wilfully** (and that is the key right there. Willfully) after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins,*

Willfully is the key. It is one thing to not know but once you do know you had better change or you are willfully sinning. If we "**keep going on willfully into sin**" which is disbelief, "**after that we have received the knowledge of the Truth,**" which is the way out of sin, "**there will be no more sacrifice for our sin,**" seeing that we willfully choose the path that we are going.

From paragraph 361 of **The 6th Seal** brother Branham said, "*The thing that they had rejected, they'd spurned mercy for the last time. And when you spurn mercy, there's nothing left but judgment. When you spurn mercy... Just think of it. And there they was. **They had no place to go, no retreat.** And the Bible said here, "**They cried to the rocks and the mountains to fall on them, and hide them from the face of the wrath of the Lamb.**" They'd tried to repent, but the Lamb had come to claim His own. See? And they cried to the rocks and the mountains, prayed, but **their prayers were too late.***

And from paragraph 52 of his sermon **The World Falling Apart** brother Branham said, "*In the Book of the **Revelation** of Jesus Christ, we find I'm going to read just a little bit from the Sixth Seal. Out of the **Book of Revelation**, found in the **6th chapter** of the Revelation, and then we'll begin with the **12th verse.** And then I also want to read from **Hebrews 12:25** for another little quotation, for some Scriptures I got written down here. And a few things I would like to speak on, if the Lord willing. And now on **Revelations 6:12** "**And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became as black as sackcloth of hair, and the moon became as blood; And the stars of heaven fell unto the earth, even as a fig tree casts her untimely figs, when she's shaken of a mighty wind. ... the heavens departed as a scroll when it's rolled together; and every mountain and every island were moved out of their places. And the kings of the earth, and the great men, and the rich men,... the chief captains, and the mighty men,... every bondsman, and every free man, hid themselves in... dens and in... rocks of the mountains. And said to the mountains and rocks, Fall on us, and hide us from the face of him that setteth upon the throne, and from the wrath of the Lamb. For the great day of his wrath is come; and who shall be able to stand? 53 Now, in the Book of **Hebrews the 12th chapter**, and beginning with the **25th verse.** See that you refuse not him that speaketh. For if they escaped not who refused him that spake on the earth, much more shall not we escape, if we turn away from that, from him that speaketh from heaven: Whose voice then shook the earth: but now he has appointed, saying, Yea, once more I shake not the earth only, but also the heavens. And this word, Yet once more, signifying... removing of those things which are shaken, as of things that are made, that those things which cannot be shaken may remain. Wherefore we receive a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptable with reverence and godly fear: For our God is a consuming fire.***

Remember, this is the hour that they will cry out for death.

Now I want you to notice **this condition of blindness of the Laodicean people** is one which is **self afflicted** upon these people, because they are given a remedy and they are told that if they do not want to be blind any longer, that **they should take a certain treatment**, a prescription from God Himself, one which He calls (eye-salve). He also tells them, if they don't want to be naked any longer, they should put on a certain garment which He calls (**white raiment**).

Now, this word for (**white**) is the Greek word (**Leukos**) which means **light, bright, brilliant, brilliant from whiteness, and dazzling white**.

This word is also used as the whitening of grain that is ready for harvest, as we see in **John 4:35** *"Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest."*

In **Matthew 17:2** when Jesus was transfigured before Peter, James and John we read that **His Garment was as white as the light** that was around Him.

Matthew 17: 1-2 *And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart, 2 And was transfigured before them: and his face did shine as the sun, and his raiment was white as the light.*

And notice we are told in **Revelations 3** to **put on this garment of light**, or **white like light that the shame of our nakedness will not appear** which is **phaneroo** which means **to manifest in one's true character**.

Therefore we see the essentiality of walking in the Light and putting on the garment of Right-wise-ness that our true nature in this flesh does not manifest it's sinful nature as we read in **Revelations 22:14** *Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.*

So if you have some washing to do, it must be by the Word of God as we see in **Ephesians 5:26** *That he might sanctify and cleanse it with the washing of water by the word,*

Psalms 119:9 *Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word.*

Therefore if our Robes are made spotless by the Light, then we can never enter into the Presence of God wearing any other Garment, (spiritually speaking).

