

# Stewardship

## Questions and Answers #17

*God and Father*

July 5, 1998

Heavenly Father, we are happy this morning to know that You are here, and we know, therefore, all things are possible. It's just perhaps like it was in the days of Mary, when the angel said, "All things are possible with God," and back in the days of Abraham, when God appeared to Abraham, and He stood with him outside the tent, and the promised son was to come in flesh very shortly. And so, we see the two times, Isaac, in whom was the seed of promise, and then, came Jesus.

And now we believe that, at this particular time, Christ Himself will come in human flesh to a Bride and receive her unto Himself in the Rapture in the air. We believe that is the great thing that's possible, which people do not realize, and perhaps do not believe at this time. But Father we believe that this morning, and there's a conviction in our hearts that, even as Bro. Branham said, *"If we're not Bride, there's a Bride out there somewhere, and by the grace of God we'll not stand in her way."*

So, we thank You for this coming, Lord, that You will soon appear upon earth with Your Bride. It won't be too many years, actually just a moment in even time and less than a moment in eternity. Inform us, Lord, concerning Your Word that we may worship You in spirit and in truth, and we may worship You through Your Son, realizing that he is the great mediator, the intercessor, he is our high priest, right now on the Father's throne with You here. May we bring our thoughts together, and our lives together, Lord, and worship unto You in spirit and in truth, to give You glory, because You're worthy. In Jesus' Name we pray. Amen.

You may be seated.

1. Now we want to continue from last night, sort of go over what we talked about, trying to show you that, of the various names in the Old Testament, (And there are several.) the two major names that God has gone by are Elohim and Jehovah. And then, through much of the Scripture, especially, you'll notice in Isaiah, and, if you take a marker, like one of the transparent markers, and just go through the Book of Isaiah with your concordance, and you take the Strong's Concordance, which is numbered, and you take the word 'God' and take the root word 'Elohim', and then, you take the word 'Jehovah', which is another name, and you will find that many, many times they run in combination: Lord God. And, when it's Lord God, it's Jehovah Elohim.
2. Now Elohim, of course, takes precedence over Jehovah. 'Elohim' is 'The strong One bound by an oath'. 'Jehovah' signifies His attributes and relationships to His children. And it comes from the word 'El' or 'Elah'. And you understand, then, that God absolutely is a supreme authority and supreme control. And Nebuchadnezzar understood that finally, when he came back from his dementia, when he was like a wild man, and he said, "God is God, the God of Israel, and He reigneth the armies in the heaven and earth, and no one can say no; no one can stop Him from what He is doing."
3. And it's from there you get that understanding of Calvinism, which is a term based on the studies of a man whose name was Calvin, and he was not born again, but he was a great student; and he understood many things, such as the sovereignty of God. But he certainly was not in the same role as Dr. Pink, who was, I think, maybe something like a Baptist or a Presbyterian, more like one of the old fundamental preachers from the Puritan age. He understood sovereignty of God, and he said correctly that nobody can have a concept of God in any way, shape, or form, until first of all, he recognizes the absolute

sovereignty of God. He cannot change. He cannot be denied. Whatever He wants He gets. Wherever He goes He can go. There's nothing impossible to Him, except, as I have added to that myself: God is bounded by His Godhoodness. I mean, nature proves that. Everything in nature that God created is based on God Himself and has to reflect His Own personality; has to reflect His power; has to reflect His consciousness, His wisdom; has to reflect His Spirit, His personality. There'd be no way that anybody could tell me different, because I can see that in nature. You see that in animals, you see it everywhere you go. And you can tell God is the Creator of nature, He would have to create everything, positively, according to what is in Him.

3. That's exactly why Iraneous came to the understanding, a long time before Calvin. Calvin never understood this to my knowledge, he said, "God being a Savior, it was necessary to predestinate a man who'd require salvation in order to give Himself a reason and purpose of being."

Well, that opens up the whole sphere of why the devil is here, and everything else is here.

And you say, "Well, why would He do it?"

Why don't you shut-up? "Who art thou O man to question God? Can the thing formed, say to him that formed it, "Why hast thou made me thus?" Are you carping and critical this morning for the position you're in? The Bible says, "Stay in that position, if God put you in that position." Like Bro. Branham said, "God knew before the foundation of the world, he," Bro. Branham, "would be upstairs preaching, and you people," (And I was down there sitting there.) "would be down there listening."

