

Blood of the Eternal Covenant # 2

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Shall we pray: Heavenly Father, we thank You again for Your love and Your mercy and grace, Lord, manifest to us in this last hour by Your veritable Presence which we are very grateful to see Scripture fulfilled. To see the God of the Bible, the record here, completely come to pass, even as You said it before, Lord. We appreciate that.

We pray that we may have such faith tonight, Lord, as to break beyond the bounds of our own limitations, Lord, and walk right into those heavenly places in Christ Jesus, in the Spirit. That we may know as we have never known before, faith having passed unto knowledge, because we know we are in that very area right now, Lord. Because, there was a time when Paul himself said concerning people, when that which could be know of God far beyond nature and far beyond things of the earth here. We know there's a creator, but when they could have known God, did know God, they put Him out of their mind. That's not the way we are tonight, Lord. We want you in our minds, Father, in such a way that You're continuing to be for us even as we're continuing to be for You. Help us in our study. We pray the Word might be enriched and enlivened to us. In Jesus' Name we pray. Amen. You may be seated.

1. Now, going to the Hebrews 13, again, as on Sunday, verses 20-21, we read the portion of Scripture concerning the Blood of the Everlasting Covenant:

- (20) Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant,
- (21) Make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever ...

Now, as we study this subject, let us especially be aware that the originator of this everlasting covenant is God, or as known in the Old Testament: El, El-Elah, Elohim (which, of course, is the one by which He is generally known). And that this Elohim is presented here in a specific role, being called the God of peace. Now, since He is also called the God of patience and of consolation, the God of hope, the God of all comfort, the God of love and of peace, the God of heaven, the God of earth, we can see here what Irenaeus said ... and he, of course, was the second church-age messenger there after Paul. Irenaeus, in speaking of these titles, admonishes the people (especially perhaps us) that there are not many gods with many names, but one God Who embraces all these superlative characteristics, and thereby commends Himself and all that He is in His Godhead to us. And furthermore, not only commends Himself to us as being such a God, but is already proven to us and stands ready to continue to prove to us, the beneficence of His Person. That's why you'll notice that all of these titles and all of these allocations concerning Him are brought to our attention. Because God has already proved that He is such a God, essentially, and that He continues to prove this over the ages, which we're into a very definite part now.

2. Now it is, as also Bro. Branham said, that “*God is one and His ways are one.*” And in His oneness of Person and ways, He assumes many roles in the great drama of God and His creation (that’s in the Bible), especially dealing with mankind as the major portion of that drama. In this our day, we see the end-time revelation of Eph 1:17 (of course, that goes on to 23, but actually 1:17) and Rev 10:1-7, by the Spirit of God presenting and exposing God in the final various roles of the great drama which God Himself wrote, and in which God Himself plays the lead part, thereby exposing and revealing Himself. And above all this, in this tremendous finale, the Bride is given an understanding not only of the script and of the Author, but she herself finds where she herself is written into the living script as part of the drama of God, which part in this hour is immortality of the Bride. Actually, she can see her name in the Book, just to mention one facet of the last-day presentation. (Now, you’ll likely have to get the tape to go over that, because I’m not going to read it and explain it. It’s there for you to get.)

3. Now, we note here tonight, as we did last Sunday, that there is no way we can equate the God of peace to the peace of God, or the God of love to the love of God, or the God of heaven and earth, to the heaven and earth of God. On the one hand we see these are titles that describe the essentiality of God, wherein on the other hand we are merely using phrases that simply state that God is allowing the use of these marvelous qualities in our behalf. We understand that God Himself in His Own way is available to us, that He is indeed our God, and that we are indeed the flock of His pasture, the people of His hand.

Now, in making so noticeable the disparity between the phrases – the God of peace, and the peace of God ... (and remember, these aren’t just [a] matter of semantics. You’re looking at Rhema and Logos, here, in a very absolute perfect definition. So ...)

4. Now, in making so noticeable the disparity between the phrases – the God of peace, and the peace of God – we must be careful that we do not minimize what God is allowing us to enjoy. For, if there were no God of peace, there would be no peace of God. Thus, we not only admit to this peace of God, which is also peace from God, and certainly by God, but we confess what Jesus said over here in Jn 14:27. (So, you see, it’s the God of peace, giving this peace.)

(27) Peace, I leave with you, my peace I give unto you: not as the world giveth, give I unto you. (Now, there’s a clue there.) Let not your heart be troubled, neither let it be afraid.

5. So, you’re looking at a peace, here, that is marked out in Mt 10:34. And remember, Matthew 10 is when the disciples were commissioned to go out and do the mighty deeds that they did. And of course, it provoked the power of the devil, and the anger. And it says, then, in Mt 10:34,

(34) Think not that I am come to send peace on (the) earth: I came not to send peace, but a sword.

And, of course, we also saw in Lk 19:27, concerning the parable of the ten pounds, five pounds, and one pound, which was just like the parable on the rich land owner – the lord who left servants in charge of the vineyard. The servants did not take care of the vineyard. And so, finally, they beat up everybody that the lord sent. Finally he sent his son, and they said, “Let’s kill the son.” And this, of course, is a parable against Christ and the cross. And what did Jesus say?

6. [Luke 19:]

- (27) But those mine enemies, which would not that I should reign over them, bring (them hither before me, and slay them).

Also Revelation 19 shows the God of peace bringing peace to the earth. Because, remember, God is also a God of war. And you can see in all these, then, a God of victory.

So, in here, you can see what God is essentially. And all of what He is essentially is manifested toward us and is available to us, even as God took on Himself the Name of Jehovah – Joshua-Savior, the great Savior (that’s Jehovah is the same as Joshua, Jesus; the same thing, a great Savior) – with all those various other attributes that lie therein.