Matthew 22:9-14 *Go ye therefore into the highways, and as many as ye shall find, bid to the marriage. 10 So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests. 11 And when the king came in to see the guests, he saw there a man which had not on a wedding garment: 12 And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless. 13 Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth. 14 For many are called, but few are chosen.*

Now there was only one way to enter into the wedding feast and that is through the door where those entering were given wedding garments and we know Christ is the Door **John 10:9** *I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.* And He is the Word.

So we see the man that tried to gain entrance without coming through the Word was cast out and suffered tribulation, and we know that this fits beautifully with the foolish virgins who did not have oil in their lamp, although they had the lamp. In other words they did not have light which is understanding of the Word.

Now, when we speak of having the Word we are speaking of more than just having Words, for we are actually speaking of possession. **To really have the Word, there has to be an understanding of what it is that you have.** Therefore, it is not merely saying I hear therefore I understand, because we know that *many hear and do not understand* as we see in **Matthew 13:10-17.**

Matthew 13:10-17 *And the disciples came, and said unto him, Why speakest thou unto them in parables? 11 He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given. 12 For whosoever hath (echoes), to him shall be given, and he shall have more abundance: but whosoever hath (echoes) not, from him shall be taken away even that he thinks he hath (echoes.) 13 Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand. 14 And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive: 15 For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them. 16 But blessed are your eyes, for they see: and your ears, for they hear. 17 For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.*

So therefore, there is a *hearing which brings perception*, and *a seeing which brings understanding.*

Then if we are to better understand what this blindness is that the people of Laodicea lack, we need to understand what it means *"to see"* because **this blindness is a lack of sight, and therefore a lack of understanding.**

And remember, the foolish virgins had a lamp, and we know according to **Psalm 119:105** *"Thy word is a lamp unto my feet, and a light unto my path."*

But the foolish virgin had a **"lamp"**, therefore they had *the Word*, but they failed to recognize that they **had to have oil in their vessel** to make the lamp work, and do what it is meant to do, and that is to show forth and illuminate the path. But these did not have any

oil which we find many places in scripture where **oil represents an anointing**. And that takes us back to the anointing which brother Branham is speaking of in this sermon.

Exodus 29:7 *Then shalt thou take **the anointing oil**, and pour it upon his head, and **anoint him**.* There's your anointed one.

Exodus 29:21 *And thou shalt take of the blood that is upon the altar, and of the **anointing oil**, and sprinkle it upon **Aaron**, and upon his garments, and upon his sons, and upon the garments of his sons with him: and he shall be **hallowed**, (Holy or Consecrated) and his garments, and his sons, and his sons' garments with him.*

Exodus 30:31 *And thou shalt speak unto the children of Israel, saying, This shall be an **holy anointing oil** unto me throughout your generations.*

Exodus 40:9 *And thou shalt take **the anointing oil**, and **anoint the tabernacle, and all that is therein**, and shalt hallow it, and all the vessels thereof: and it shall be holy.*

Leviticus 8:10 *And Moses took **the anointing oil**, and **anointed the tabernacle and all that was therein**, and **sanctified them**. **12** And he poured of the **anointing oil** upon **Aaron's head**, and **anointed him, to sanctify him**. **30** And Moses took of the **anointing oil**, and of the blood which was upon the altar, and **sprinkled it upon Aaron, and upon his garments, and upon his sons, and upon his sons' garments with him; and sanctified Aaron, and his garments, and his sons, and his sons' garments with him.***

Leviticus 10:7 *And ye shall not go out from the door of the tabernacle of the congregation, lest ye die: for **the anointing oil of the LORD is upon you**. And they did according to the word of Moses.*

Leviticus 21:10 *And he that is the high priest among his brethren, upon whose head the anointing oil was poured, and that is consecrated to put on the garments, shall not uncover his head, nor rend his clothes; **12** Neither shall he go out of the sanctuary, nor profane the sanctuary of his God; for **the crown of the anointing oil of his God is upon him: I am the LORD.***