4. So, Elohim, positively, is a sovereign: 'The strong One bound by an oath', which means He's bound by His Own Word. That's why He's the Rhema-Logos of the New Testament. And, when you get Rhema, you get a state solid Word, factual, but when you talk about Logos, you talk about that expression of the thought. And, when you express the thought, something of the thought must be in there. So, Logos is Rhema expressed or manifested.

In other words, if I say the word 'fork', and the man understood it's a little instrument you use to eat with, or spear a fish, or spear your food, and suddenly a spoon appears, you say, "Hey, this is ridiculous." It has to contain, it has to actually manifest what is back there. It brings out into a material pattern, so it's visible and usable. You can contact it; you can work with it. What was really back there?

So, you see, ideas are the most important things in the world—your thoughts. So, if you could get your thoughts from God, you'd be in a wonderful position.

5. So, all right. Elohim is 'The strong One bound by an oath'. That means that God cannot operate outside of His Own Godhoodness. Many people sing the song, "God can do anything but lie." Well, of course, God can't lie. What would there be to lie about? This is ridiculous. God actually can't do anything but what lies within Him. And people may want to think in terms of their own foolish intellect that they could imply that God has a foolish intellect.

Like Bro. Branham said, "*Do you think God would simply lose something just in order to find it?*" Is He capricious? That's hide-and-seek, little kid's games.

You know, you've got to grow up and understand. We have to grow up and understand the terms of the names of God. Elohim is the great original Name, 'The strong One bound by an oath', and nobody knows what He looks like, nobody knows the strength of this One, nobody knows the wisdom of this One, nobody knows the temperament of this One. It is only, absolutely, 'The strong One bound by an oath'.

6. Now the word 'Jehovah' actually has to do with going into the Book of Exodus. Now the word 'Jehovah' was used before that term. He said to Moses, "By my Name, Jehovah, was I not known." Not

so; Abraham called Him Jehovah-Jireh, and God Himself called Him Jehovah in Genesis 6. We saw that last night. [Stewardship, Q&A #16]

So, what He was saying? And I believe the students are right on this. This Name was not known publicly, and to be used publicly with the foreknown children of the flesh that God granted to Abraham, which would be Hebrews, then called Israelites, and now really foolishly are called Jews. Actually that's not really right; they're Israelites.

7. Now, if you want to call the word 'Jew', you go back to history, and you're going to find that that does not even refer to Judah, it actually refers to a place—Judea—the same as the Galileans: "Are not all these Judeans? Are not these Galileans? How do you know who is in Judea and who is in Galilee?" So, actually you are referring to an area of geography.

So, we want to keep our record straight as Christians who understand the Word of God. Even as Paul understood, and he said, "All Israelites are not Israelites; they're not true Israel."

Because, remember; there are those that are not true seed. And you'll notice the case of Abraham with Sarah bore Isaac, and Isaac with Rebecca bore two children—twins. There's your two vines again, your two seed; and one God loved, and one God hated. And It said in there, "The elder shall serve the younger."

And, of course, you're looking down a type also to the Gentile, where the elder brother was very angry, because the younger brother messed with his heritage, and then, the father said, "Oh, come on home; I'll give it all to you all over again." And, you see, you've got types in there.

8. But you can understand, then, so that when God said to Moses, "By my Name Jehovah was I not known," it's true. It was only known back there in Genesis, and then, where Abraham called Him Jehovah-Jireh.

So, I agree with the students on that. If they make a mistake, I've made a little mistake, but it's nothing serious, because we're not denying the name of Jehovah. We just can't place the accuracy and history and know, maybe, the pertinency of the whole thing—the importance of the whole thing—that exact point of time when God spoke to Moses.

But in there you'll notice what I'm trying to bring to your attention now, that when He revealed Himself by the Name Jehovah, that is when He said, "I am that I am. I'm not a God that was and a God that's going to be..." Although, remember; from the beginning it's a becoming God, God becoming Himself in relationship to those that He brought on earth in order that He would fully express His Own existence, and His Own Godhoodness. That's what Iraneous said.