7. Now, this brings us, then, to my thinking that I expressed last Sunday, which is to me ... that is, to me the very words “the God of the earth, the God of the heavens, the God of love, the God of peace” – all of those there – do not speak so much, to me, of attributes of Godhead and essentially left in that category, but in their expression they speak forth of a totality, a finality, a veritable eternal God-Kingdom. Because, that is what we are eventually to encompass and it encompasses us. And therein we will find a Logos of God, as it says in 1 Cor 15:28 ... “that God may be all in all”, which we know that God will become all and in all. Or as it says more pertinently to us describing our, what you might say, benefits under this great essential God in Isa 65:24-25.

- (24) ... (and) before they call, I will answer; and while they are yet speaking, I will hear.

- (25) The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock; and dust shall be the serpent’s meat. They shall not hurt nor destroy in all my holy mountain, saith the LORD.

8. Now, as it was spoken, thus it absolutely has to be. And you’ll notice again we mentioned last Sunday, it comes by Mt 3:7-12, John the Baptist speaking. When he saw many of the Pharisees and Saducees come to his baptism, he said:

- (7) ... O generation of vipers, who hath warned you to flee from the wrath to come?
- (8) Bring forth therefore fruits meet for repentance:
- (9) And think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham.
- (10) And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire.
- (11) I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire:
- (12) Whose fan is in his hand, and he will (thoroughly) purge his floor, and gather his wheat into the garner; but he will burn up the chaff with (fire which is unquenchable).

9. Now, again we saw this in Isa 9:6-7, wherein He is ...
- (6) ... The mighty God, The everlasting Father, The Prince of Peace.
 - (7) Of the (His Kingdom there is no end).

But it was established by the warfare of Christ against Satan – a spiritual life that embraced every Word of God, failed in no Word of God, and defeated Satan and paid the price by the Blood. So, what you're looking at here is a totality and a finality which absolutely goes into the Kingdom of God which will reflect the essentiality of Almighty God – a God of love, a God of peace, a God of consolation, a God of hope ... you name it. It's all there in the Book. And that is what you are looking at as we look at this "everlasting covenant" which is established by the God of peace.

10. So, when Paul is speaking of the God of peace, he is saying, "Now, the God of peace that you Hebrews are looking forward to, and Who you say will bring peace, and is supposed to bring peace and prosperity under it by His very presence, that is the very One who raised Jesus from amongst the dead – Jesus the great Shepherd, Jesus the Great One, even our Lord Jesus Christ. May this God of peace, which is Jehovah-Shalom in His manifestation of redemption of His people ... may this God of peace, because of the Blood of Jesus Christ and through Jesus Christ ...". Now, notice the two things that are set forth. It is through the Blood of Jesus Christ, and through Jesus Christ Himself, which is Christ being formed in us, which is by the baptism with the Holy Ghost which is the new birth. (See?) All right. So, by this ... "because of the Blood of Jesus Christ and through Jesus Christ, perfect you to the coming into and the possessing of the Kingdom by reason of Elohim's everlasting covenant, established to you, and made available by the Blood of Jesus unto the King and the Kingdom of Peace."

11. So, we go back again to Hebrews 13, and we read those verses there. And it says:
- (20) Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant,
 - (21) Make you perfect in every good work to do his will, (Now, that's what the Blood accomplishes. But, watch:) working in you that which is well pleasing in his sight, through Jesus Christ (that's the baptism with the Holy Ghost); to whom be glory for ever and ever ...

In other words, the everlasting covenant will continuously bring God glory, at all particular times, and every time. Now, the God of peace Himself becoming functional to you by means of the death of the testator, who died by the shedding of his Blood to bring into effect the benefits of his legacy to His heirs, Himself now perfects you, making you well-pleasing to Himself and heirs compatible to the eternal covenant of promise, which was, as stated [in] Cor 15:28 and Isaiah 65 ... God is all and in all, and to all, and we become all things to God, because God is everything to us. (And we'll see "all things to God" later on.) Now, herein 1 Cor 15:28, Isaiah 65 ... God is all and in all, and completely and perfectly Logos unto His Own and His Own ultimate, which is His purpose for you and for me.

12. So, let's go back and read with a little more clarity, here, what we did not read in 1 Cor 15:28. (We are looking at the fact of "all in all".) Now, it says here:

(20) But now is Christ risen from the dead ...

All right, what happened? His Blood was shed. He died by crucifixion, the loss of blood. The life went out of him. Okay.

(20) But now is Christ risen from the dead, and become the firstfruits of them that slept.

(21) For since by man came death, by man came also the resurrection of the dead.

(22) For as in Adam all die, even so in Christ shall all be made alive.

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

Now, that sets it up. You can't begin to look for it ... for the end. You can't begin to look for the consummation where God becomes "all and in all", until you come to the Presence. All right.

(24) Then cometh the end, when he shall have delivered up the kingdom (to) God, even the Father; when he shall have put down all rule and all authority and power.

13. Now, the punctuation, there, isn't too good. It can throw you for a loop. So what he's actually telling you here, then: At the time of the Presence, there will be the time of the first resurrection's completion. Then from that point on, you begin to look for the end because it's all in the works. Now, notice it's a future perfect tense: "... he shall have delivered up the kingdom of God; when (the Father) shall have put down all rule and all authority and power." That's what you're looking at.

(25) For he must reign, till he hath put all enemies under his feet.

(26) The last enemy that shall be destroyed is death.

(27) For he hath put all things under his feet. But when he saith, all things are put under him, it is manifest that he is (left out), which did put all things under him. (All right.)

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

There you are. That's what you're looking at. And you notice in here, whether you like to believe it or not, the Son is still in subjection to the Father. In other words, he is still subject to the Word. As Bro. Branham said, "*He did not do everything at that time that he's supposed to do here.*" So, therefore, you see it in that picture [Bro. Vayle points to ?]. The Son of man is not the Pillar of Fire. It is not the prophet. It comes by the prophet. What he could not do back there, he did now ... which was, to do the greater works. I know people don't want to believe that. And I don't care if they don't, as long as I believe it, and as long as I've got some manifested evidence for it.