James 5:14 *Is any sick among you? let him call for the elders of the church; and **let them pray over him, anointing him with oil in the name of the Lord:***

I John 2:20 & 27 *But ye have an **unction** (anointing) from the **Holy One**, and as a result of this anointing, ye know all things. Now let's read verse **27** But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the **same anointing teacheth you of all things**, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him.*

Now, then we can see through these many statements that God has called us to apply an eye-salve which is an ointment, or **an anointing to the eyes of our heart**. We know that oil always signifies an anointing, and **it signifies the Holy Spirit's anointing of our understanding**.

Therefore, we see that the eyes of our heart must receive an anointing upon them in order for us to understand the Word which has been given to us. Notice how closely related the heart is to the blinding of the eyes.

John 12:40 *He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them.*

And in a negative sense, we also see the association between the eyes and the heart as we read in **2 Peter 2:14** *Having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls: an heart they have exercised with covetous practices; cursed children:*

So we see that as goes the condition of the eyes, so also goes the condition of the heart.

Now, we see the purpose of the anointing of God with, among, and upon, the people in the times of Laodicea in **Ephesians 1:17-18** *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; (anointed) that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints,*

That we might know and have hope which knowledge is to bring forth a hope which maketh us not ashamed because we are to come to the place of having no shame, because we are to be blameless. and blameless does not mean you do not make mistakes, because **Love covereth a multitude of sin**, and God's Love covers a multitude of our unbelief.

Romans 5:1-5 *Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: 2 By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. 3 And not only so, but we glory in tribulations also: knowing that tribulation worketh patience; 4 And patience, experience; and experience, hope: 5 And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.*

Therefore, without faith which is revelation, and that means someone revealed it to us, then without that revealing we could never be justified, and if we could never be justified, then how could we ever be sanctified, and if we could never be sanctified, then how could it ever be possible that God would Glorify us which is to place his very doxa in us.

In fact Brother Branham told us that God will never place His Spirit in an unholy vessel. So we see then this hope maketh us not ashamed. And the reason we are not ashamed is because we have been justified which came by Faith which is a revelation.

This revelation opened up to us and gave access to us of the Grace of God, which then brings us into a peaceful relationship with our Lord Jesus Christ who is the Judge. This Peace with God then brings us into a life which is dedicated and consecrated and is sanctified which then opens the door for the indwelling of God's Spirit which is Holy.

1 Peter 1:3-5 *Blessed be the God and Father of our Lord Jesus Christ, which **according to his abundant mercy** hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, **4 To an inheritance** incorruptible, and undefiled, and that fadeth not away, **reserved in heaven for you**, **5** Who are kept by the power of God through **faith** (revelation) unto salvation ready to be revealed in the last time.*

Now, Martin Luther made a statement which I think bears repeating because it is so very important for us to understand. He said, “*we wait for this priceless inheritance, ‘in the hope which we have attained through faith’, for this is their order of succession: **From the Word follows faith**, and **from faith the new birth**, and **from the new birth we pass to hope**, so that we certainly expect and are assured of the blessing.*”

Therefore **the Word of God will not do you any good if it has not been anointed to you and this anointing we know is Faith or revelation in the Word. Once you have received this anointing, the Word becomes a living hope**, a living desire to see and partake of the attainment and blessings of what this Word contains. It not only justifies you, but when you come to the place of having peace with our Lord Jesus Christ who is The Supreme Judge, then it also gives you confidence, **a confidence that cannot be shaken.**

Ephesians 3:12 *In whom we have boldness and access with confidence by **the faith of him**.*

Now, I am not saying that we should have confidence in this flesh. Rather what I am saying is that our confidence is in God and what He has said about you. How can you have confidence in this flesh any way seeing that you must put off this flesh to receive your translation, because flesh and blood will not inherit the Kingdom of God.