So, He said, "I am that I am." And He called Himself 'Jehovah'. So, Jehovah is 'the self-existent One'. So, now you've got this great Jehovah God, Elohim, Jehovah-Elohim, the existent God.

9. Now He's relating Himself to mankind. And in the word 'Jehovah', the personality and the nature of God begins to come forth. "I am the Lord that healeth thee. I'm the Lord that delivers you. I am your righteousness. I am your peace." What is that? That's love. So, now we have God Who is omniscient, omnipotent, and essentially love. And this is illustrated in His Names.

So, these are the two great Names of the Old Testament. I'm not very familiar with the rest of them, Adonai and the rest. Actually I'm not even interested at this point. It may be later on I will be. And the major reason I am not interested at this point is, because, in the Greek we have two major names. And one is God, 'Theos', and the other is 'Lord'. I don't necessarily pronounce it right. You'll have to ask John [Avramedis] or Mike, [Avramedis] or whoever.

How close is it John? [Bro. John replies, "Pretty good."]

“Pretty good,” he said.

Okay, thank you. That’s nice. Actually, he told Terry [Sproule] his pronunciation is rotten, and mine’s like Terry’s. It’s nice that you kind of help me out.

But anyway, John does agree, and Mike, that there are two words in the Greek; one is God, and one is Lord. And they are interchangeable. And they’re interchangeable even to the extent that Jesus is called Lord, the same as God, his Father, is called Lord.

So okay, we’ll sort of look at that to get some ideas and bring it out to you.

10. Now over here, just going back to fix your minds to give you the exact Scripture I had in mind here, Ex 3:4. “And the Lord saw that he turned aside to see.”

(4) And when the Lord saw that he turned aside to see, God called unto him out of the midst of the bush.

Well, that’s not two gods! What you’re looking at, first of all, in the word ‘Lord Jehovah’, you’re looking at the direct relationship of the God of Love to this one who was chosen to lead Israel. Now, at the same time you have to realize It says, “God said.” So, there being a relationship of God to this individual who’s very, very fallible, and God loves him, and therefore, He is his Father. But, remember; even though He is his Father, He is his God. And so, “God said so!”

So, every time you hear anything, even from Jesus, it is “God said so!” Jesus himself said, “I don’t say anything but what I hear my Father say. I don’t have any thoughts of my own. I don’t have any words of my own. He’s just using my lips. I don’t have a body of my own. It’s His body. And the works that are being done, God is doing those works.”

So, we have right here the very essential understanding in the Old Testament we have in the New Testament.

11. Now the Bible tells us, and we understand, that you can have many lords, but you shouldn’t have many lords. You can hear many voices, but you should only hear one Voice. And that Voice must be the Voice of God, and the Lordship of finality must be God.

In other words we pledge allegiance to the king by the very fact we pay our taxes, by the very fact we honor the flag, by the very fact we go by the laws of this land. We understand, positively, without doubt, that the government of the United States, (And that includes Ohio and every state in the union, and goes right to the White House.) they are our lords. They’re over us. They have a relationship to us. But, if at any time they demand that we turn on God and His Word, then we stand like Daniel and the three Hebrew children in the fiery furnace, and say, “Yes we respect you as far as the law goes; but, when it comes to this, forget it. We’ll die.”

12. So, you see, you can understand, then, even in Godhood and the relationship to us and God, there is a Lordship. And that’s a gradation. And you can see the gradation positively at the end of all the ages, when the Lamb is on the throne, the Bride and the attendants under the throne, as it were, in the New Jerusalem, the Pillar of Fire above it, and all the others outside. You can understand right then, the foolish virgin would have a head over them, which would be the Bride. And the attendants also would have a head over them, which would be the Bride. And you understand the head over the Bride would be whom? Jesus. And Who’s the Head of Jesus? God. I want to ask you one question. Does anybody know any Scripture that proves that right? Well, I’ll tell you. The head of the woman is man, right? And the head of man is Christ. And the Head of Christ is God.

13. Sarah called her husband, “Lord.” This is an understanding of authority. The southern Baptists have stuck their head in a noose, because they misrepresented the authority of the husband over the woman.