14. Now, you know, I'm preaching tough again. Because, you do what you want. You be nice guys, go ahead. Be nice for me. I've prayed day and night to be nice. What happens? You become nice. Sure, my prayers are answered. And I don't care two-bits anymore, hardly. Oh, I go home once-in-awhile with a knife in my guts, and I can't sleep. But I pretty well throw it out the next morning. When I tell the truth and I've got no axe to grind, because it's God's truth, not mine, then I think I'm pretty faithful. In fact I believe ... in fact, I'm convinced I am. Because back in those days, the Bible distinctly said (Jesus said it), "If I had not done the works no other man did, they had not sin; but now they've seen and both hated me and my Father." (Jn 15: 24 or 25, I think). Bro. Branham used that. It happened at this day, again.

And so, here it is, the Son is subject. And notice, what is the Son? He went back to being a Pillar of Fire. He was the Son of David according to the flesh, but the Son of God according to the Holy Spirit. He's back as the Holy Spirit. Of course, I don't figure all of these things out. I just say them because Bro. Branham said it, and the prophet said them. I apprehend them; that's good enough for me. Yeah, I can't even figure out how the stupid switches work on the lights. But, I tell you, I can sure turn them on. That's all we need to do ... all we need to know.

So, he is subject. God is bringing everything to the place of "all and in all", so that the essentiality of God is completely Logos and pervasive ... "Nothing at all on my holy mountain shall harm." The pervasiveness of Almighty God ... "Before they call, He answers." I want you to see that. All right.

15. Back in Heb 13:20, the everlasting covenant, Paul does not specify what it is. But he must have been talking about it to the Hebrews, or he could not mention it with impunity. He [it?] would have to be interjected somewhere so the people would know what he's talking about. But they already know. So, it is evident that they had some idea. For, Paul uses their knowledge, as Hebrews, to point them to a covenant with Abraham. And he mentioned it in Heb 6:13-19:

- (13) For when God made promise to Abraham, because he could swear by no greater, he swore by himself,
- (14) Saying, Surely blessing I will bless thee, and multiplying I will multiply thee.

I like that. "In blessing, I'll bless you. In blessing, I won't have a horse come along and kick you in the back of the head. And in multiplying you, you won't be eating [an] apple." I may ... listen: [are] you catching my point? God does not deal in stupidity. There's no curse with the children of Abraham. There's correction, but no curse. Everything runs in a parallel. (See?) And remember, God is a fountain which does not give forth impure water and pure water, or bitter and sweet from one source. The covenant-God ... and there's only one people [that have] got the covenant. The covenant-God gives forth sweet water. And the sweet water is always bitter to the non-covenant. Do what you want.

- (14) ... 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 a strong consolation, who have fled for refuge to lay hold upon the hope set before us:
- (19) Which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil;

16. Getting right into the very Presence of God, and the Shekinah glory. Now, this is based of course on Gen 15:1-6. So, we'll just trot back there for a second. [Bro. Vayle begins reading from Genesis 16, then corrects himself and goes to Genesis 17.]

- (1) And when Abram was ninety years old and nine, the LORD appeared to Abram, and said unto him, I am the Almighty God; walk before me, and be thou perfect.
- (2) And I will make my covenant between me and thee, and will multiply thee exceedingly.

Now, Bro. Branham said, *"When God gave a command, like 'Be perfect, even as your Father in heaven', (he said) He had to make a way for it."* So, Abraham to walk before God, God had to make a way not only for the way, but for his perfection. That's exactly what we see in Heb 13:20-21. (See?) [Genesis 17:]

- (2) And I will make my covenant between me and thee, and will multiply thee exceedingly.
- (3) And Abram fell on his face: and God talked with him, saying,
- (4) As for me, behold, my covenant is with thee, and thou shalt be father of many nations.
- (5) Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee.
- (6) And I will make thee exceedingly fruitful, and I will make nations of thee, and kings shall come out of thee.

17. And, of course, Genesis 17 Did I read Gen 15:1-6? I missed that one. Oh yeah, I missed that one; I should have read that first. [Genesis 15:]

- (1) After these things the word of the LORD came unto Abram in a vision, saying, Fear not Abram: I am thy shield, and thy exceeding great reward.
- (2) And Abram said, LORD GOD, what will thou give me, seeing I go childless, and the steward of my house is Eliezer of Damascus? (In other words, no children. "What's going to happen to this great inheritance of mine?" See?)

- (3) And Abram said, Behold, to me thou hast given no seed: and lo, one born in my house is mine heir.
- (4) And, behold, the word of the LORD came unto him saying, This shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir.
- (5) And he brought him forth abroad and said, Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be.
- (6) And he believed in the LORD; and he counted it to him for righteousness.

Now, they knew that covenant was there. But now, it is also evident that the Hebrews had no real understanding of the Messianic covenant that would deliver the Abrahamic covenant and bring in 1 Cor 15:28 and Isa 65:24-25. Because, actually 1 Cor 15:28 is Isa 65:24-25 – God, all in all, and God in His holy mountain with all His holiness, and His holy subjects and holy objects – the pervasiveness of God.

18. So, let's go back and see Hebrews, chapter 1. (And I'm covering this as fast as I can, because I don't want the time to get away on me.) Heb 1:1-14, especially [verse] 2.

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

Now, you notice in there, "He has appointed him heir of all things, by whom also he made the worlds." Now, that's a very strange statement.

- (3) Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;

Now, here's somebody sitting down in the presence of another. And he says, also:

- (4) Being made so much better than the angels, (he has had a more excellent name).
- (5) For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son? (Now, that's a prophetic statement.)
- (6) And again, when he bringeth in the firstbegotten into the world, he saith, And let all the angels of God worship him.
- (7) And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire.
- (8) But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom.