Philippians 3:3 *For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and **have no confidence in the flesh**.*

And then Paul said, if any man should have confidence in the flesh it would be I but I have no confidence because although I lived a very virtuous life free from breaking the commandments of God yet I found myself fighting God and not even knowing it.

Philippians 3:4-21 ***4** Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more: **5** Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee; **6** Concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless. **7** But what things were gain to me, those I counted loss for Christ. **8** Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, **9** And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith: **10** That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; **11** If by any means I might attain unto the resurrection of the dead. **12** Not as though I*

had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. 13 Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, 14 I press toward the mark for the prize of the high calling of God in Christ Jesus. 15 Let us therefore, as many as be perfect, be thus minded: and if in anything ye be otherwise minded, God shall reveal even this unto you. 16 Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing. 17 Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample. 18 (For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ: 19 Whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things.) 20 For our conversation is in heaven; 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, according to the working whereby he is able even to subdue all things unto himself.

And then we read in **Hebrews 3:6-14** *But Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end. 7 Wherefore (as the Holy Ghost saith, Today if ye will hear his voice, 8 Harden not your hearts, as in the provocation, in the day of temptation in the wilderness: 9 When your fathers tempted me, proved me, and saw my works forty years. 10 Wherefore I was grieved with that generation, and said, They do alway err in their heart; and they have not known my ways. 11 So I swear in my wrath, They shall not enter into my rest.) 12 Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. 13 But exhort one another daily, while it is called Today; lest any of you be hardened through the deceitfulness of sin. 14 For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end;*

And how do we **hold fast with confidence unto the end**? Not by looking at your body of death. I look around and see many people who do love the Lord dearly and yet as they get older they become less disciplined in their life and they begin to do things that they know they should not do. As the body gets older it becomes weaker and begins to lose its attractiveness because it is perishing. Our strong minds will weaken and our strong convictions begin to wax because the spirit may be willing but the flesh is weak. And although we may have been very strong in the Faith at one point, the weaker we become in the body the more dependent we'll become upon God to save us from our own selves.

Will the Word alone do it? **Not without being anointed by God's presence!** Even Jesus warned of a condition at the end-time when He said, ***“When the Son of Man comes, will He find Faith?” will he find revelation?*** And we know that ***“Without Faith(revelation) it is impossible to please God.”***

So something is needed to happen that will deliver us from this condition because we alone cannot stand in His Presence in our present conditions. And then what is that which is to happen? He said He would give us eye-salve that we might see, and a righteous garment that we would no longer be naked, and ashamed. And He would give us Gold that has been fire tested, and what is that?

According to **1 Peter 7** it is "*the trial of our Faith* (revelation) *which is more precious than gold tried in the fire.*"

And **gold represents deity**, as well. So you see that God has come down in this hour, because had He not come down to give us these things, we would surely have no hope of salvation. Not only would we have no hope of eternal Life after death, but we would have no hope of Life in this flesh. Because we are at the point of the falling apart of the world, and men are scrambling to do something about it and they are building a new world order with hopes that this will be the answer to the crumbling and decay of every institution that man has created. Yet it has made it even worse. And so we see a desire among the people to make America Great Again, but the cry should be "Lord make me humble again" just as humble as I was the night I fell to my knees in repentance knowing I needed a Savior to save me from myself.

The worlds political systems have crumbled, the religious systems have crumbled, the economic systems have crumbled, the educational systems have crumbled, the health care systems have crumbled, the home and family institution have crumbled, and everything that pertains to life as we know it has either crumbled already, or is in the process of crumbling.

It is later than we think. He promised over in the book of **Malachi** that if he did not come there would be no hope and he would have to destroy the earth with fire. You might say, well, it's going to be destroyed by fire anyway, so what's the difference? Well, the big difference is that **He has come to save His Own**. He said in **Malachi 3:17** that *He would return and spare us as a man would spare his own children that serve him*. Talk about mercy, that's his whole reason for His Appearing.

God has appeared to us in Mercy, the next thing after that will be judgment. Let us seek mercy now while mercy is being offered.

Let us pray