Now everybody's screaming bloody murder. Let them scream. The fact of the matter is the Baptists are on the Bible grounds, but they are treading on grounds in presumption. And they are not giving the case to the public as the case should be given. And I've seen pro and con in the paper recently. Some women are just snorting mad, and they're screaming out crisis against femininity and all this sort of stuff, the Baptist preachers are scurrying around trying to explain it, and a few women are trying to stand up for it.

14. The fact of the matter is very, very simple. And, if you go to God you will understand. He doesn't have a female nature and a female spirit as people say. He is Elohim and Jehovah. And the Jehovah is what they confuse and think is feminine. And it ain't.

Now you take a woman, and you take a man, and you understand together they have, as it were, an Elohim and a Jehovah relationship. In other words there is a relationship of the understanding where the man alone has a true understanding of the Word of Almighty God and in every thing else the woman has his love and his devotion in portraying everything that lies within him. And there's where you see the man qualifies to have the woman say, "I will obey you." It's only in the Lord and in no other way. They've messed it up, and that's fine by me, as long as we don't mess up. Because I tell you, the man ought to love his wife as Christ loved the church and gave Himself for it. But I'm going to tell you one thing: when Christ gave Himself for it, He expects something out of it. That's why marriage is haywire. Women don't know what to expect, and men don't know what to expect. And the women don't even teach their daughters to love their husbands.

"Get in there girl, get all you can get. When it comes to divorce take him for a ride."

Too bad! But, listen. Let's face it. Everything in this world that we look at, we can look right in the face of God and see how it comes right down from the economy of God, and how it should be.

And one day, bless God, there's going to be a real marvelous union with Christ in the flesh, when all the Bride of the Old Testament and the New Testament come together, and at that day, as Bro. Branham said in "The Rapture"... And I suppose the Old Testament saints are somewhere, to be in the Rapture also, because it's at that time we meet Him in the air, and certainly David and all the rest are going to be there. And that's the time Bro. Branham said, "*When that Spirit that's in our midst becomes incarnate to us, we'll crown Him King of kings, and Lord of lords.*" He said, "*That will be the Son of man, the Son of David, the Son of God,*" he said, "*the Rose of Sharon, the Altogether Lovely.*" It will be that one, when God reincarnates Himself in that blessed Lord Jesus Christ.

15. Now, so you understand, then, I've covered some of these things quite rapidly here; but just a second now, going over here to Colossians, we want to just see again how this works and how it has worked all through the ages, because we're going to go back to that how the light formed in a little while. And now Col 1:12, It says:

- (12) Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light:
- (13) Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son:

Now you can see right here that, when you pray 'the Lord's prayer', you're praying to God, "Thy Kingdom come." Well, that's fine. Now it says here, "the Kingdom of His Son."

Well, how does the Son get a Kingdom? Well, frankly, because he is the Son and the Only-begotten, the first one, he already has one half of everything that God has created. Even though God created all things by Jesus, and this shows the beauty of it: that the Son is a part of God, and a very great part of God, not like you and me. It makes him equal with God, not in substance—in inheritance. And, notice

how he has a part in what he's going to inherit by God moving in him, bringing forth the creation. So, now the Kingdom is a Kingdom that he's had a hand in!

16. You and I have a hand in the Kingdom, too. Are we laying up treasure in heaven? Are we walking in the light? Are we doing those things we're supposed to do? As I brought out the other day on gifts and from Romans 12, you never hear a Pentecostal talk about it, but there's a gift of forgiving with cheerfulness. There's a gift of giving. And Jesus Himself said to the foolish virgin when they came up, He said, "Oh, you visited me in prison. Oh, you gave me water. Come on in! Come on in." The others He said, "Hey, you were speaking in tongues. Yeah, you cast out devils in my Name, you prophesied. Yeah, get out of here. I never knew you."

So, what do you want? Do you want 1 Corinthians 12, or do you want Romans 12? Romans 12 is the whole picture. 1 Corinthians 12 is Paul correcting an error of confusion where people were deliberately using the things of God in order to make a gain or become preeminent or show something as though they had something of position or authority. And yet, Paul himself said the whole truth. He said, "Listen, if you've got something that you've been given, why do you act as though you owned it in the first place? Every gift of God is by grace. Then, it should be used under the authority of God."