Now, He positions him as God, which is an object of worship, and of power. He is positioned. And He said:

- (9) Thou hast loved righteousness, and hated iniquity; therefore God, even thy God hath anointed thee with the oil of gladness above thy fellows.
 - (10) And, thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands:
 - (11) They shall perish; but thou remainest; and they all shall wax old as doth a garment;
 - (12) And as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail.
 - (13) But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool? (That hasn't been done yet.)
 - (14) Are they not all ministering spirits, sent forth to minister (to) them who shall be heirs of salvation?
19. Now, that sounds just like 'Jesus-Only', but it's not. Okay, Heb 5:5-6.

- (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) As he saith also in another place, Thou art a priest for ever after the order of Melchisedec.

Okay, you can tuck your finger in there. And we could get this later, but we'll get it right now.

Psalm 110:

- (4) The LORD hath sworn, and will not repent (there's a covenant), Thou art a priest for ever [even] after the order of Melchizedek.

Now [Heb] 7:14-17.

- (14) For it is evident that our Lord sprang out of Juda; of which tribe Moses spake nothing concerning priesthood.
- (15) And it is yet far more evident: for that after the similitude of Melchisedec there ariseth another priest.
- (16) Who is made, not after the law of a carnal commandment, but after the power of an endless life.
- (17) For he testifieth, Thou art a priest for ever ...

Now notice, "testifieth". That's a will ... a prophecy made out. That's in the will. Nothing can change that.

(17) ... Thou art a priest for ever ... after the order of Melchisedec.

So, you are looking, here, at two covenants. You're looking here, one given to one person who is after the order of Melchisedec, the Son of God, of whom God said, "Sit on my right hand [until] the enemies are made your footstool." The very effulgence and out-raying of Almighty God ... you're looking at that. Now, let's see ... the other covenant, of course, was to Abraham.

20. So, let's see in Hebrews 8, where Paul begins to put it together. Heb 8:1-2.

(1) Now of the things which we have spoken this is the sum: we have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens. (And Bro. Branham said, "*He is on the mercy seat at that time.*")

(2) A minister of the sanctuary, and of the true tabernacle, which the Lord pitched ... not man.

Okay. Heb 9:11-15.

(11) But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building;

Now, you've got two buildings in there. You've got the building of Jesus himself, and you've got the building of the church, the Bride, the temple of which Christ is the builder. "Not made with hands, that is to say, not of this building." Remember, God formed Adam; there's where we started. He's not ... this way He did this, is not God doing it this way this time with Jesus.

(12) Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us.

(13) For if the blood of bulls and goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh:

(14) How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? (In other words, it goes right down into the very heart of man.)

(15) And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.

21. Now, this takes us right back to Hebrews 3, those first verses:

(1) Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our (confession), Jesus Christ;

- (2) Who was faithful to him that appointed him, as also Moses was faithful in all his house.
- (3) For this (one) was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honour than the house.
- (4) For every house is builded by (somebody); but he that built all things is God. (God becoming all and in all.)
- (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, if we hold fast the confidence and the rejoicing of the hope firm unto the end.

22. Now, so this takes us right back, then, to Heb 3:1-6, wherein in chapters 1 and 2, Paul presented Jesus Christ as Heb 1:3, right there.

- (3) Who being the brightness of his glory, and the express image of his person and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;

Then, right over here in Heb 2:6-8.

- (6) But one in a certain place testified, saying, What is man, that thou art mindful of him? or the son of man, that thou visitest him?
- (7) Thou madest him a little lower than the angels; (In chapter 1, he's higher than the angels. In chapter 2, he's lower than the angels.) Thou crownedst him with glory and honour, and didst set him over the works of thy hands:
- (8) Thou hast put all things in subjection under his feet. (And so, when yet all things are not all under his feet, then we see Jesus made a man, actually there for the being subject to death.)

23. Now, what do we see? We see here perfectly (as I understand this) Philippians 2, beginning at verse 5.

- (5) Let this mind be in you, which was also in Christ Jesus:
- (6) Who, being in the form of God, thought it not robbery (a prize to be grasped and retained) to be equal with God:
- (7) But made himself (... he emptied himself. That's the kenosis. Became) of no reputation, and took upon him the form of a servant, and was made in the likeness of men: (In other words, he left all of that behind.)
- (8) And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

Now, this is what Israel could not grasp. They could not put the Scripture together. And so they fumbled the whole thing by using a high-powered brain or 'think tank' called the Pharisees and the Sanhedrin. And therefore they completely destroyed themselves by organization, because they could not accept the prophet, or somebody empowered and entitled to do what God wanted them to do, which is not only to bring the Word but to reveal the Word.

24. Now, please be advised and assured that this eternal or everlasting covenant started before the foundation of the world in Christ Jesus, and already was to be put into action as man came on earth. Because, he was already spoken of by God in the Psalms, way back there, "Thou art my Son; this day have I begotten thee." Before there was ever a speck of star-dust or, I believe, even that ... what Bro. Branham called, "*that light that came forth from God.*" Speaking ... looking at it. Before the foundation of the world he was even crucified. So, you're looking at an everlasting covenant, an eternal covenant. You're looking at the eternal covenant that God made with Jesus, and you're looking at the covenant that God made with man and became effective through Jesus Christ. This is how you can see the whole government of Almighty God.

25. Now then, as last Sunday, let us consider the Testator, the One who made the covenant, or set forth the contents of what was bequeathed. And who were the heirs, and under what conditions, and who the executor was. Now, we find all that back in Hebrews 13, which we pretty well dissected, [verses] 20-21.

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

(21) Make you perfect in every good work ... (and so on).

All right. Now, the first condition we note is: that there can be no effective will or testament or covenant without the testator or compiler and owner of benefits dying. Whether one likes this or not, this is a matter of grace – free, unmerited assets. For, if the heirs have a stake ... (Now, listen:) If the heirs have a stake in the will, by reason of any input, then it is not an inheritance! You do what you want about it ... it's not an inheritance. No sir, no way. It is a settlement! Then, it becomes a matter of litigation and negotiation.

26. All right, let's find out. Are you ready? Let's go to Romans 11. Let's read the 6th verse:

(6) And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work.

Where do you stand tonight? Are you still a bunch of befogged legalists who can't understand a price was paid, and an inheritance dropped in our laps? You let anybody even try to kid the IRS ... "I'm going to make up my will so that this son of mine that served me faithfully, he'll get it in the will. And there'll be just a small inheritance tax paid on it." And so the IRS said, "Listen, stupid. That's wages!" So they wouldn't let the guy defer down the road, putting something aside. They wouldn't do it, because ... he wasn't able to stave it off and to stall it off. They said, "You've got to pay on it." So, we're looking right here as a matter of complete understanding, that this is a matter of grace. When you're looking at a legacy, you're seeing a perfect picture of grace. Okay.

27. Now, in looking at this from the viewpoint of the will, the legacy, you are also looking not merely at the testator, you are looking at the executor. So, we go to 1 Tim 2:5-6:

- (5) For there is one God, and one mediator between God and men, the man Christ Jesus;
- (6) Who gave himself a ransom for all, to be testified in due time. (In other words, there is a mediation which extends from the beginning to the end.)

Okay, Heb 8:6.

- (6) But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises.

Okay, Heb 12:24.

- (24) And ... Jesus the mediator of the new covenant ...

Okay. At this time, the One who speaks from heaven, we approach unto him. And there it is in that picture [Bro. Vayle points to ?] ... come back as a Pillar of Fire, mediating. (See?) Making sure that the fulfiller of the law, setting the premise for the inheritance, has it in His hands, so He's able to see that what He has for the heirs is properly executed and given to the heirs.

28. Now, let's go back to another Scripture. Gal 3:20.

- (20) Now a mediator is not a mediator of one, but God is one.

Okay, you're looking at the fact that the testator, the maker of the will, has to die or the will cannot be effective. You're also looking at the fact that the will has to be properly executed. You're looking at the legal aspects, here. Now, what you're noticing here, is this: "Now, a mediator is not of one, but God is one." A mediator is a person who stands between two people, and he mediates a dispute. Now, it says right here, that a mediator is never one. But you notice, as God interposed Himself with an oath, so He interposes Himself here. And He is a mediator. Absolutely! What is this? This is not, then, a negotiation. A mediator is a negotiator. This is not a negotiator, though it sounds like it. But this tells you it's not so. This is a Sovereign God sovereignly interposing Himself and said, "Shut up, and sit down!" You say, "Well, Bro. Vayle, the God of peace doesn't do that!" You mean, He doesn't roar from heaven? You're a liar. The Bible says He does: "Shut up and sit down! Don't try to open your mouth and mediate. You don't have a say in this. I'm telling you Who I am, what's being done, how it's being done, and where you enter in." You know, we just can't seem to understand that. Adam couldn't understand it. Nobody understands it but Jesus. And there's only one reason he understood it: because God was in him, in the fullness of the Godhead manifested.

29. This is not a negotiation. It is a sovereign act by a sovereign God. It is a properly written and properly executed will, an inheritance by grace. [Ephesians 1:]

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

- (4) According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him ...
- (5) (In love) Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will,
- (6) To the praise of the glory of his grace, wherein he hath made us accepted in the beloved.
- (7) In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace;
- (8) Wherein he hath abounded toward us in all wisdom and prudence;
- (9) Having made known unto us the mystery of his will according to his good pleasure which he hath purposed in himself:
- (10) That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him:
- (11) In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will: (God becoming all, and in all.)

Now, this is to be understood, because this is the truth. Now, then, I hope this is like a bomb that's exploding. Because, it was to me when I finally read it in the light in which it was.

30. We go back to Hebrews 13. [End of side one]

And we see here again in [Hebrews 13:] verses 20-21.

- (20) Now, the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant,
- (21) Make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever.

And yet in Heb 9:16-17, the testator dies, or the will is no good as to its fulfillment, and would indeed be subject to modification at the whim of the supplier, which in turn depends on whether his outlook is changed by something either within or outside of him.

31. So, let's read Heb 9:16-17.

- (16) For where a testament is, there must also of necessity be the death of the testator.
- (17) For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth.

Why, something can happen to change the whole thing. So Hebrews 13 says the testator, Elohim, Who raised Jesus ... (the God of peace, that's Who He is, raised him). It says, if the will-maker (that's he) does not die, there is no legacy. I can't make a will and then have you die and the will still go into effect. So, how is it done? Now, here's what I'm talking about (which is such a tremendous thing, just like a bomb): in 2 Corinthians, we already read this last Sunday.

32. [2 Cor]5:18-19.

- (18) ... all things are of God ... (there's the 'all things' of God, again. And Bro. Branham said, "*We're all things to God.*") who hath reconciled us to himself by Jesus Christ ... (and I'll skip the phrase there, because it's repeated.)
- (19) To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us ("the Gospel", Paul said, which) is the word of reconciliation.

33. Now ... but notice, particularly, Heb 9:11-15.

- (11) But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building (Now, he wasn't. He was a human being but not like us);
- (12) Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. (Now, this is an unconditional thing that God did.)
- (13) For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh:

Now, watch:

- (14) How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God.

Now, without that eternal Spirit, even Jesus wouldn't have sufficed. Now, you can be Jesus-Only, three gods, or anything you want, but I want you to notice ...[a thing]?..., the phraseology in there: "Lo, a body hast thou prepared for me ... I come to do thy will, O God." You can't separate it from this.

Now look at it again:

- (14) How much more shall the blood of Christ (now, skip the next part) ... purge your conscience from dead works to serve the living God?

Hogwash. It won't work. It says here, "through the eternal Spirit"—and there's one only eternal Spirit, and that's God – so, as God was in Christ, you see the same thing here: God in this personage, with whom He had made a contract and a covenant.