17. You see the trouble is, as many people say concerning God, "If He is not Lord of all, He is not Lord at all."

To understand God as Lord is a tremendous thing, and to understand Him as Lord in Love is a greater thing. Say, "God's for me! Why He's Jehovah this, He's Jehovah that, He's Jehovah the other thing, and everything is covered. And whatever He asks of me, I've been abundantly provided for. And, if I step out of the way, He will manifest in and through me with what He's given me, the life and the various appurtenances, gifts, call it what you want, so that my imagination could never believe what's laid up for me ahead." Because, how can you plumb the infinite wisdom of God? How can you do it?

It's been said many times, that one man with God is an army that nobody can lick, and Bro. Branham kind of gave us little humorous anecdotes about Moses going down to Egypt with his wife, with a baby on each hip, and sitting on a donkey, and somebody says, "Where are you going, boy?"

"I'm going down to take over Egypt."

Yeah, like in Abraham's day. "Who are you?"

"O bless God, I'm a father of many nations."

"Oh, you have a big family."

"No, I ain't got one."

"How old are you?"

"Close to a hundred."

"Oh brother, this guy's cuckoo."

He knew what he was talking about. God and Abraham brought forth a nation; brought it with Sarah, too. Sarah blew it. She let her own stupidity get in the way. She turned around and even laughed at God. So, just a minute. Does woman need a head? Yet Sarah's the model of Christian women, and she was a bit off-beat. And, as Bro. Branham said, "*Except that she was a part of Abraham, she'd have died.*" No woman is complete without the man, and vice versa—in the Lord. I added that, Frank [Proctor], because that's in the Bible, isn't it? Paul speaking? All right.

18. We go a little further, and in our further-ness, I hope I'm right here. Reading on:

(14) In whom we have redemption through his blood.

See, that's why the Kingdom is the Son of the Kingdom. He shed His blood for it. I could preach a sermon right now on the Communion service—the blood of the Kingdom. The Catholics say, what is it? The Keys to This Blood. Ha, my God have pity; they haven't got a clue. They should ask me to write the book. I could do it, because I've studied under Bro. Branham. I have no problem—vindicated prophet. You have a vindicated prophet as your teacher, you have no problem.

(15) Who is the image of the invisible God.

That's why the Bible distinctly tells us, "Thou shalt not make any image graven or otherwise unto me." Because God had His Own image. And, when His Own image came down, they crucified him. "If I had not done the works that no other man had done, they had not sinned, but now they have both seen and hated both me and my Father, and they're going to kill me for it."

And, remember what Bro. Branham said. He said, *"If you say I wouldn't have done that if I were back there in those days, you're the very guy that would have done it."*

19. In other words you sit here this morning and say, "Without the grace and Him giving a revelation, because I'm a sheep, I wouldn't have anything."

And you've got to have the same humility that says, "I am the righteousness of God. Poor punk I am, like David. I've been awful many times, but I am what He said I am."

Now that's humility. That's what the devil hasn't got. And that's what the serpent seed hasn't got. The serpent seed wouldn't admit he was serpent seed, so he killed.

If we admit—when the squeeze comes down, if we're here in a squeeze—that we are the seed of God, and they are serpent seed, do you have a better chance than a snowball in Hades of getting away with it? I say you'll die for it. Or they'll squeeze you to the limit. Because the serpent seed cannot admit it is serpent seed, and it will not. And yet, they'll scream loudly about the blood.

"Oh, we're the seed of God that went astray, and now the blood has redeemed us, hallelujah!"

Well, they said the truth about the seed being redeemed, but they said a lie when they said that they were the seed. Do you follow me?

20. Okay.

(15) The image of the invisible God, the firstborn of every creature: (That's the firstborn of all creation.)

(16) For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, dominions, principalities... (and so on.)

Now, right there you can get a real twist on that if you want, and you want to put that as the Son doing that. You could say, "See, there it is, God did it; the Son did it. So, the Son and the Father are the same person."

That's wrong, that's a lie. Let's find out how true that saying is, that the Jesus-Only believe. They that all messed up, because they're wrong.