34. Now, Bro. Branham said, *“We come the same way as Jesus, except he had his theophanic form before us.”* We come the same way, this way that Jesus came. Without God in him, it would have been (as I understand) a useless sacrifice. It could not have been accepted. And unless God is in us – we’re talking of seed; we’re talking of the baptism with the Holy Ghost – that also would be a useless exercise. Because, though the shedding of Blood will give you the promise of the inheritance, without the baptism you can’t have it.

- (14) How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God ...

How was it that he could withstand Satan? When God came into him at the River Jordan ... he never could have done it without it. How did he do the mighty works? It was God in him doing it. How did he say those confounding, condemning words that rattled their brains and rattled their teeth, spiritually speaking – Sadducees, and Pharisees, and a whole nation, even kings? It was God in him. It’s the same.

- (15) And for this cause ... (God in him, offering Blood for an eternal covenant, will ... for this cause) he is the mediator of the new testament ...

Now, what did he turn back to? Pillar of Fire. You can’t get away from God in the whole picture. I don’t understand it all, but I can read it, and I can tell you I can apprehend it. Now, maybe not put it all together; that doesn’t bother me one little bit.

- (15) ... that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.

35. Okay. Who was under the great covenant? Jesus was. Who was under a covenant which was under a temporary basis and had to stay there until it was changed? Adam, and the rest of us. Do you follow? Now, this brings ...[us]?... into the eternal. Adam could not go to the Tree of Life and live forever. But that’s been blotted out through the Blood of Jesus Christ our Lord. And this brings us, then, back here to Philippians 2. Again, you see the 5th verse:

- (5) Let this mind be in you, which was also in Christ Jesus:
(6) Who, being in the form of God, thought it not (a prize to be grasped and retained... his equality with God, in Hebrews 1, but came to Hebrews 2. And that did not hold him in stead until God came into him.)

36. Now, you can talk all the mystery you want, but I’m going to tell you what the prophet of God said (and this shuts everybody up in the church tonight, in every ... and all the ages to come): *“Jesus and the Father was the self-same Spirit, just as the Holy Spirit in me. You’re looking at me preaching, but it’s not me. It’s not I who can speak a word that can bring an animal into existence, sit there look at it, kill the animal and eat it. That’s creative power. That doesn’t lie in human beings. The miracles that I’ve told you about, that’s THUS SAITH THE LORD; that’s not a human being. (See, it’s not ‘thus saith William Branham’, it’s THUS SAITH THE LORD! Bro. Branham never had the ability to say THUS SAITH THE LORD.) Yet He’s an individual different from me, but the only way He’s expressed is through me.”*

And that's what is started over here in Hebrews: God expressing Himself, starting to express Himself at that point, into human flesh; God doing it through him. Now, I know there's a mystery there. But the prophet of the last day even confirmed the theologian, and he said, "*Always, when a mystery is revealed, there is an element which you cannot grasp.*"

37. I can't grasp it. I can tell you right here, I am not Oneness. I am not Trinitarian. I stand between with Bro. Branham. I have apprehended it! I might not comprehend it, but every little Scripture I see just makes it that much clearer. God was in Christ – that's the key. He was in him when He created the world. He was in him when that one became flesh. And He came right down here, and He healed the sick, and raised the dead. He was in Moses when creative acts were done. He was in Elijah when he brought a comet down, blasting! And they say you can see the scars right on the earth today – like a meteorite came down. Absolutely. You're looking at it – this One, in Lk 1:35.

- (35) (... born of the Holy Ghost) and the power of the Highest shall overshadow thee: ... that holy thing which shall be born of thee shall be called the Son of God.

That same One was called the Lord God of Israel. John the Baptist went before him. Remember, God essentially cannot die. He cannot be born. It was God in it. "*This is Melchisedec that Abraham met and became Jesus that John met.*" Bro. Branham said it. How was it that God and Jesus were the same person? Just like in Moses, just like in Paul, just like in William Branham. The Word or Logos in flesh, became flesh as the life took on a Blood cell. and the Blood cell took on a body. And then the Blood was shed and the life left the body. And God raised the body and sent the life or soul of Jesus back upon the people – the very life of God Himself, as it says in Heb 9:14 (which we read). One God, one life, but giving life in bodies, from that very Source.

38. Now, the Blood answered all the claims of God, and the covenant is in effect from the ages to the ages. That's what it is. The physical blood cannot be seen, but its everlasting work is ever-present. So, let's just begin to see exactly how far we can go with this, to see what this work really is. Now, I may be guessing here. I may be throwing something out here I don't know too much about. But let's begin to read in 2 Cor 5:14.

- (14) For the love of Christ constraineth us: because we thus judge, that if one died for all, then were all dead:
- (15) And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again.

Now, Paul is making a judgment from what he knows to be correct. He's drawing conclusions: "For the love of God constrains us." There's something moving in our hearts that proclaims an activity of spirit and soul and body. Now, it said, "Because we thus judged that if one died for all, then we're all dead." That's passive. But the active comes from the passive. And "...he that died for all, which they which live should not henceforth live unto themselves, but unto him which died for them, and rose again." That's active, based upon the passive.

39. Now, watch,

- (16) Wherefore henceforth know we no man after the flesh: (Now, this has got to come as a revelation. Now, watch:) yea, though we have known Christ after the flesh, yet now henceforth know we him no more.

It says, “You don’t know Him after the flesh.” Paul did not know Him after the flesh. He knew Him in a Pillar of Fire, by revelation.

- (17) Therefore if any man be in Christ, he is a new (creation): old things are passed away; behold, all things are become new.
- (18) And all things are of God, who hath reconciled us to himself ... (by Jesus Christ.)
- (19) (On this basis:) ... that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.