21. Let's go to Eph 3:9; you find out this:

- (9) And make all men (to) see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Christ (Jesus):

And the great mystery started by what? God bringing forth His Son, the instrument of creation. God used Him, because He was a part of God; and He could cooperate with God so thoroughly that He could take the wisdom of God and the power of God within Him to make creation. But He didn't have what it took to be God, because God's God. He's Elohim. And only when Jesus was born could Jehovah begin to even be considered that He would be Jehovah-Elohim, the God, the loving God of infinite wisdom and power, having fellowship with a race of God-children, where He could be 'All and all' to them, and they'd live this life of beauty in God. And that's what we're looking at in the prospect here.

22. Now, in Col 1:24-29, It says:

- (24) Who now rejoice in my sufferings for you, and fill up that which is (left) behind of the afflictions of Christ...

Now you couldn't afflict God if you tried. The only way God could ever feel anything, human-wise, it would be to get in a human body. But this is the One that really suffered in the flesh with Jesus. So, the afflictions Paul is talking about is Christ, and that word, of course, 'Christos', is the same as Messiah. 'Meshiah' in the Hebrew is 'Christos' in the Greek. And it can mean 'the anointed one', 'anointed', or 'anointer'. There's various terminologies, but this is the anointed one.

- (24) ...in my flesh for his body's sake, which is the church.

Now Paul was willing to suffer death for the church. And sometimes that has to be done. You don't just suffer for yourself many times; you have to suffer for others. Paul came to the place where he saw that people, just because they befriended him, were killed; they were destroyed. They abused those who wanted to give a glass of water (and did give it), who wanted to give a coat or a cloak, who wanted to visit in prison. They were destroyed, because they were with Paul. They were friends with him. So, you could see that the foolish virgin gets hunted down like dogs and dies.

23. So, you know just take it and believe it. Psalm 91 does not say that the plague is going to be not there, because God's going to get rid of it. It doesn't say the famine's not going to be like Hebrews 8—it's not going to be there. It's going to be there. And we're going to go through it, if God wills! But, if God doesn't will, we will die. We'll be martyrs. And the word 'martyr'... People, it's hard to understand this, but the word in the English for 'martyr' is 'witness'. The Greek word is 'martyr'. So, are we martyrs? witnesses?

- (25) Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the word of God;
- (26) Even the mystery which hath been hid from ages and from generations, (which) now made manifest to his saints:
- (27) To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory.

So therefore, at the end time, the actual reality of the Spirit of Christ in us, which is 'totality' Messiah, and is 'totality' Messiah, where Bro. Branham said, "*You're Messiahettes, little Mrs. Jesus,*" to really begin to understand the hope, the Kingdom, everything that lay in Christ, everything that lay in the covenant between the Father and the Son, everything ratified by His Blood, and the covenant between us and the Father, making Jesus the great mediator and intercessor, making Him the hope, and without Him



there's no worship. Then, how can you have the Son being the Father? How can you have him being God? Totally insane. Totally insane.

24. Am I speaking to awakened minds, those with brains baptized with the Holy Ghost this morning? See, these tapes go out. That's why I said some things the other night, negative; but you talk to the brethren on the internet, they're going to tell you there's no way those people sitting under a ministry too long, or having their thoughts too wrong for too long, can even begin to surmise one particle of what we teach here, of what we believe. I'm not negative about it. It's just that I've come to the conclusion I just wonder what I can do about it. And I want to just say this: I'm going to stand back and just do nothing; just preach the Word of God.

(28) Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ:

(29) Whereunto I also labour...

Okay, this is what Paul is talking about here in the differentiation between the Father and the Son, the merits of both, the office of both, and what is actually going on.

25. Well, okay. You can see again the truth of what we say here, Eph 4:30:

(30) Grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption.

And, remember; 'the day of redemption': that sealing is gone. And you find that in Ephesians. When they're all sealed in, there's no more baptisms. The baptism with the Holy Ghost is over. Now God Himself, the great Seal, seals in the entire Bride. Now:

(30) Grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption.

(31) Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice:

(32) And be kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you.

26. God and Christ are two separate people. And one is the Son of God, and one is God. And the Son is not God, because he is not the authority. To be God, you must be the supreme authority. You must brook no interference whatsoever. You must not take and pamper any thought of anybody's. You never compromise under any extenuating circumstance or any circumstance. You don't give in. You don't argue. You stand all alone, inviolate.

"I am the Lord; I change not." And then, He adds a beautiful phrase, "Else ye sons of Jacob would be destroyed."