Now, I’m looking at this from a standpoint of the very extreme. ...?... this is not extreme, it is true. It is truly extreme, but it’s within the confines of our thinking, because it is a statement that Paul made, which is Scripture: THUS SAITH THE LORD. Henceforth, we do not know Christ after the flesh! You cannot know him after the flesh. There is no way. That is gone; that is completed. You can know Him after the flesh only on the grounds that you’ll see Him again at the Wedding Supper, when this Holy Spirit that’s amongst us becomes incarnate to us in the Body of the Lord Jesus Christ. But it says, “You don’t know Him.” Paul did not know Him after the flesh. Bro. Branham said, “*The disciples said, ‘We ate with him, we fished with him, we lived with him’.*” He [Paul] said, “I never ever saw him. But I met him on the road to Damascus.” And Paul knew Him better by revelation than these others knew Him by walking and talking with Him. Paul knew Him.

40. Now, based on that:

- (17) Therefore if any man be in Christ, he is a new (creation ... just like Christ, leaving the flesh and going to the Spirit – the Pillar of Fire) ...
- (18) ... henceforth know we no man after the flesh; yea, though we have known Christ after the flesh, yet now henceforth know we him no more.
- (17) Therefore if any man be in Christ, he is a new [creation]: old things are passed away; behold, all things are become new.

Now, what you’re looking at, here, is an understanding that even as we do not accept Jesus Christ in a corporal form, we accept him in the form of the Spirit. We have every right to believe, as born-again believers, we are new creations. And God does not see us anymore as pertaining to flesh, but He sees us in the form of that which we passed, which was by-passing a spirit-body. And therefore, we also have the privilege of viewing everybody who is in this message with the same view. That we do not take and acknowledge anybody after the flesh, but we acknowledge that person after the faith in the Word, and the oneness with the Word.

41. Now, let me take you to what I’m talking about. We’re going back here to the book of Romans. [Chapter 4:]

- (1) What shall we say then that Abraham our father, as pertaining to the flesh, hath found?
- (2) For if Abraham were justified by works, he hath whereof to glory; but not before God. (And he had plenty to talk about, because he was a great man.)
- (3) For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness.

What you're looking at, there, is what I'm talking about: "Henceforth know we no man after the flesh; (even) though we have know Christ after the flesh, yet now henceforth know we him no more." Therefore, if any man be in Christ, you follow in the very same pattern. You cannot know concerning the flesh. "Oh, this man is a great man; he's a fine man. Why, this man here, you know, I'm going to tell you something: he never loses his temper – always sweet, always kind." Well, Jesus lost his temper. You've come to the place where you go beyond any good that man has done, any evil that man has done. You say, "What about the people that do continually evil?" You watch where they stand in this Word. You watch the guys that are all so nice, where they stand in the Word.

42. Now, I'm not trying to grind an axe, and trying to stick up for myself. But I still cannot understand how when I preach the Word of God, and stand here and demand an accounting of one-word-off or one-word-put on, I'm the filth of the universe. But, let a man challenge my position that "He is here" ... [if]?...that's not the baptism, that's the Baptizer. And the only person [who] ever had Him as the baptism was the Lord Jesus Christ. Then you get watered down in the prophets, where they get only a part. Because, we get exactly the measure of the Holy Ghost, and measured by the Word. That's why you can have Moses there with God in him. Take the Spirit off of Moses and put [it?] on seventy men, and more Spirit in Moses than all the rest put together.

Can't understand. They simply cannot understand this, brother/sister. What God has done, where the Word lies, where the truth is – they'll never understand it. They're going to keep judging after a flesh condition. And they say, "Well, this guy has got a great spirit, and this guy has got a lousy spirit. And they start well, saying, "You see, it's the spirit that was given him." How much do you know about that? This church could be blown higher than a kite by one person questioning, and everybody getting worried about a spirit. You'd better worry that you can discern spirit by the Word and not Word by the spirit. Or you're right back in the junk heap of Pentecost. And you'd better not just say, "Amen", or "Right", unless you know what you're talking about, too. Because, this is the straight goods from the Word.

43. You don't know man after the flesh. You know after a revelation ... your brothers and sisters by a revelation. What if I opened the meeting tonight [and] we had time to sit around, I began to let you ask me questions, or I asked you questions, where we stack up tonight? I'm not being tough. Just the truth. What do you think the prophet came for? He was the prophet in the latter rain, bringing the former rain, lest Satan should pervert our minds.

Paul's judging of a fallen woman, from a beautiful young virgin who would keep her virginity, her love, and her body for her husband into a common whore ... by the word of her mind. I'm not preaching mean and dirty. Oh, I'm known as the X-rated preacher. That's all

right. I shoot it from all angles. You know, I'm going to cover every angle I can, because I don't want to stand in judgment. And God knows my thoughts. I'm speaking my thoughts, and they'll speak loud in heaven. They're just ... actually as ...[they're]?... there. Listen, it tells you right here, we read here, 2 Corinthians ... "we don't know a man." How do you know Christ? "*Paul knew him,*" Bro. Branham said, "*by revelation.*" One spirit, one mind.

44. There it is. It was so great a fulfillment, even now. It is not difficult to see how much ... how men could look forward to the Blood of the everlasting covenant, while under the temporary which is a teaching covenant of the law, as with Moses. (See?) They could understand that. He was coming.

And now, today, fundamentalism in some people that believe this message look back to the Blood of the cross. And all of us look forward to remembering the Blood, in the Millennium. That's very true, we all look forward to that. But, how many today, recognize the Blood of the cross of Rev 5:8-10? When the seals are ripped off the Book, they're only done so because of the Blood. [Revelation 5:]

- (5) And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof.
- (6) And I beheld, and lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain (the bloody Lamb), having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.
- (7) And he came and took the book out of the right hand of him that sat upon the throne.

Now, watch: before the seven Spirits. Seven horns signifying power. Eyes, understanding – teaching and manifestation. Seven spirits. It took the Blood. Without it, it couldn't be there. Without the Blood shed, we could not have an open seal. Without the Blood shed and Christ working in us (and never forget that, and you only know that by revelation because it's the Word), there would be no Rev 22:14.