In other words, "I am Elohim, and don't you dare forget it, even though I am Jehovah. I am your God, even though I am your Father," He said to Jesus, or He says to him, we're going to visualize that.

27. That's why Paul almost always said, "Blessed be the God and Father of our Lord Jesus Christ."

And yet, we have the terminology, "Father God." And it is true. But I think we've gone to seed using the terminology, 'Father God', because that sort of gives us a little in that we can take exception to some of the thing God has said. It's like, "My dad can beat your dad." You know, childish hogwash. Well, I got news for you: Jesus couldn't beat his Dad if he tried. We can't beat Jesus if we tried. We are not in a progression of competition to see who will emerge, because God has come forth manifested, and He can't

change. You and I are emerging on the grounds of God becoming to us what He always was and is and will be and manifests in and through us, as the epitome of it all, what He really is.

That's where you get those thoughts of nourishment: El Shaddiah, the breast. But you better realize the word 'breast' comes from the Hebrew word 'harbor'. And it's not just 'suckling'. Many woman suckles a baby, and how often do you read the newspaper that she kills the child? She never harbored the child; she just suckled the child. The word 'breast' is 'shad', which is 'a harbor'. Jesus in the bosom of his Father, in the complete harbor of the Father... That makes you think of Psalm 23, doesn't it? It makes you want to keep going on. So, all right.

28. I think that's enough we looked on there, but I want to look at some of the words in the New Testament, in the sense of the word 'Theos', God, and that means 'God' and especially when it means God in the absolute sense, which is preceded by the article 'the'. So, it's 'the God'. That's why you'll notice in the Scripture that article that seems to be at times not useful particularly, does have a use—part of the use is to bring it out in perfect sevens; but I'm not into numerology. I like the thought of the article where you're talking about *the* Holy Spirit, and it's used in such a way as to section it off all by itself, '*the*'; that's like God, '*the*'; so, it defines that it is the Holy Spirit Himself whereof Paul speaks.

It's when you talk about God; get away. Get away until you come to where the Psalmist said, "Blessed is the man whom Thou callest, and callest to approach unto Thy throne." I haven't got it perfect, but it's in there. Anybody quote that exact verse? It's a good strong verse that the Calvinists always use, and I forgot it. "Blessed is the man whom Thou," anyway "callest, to approach unto Thy throne."

29. And you see that in the case of Esther with the king. Now she was his wife, and believe me, she was favored, because she was a rare beauty and a woman of divine intelligence under the anointing of God and the greatest tutor of the time, which is Mordecai. And she wanted an interview, for it was a desperate condition. And I'm going to tell you, in spite of all her sexual charms, (And believe me, she had it.) she didn't dare presume that she could approach the king, her husband, because he was king, not her husband, when he sat on that throne. But he was her husband. But he had a previous engagement, and a previous office, and a previous authority, because he'd had a lot of women; and one woman decided she'd smart off, and he just kicked her right out. He said, "We'll show you whose boss here woman." I don't even know if he allowed her to live; he might have had her head chopped off, like King Henry VIII. So, you see there's a point there.

30. So, when you use that article, and you're talking about *the* God, *the* Holy Spirit, we're talking about God, because He is Holy Spirit. And, when you talk about 'the paraclete' [parakletos], which is 'the one called alongside to help', you're talking then again in terms of the Jehovah element. Because, why would a sovereign God deign at any time, or you deign or I deign, to think a sovereign God would lay aside His great sovereignty, His individuality, His tremendousness, to look at us?

And Jesus said, "His eye is on the sparrow. He's counted the hairs of your head. Not one sparrow dies, but He knows about it. Not one hair falls. Even the very tears you shed, everything is numbered and accounted for."

See, that is the Jehovah element of God, the great Elohim, and you find this all the way through the New Testament also.

31. Now, let me see we just take some words I've written down. [End of side one of tape one.] So, 'Theos' is God, and 'Curio' is the Lord, which means 'to rule', 'to have dominion', overlord', 'to be lord', 'to exercise lordship'. And the root word means 'supreme authority', which means 'a controller'. So, all right.

When you get the word 'Lord' now, the element enters in to the New Testament saints according to the word, (each the Greek, and that's from God. The very words are from God.) that God is your Predestinator. The central core of the New Testament is predestination.