45. So all right, I'm not going to continue long. I'm just going to go back to Hebrews 13, and read it again. And here's what it says to us:

- (20) Now the God of peace (and that's Shalom, who is this Melchisedec – that's right now, the one that Abraham met – became a man in Jesus Christ. That same one, taking us to the Millennium ... the God of peace) that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant,
- (21) Make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ: to whom be glory for ever and ever.

Here is the Blood clearing the way for the Holy Spirit to come back into the midst of the Bride, to lead her into the Millennium, and to take her in, well-pleasing in every work. Not

as in the Exodus, under Moses when they left Egypt; they immediately swung into adultery and idolatry. There is a Bride today, and she is perfected by the Blood of the everlasting covenant. Bro. Branham said, *"The Blood perfects the Bride."* And she has washed her garments by the washing of the water. And she has made herself ready, because it's a ... Bro. Branham said, *"It's a free moral act on your part, whether you want to take the Word or not."* She has made herself ready by receiving the Word. And remember this: the Word is always a revelation of what God has already done, and your part in it. And remember, it's God in you, willing and doing His good pleasure, just the same as it was Jesus.

46. Don't you see, tonight, our identification is greater and stronger than we ever understood before? A perfect identification. So, everything the prophet said was a hundred percent perfect. Now, this is where we have to get in our talking the Word, if you want to know the truth. This is where we come to, to what we're seeing. We 'parade' it (if you want to use the term), which means, as Bro. Branham said to the women, *"Wear your hair with pride. That's your glory."* Then, take your confession with pride and with joy. Then watch how the peace of God begins to come from the God of peace. Because, brother/sister, there has to be a seed. The seed that started as a thought went to a writing, and the writing went to a Word, and the Word went to a flesh. Now, it's all going right back again.

47. That's what 2 Corinthians 5 is all about. What we were in the beginning, we're going back to. And the form doesn't make the difference. It doesn't, because the form comes from the life. The soul makes the body. If you could look at your soul, what would you see? If you could look at God, what would you see? An amorphous cloud? Something floating without form? He speaks of his hands; He speaks of His palms; He speaks of His nose; He speaks of His mouth; He speaks of His ears; He speaks of His eyes; He speaks of His feet. He talks about having a soul. So there He is. The Blood of the eternal covenant has established it all. Everything that God planned ... let's put it this way: everything that lay within God so that God could plan, and everything that lay within God so that God could do it, bringing forth all that which lay in Him – the essentiality of His Godness in the Godhead. It included the shedding of Blood, in order to bring it all to pass.

48. Do you know something? You could come to the place where you could take this message of Bro. Branham's and literally kill yourself with it. You could put it down as such cut and dried sovereignty that you would dry up and blow away like the dust of the desert. But when it's revealed, the same dust that has a seed lying in it, the water and the sun just bring it forth into glorious manifestation of what lies in the seed. And Bro. Branham said, categorically, *"The properly germinated seed in a properly fertilized soil."* You'd never recognize it lying there. You'd never see it with the uneducated, untutored eye. Let the sun and the rain come, it'll bring forth what lies within it.

49. This is what we're talking about in this church continuously, is the revelation of God Who is the Word. Just like we saw tonight, and we saw Sunday morning: the great Compiler, the great Testator of the Testament, in the way that God in His sovereignty, and His great omniscience, actually came right down ... the Body of Jesus Christ and through the eternal Spirit accomplished the shedding of Blood, the results ...[thereof]?... . And even today by the same eternal Spirit is accomplishing those results that started right in this hour. It's been going on for six thousand years in a measure, two thousand years more better than the first four thousand. But now at the very end-time, coming to the very end, "henceforth no we no man

after the flesh; neither have we known Christ ...”, going right back. How firm do we know ourselves in the same position? I can’t give it to you; you can’t give it to me. I’m going to tell you: revelation does it ... revelation does it.

The Lord bless you. We’ll see what happens Sunday morning ... what the Lord gives us. Let’s rise at this time, then, to be dismissed.

Our gracious Heavenly Father, we want to thank You again for the Blood of the everlasting covenant. It makes us appreciate ever so much more what was done, Lord. The insights of how You master-planned it. And we’re still having problems, Lord, with what the prophet said – the simplicity of it – God in simplicity.

Our inquiring minds, Lord, imposed upon by the enemy, try to make it so abstract, obtuse, and so vague. It would take a Child and his faith to really understand the full impact. Through the eternal Spirit he offered his own Blood. Couldn’t do it any other way. And, Lord, tonight by that same eternal Spirit, we receive – we believe we do – the full impact of the grace of the shedding of the Blood, and the full impact of the Spirit of life that’s in us, that You gave us, Lord.

That henceforth no more do we contemplate or ever have any concerns concerning the flesh. It is just the one thing, and that is: we live in You; we see You; we see ourselves in You, and completely dead to the things of the world and alive to the things of God. We believe, Lord, we’re getting there. And we believe it’s coming by the Word revealed, the life being released. And as it is, Lord, it’s going to bring more and more peace amongst Your people, more and more of the love of God, and more of the sweetness, the Presence of Jesus Christ. More of manifested power in the proportion and the way You want to do it, because, there’ll be a people here. Even as Your own psalmist said ... You said to the psalmist, in the day of Your power, Your people would be willing. And this is the day of Your power, Your epiphanea, as we see it. A willing people, Lord.

O God, that’s what we desire more than anything else in this world: to just fit right in that mold and measure. And we know we’ve got to quit seeing ourselves, just the way You told us to quit, and put it right in the perspective. No longer see ourselves in that earthly position, but see ourselves right back in the full position, in Christ Jesus. Even as God was in Christ, now Christ in God, and we have the completed circle, that we in all, Lord. We believe that’s here at this time, through the sanctifying grace of the Blood that Bro. Branham talked about.

And now, unto the King eternal, immortal, invisible, the only-wise God, be all power and honor and glory, through Jesus Christ our Savior. Amen. The Lord bless you.

‘Take the Name of Jesus with you.’