Now, why would it not be? If Jesus was that predestinated one... And, remember; he's called a prophet, under the inspiration of the Holy Ghost speaking through Stephen, the martyr. He is a prophet, and God spake to Moses saying, "They have well spoken what they have spoken. I will not speak to them again, but I will speak through a prophet."

And He told Moses to go down and tell them, "The Lord your God." The Lord your God, Jehovah-Elohim, the Man of iron with a nature as soft as a breeze, "The Lord your God will raise up a prophet like unto me from amongst the brethren; and, if you don't believe him, you perish."

And the Book of Acts quotes it as total perishing, annihilation on this earth. Read the Book of Acts, Chapter 3. When the ministry of Jesus Christ returns to this earth, God Himself comes down according to Matthew 12 and brings the Gentiles past judgment into victory. Why? Because He's already brought the Old Testament Bride out of judgment into victory, into immortality, and they're waiting for us. There'll be that Bride there. So, all right.

32. You find, then, the great Predestinator. And this is what people hate! Why? Because they're serpent seed! And the few seed, particularly foolish virgin, I would say, are so confused by the teaching that they have gotten away from the true sovereignty of God.

Now, watch then. The iron man, Elohim, sovereign, can't budge, won't budge—no way—locked in. Watch now the Jehovah element come on the scene in love. Always making a way. And yet, at the same time in making the way, the only way it can be done is by predestination. So now, God has His Own family, and He can pour His love upon them. And Jesus having loved his own, he loved them to the end; and we're being taken care of the same way: the beautiful Jehovah element. The Jehovah element is predestination.

Remember what I preached a while back, one of those sermons where Bro. Branham brought out, if you were a parent and wanted to bring a child into the world, wouldn't you just prepare every single thing for that child, and make that child have absolutely everything that was in you that you could produce? Sure you would. And then, what would you want out of that child? To capitalize on every single thing, so he's growing up and becomes, even as it were, a finer person than you.

33. Now you can't outdo God, but Bro. Branham said, when God had Adam and Eve, what did He do? Before He put them in flesh, He had this beautiful garden made for them, just... Oh, everybody wants to go back to Eden, why not? Oh my. And He put His children there. And He gave them everything, power, authority, dominion. But He gave them a little test, and they failed the test. And God comes down and said, "Why did you do that?" Elohim stood right there.

"We're afraid."

The Jehovah element comes out, kills the lamb, sheds the blood, puts the skins on them—redemption starting right there. There's what you're looking at: God, Jehovah-Elohim. At least I am. I don't know about the other people. So, all right.

34. 'Lord' can be translated 'God' or 'Lord' or 'master'. It's also used in just being nice to people and calling someone 'sir', giving them a very elevated position. In all these variants would be used only in certain context. So, as we see in Scripture, we use the word 'Elohim'. There it is. Just like a blank wall, impregnable, granite; our Lord's a rock. Ah, but He's a shelter in a time of need. See? All these things begin to show you God, and you have to then use the words according to the understanding of doctrine, which, if you don't know, you cannot possibly use them in context correctly and get the reality of what is

in the Scripture. And what I'm saying is this: you'll be a Trinitarian or a Jesus Only. I'm not. I haven't got it as beautifully figured out as I'd like to; but believe me, I'm well on the way by the grace of Almighty God.

Now, as I mentioned, the two words 'God' (Theos) and 'Lord' in the Greek, I also mentioned to you that we used the word 'Christ', which is 'Messiah' or 'Christos' in the Greek. It's the identical same word. But you will find that Messiah is not God in the sense of the leadership invested in Messiah as the Son of David. Messiah has to be a Son of David; and you cannot get around it. But at the same time, even though He's a Son of David, God Himself with the Jehovah-Elohim complex has to be their Messiah. He cannot do other than be there to do it through delegation, or what you might call empowerment by incarnation in Jesus' earthly ministry.

35. Now Jesus by himself did not have power. Absolutely, he didn't have power. Now he said, "Now presently I can call twelve legion of angels." Let me ask you one question. Could he have done it? Sure he could have, on the grounds that he was the first-begotten Son, and he had one-half of the Kingdom. So, he could have called one-half of the angels, in my understanding. He could take one-half of the earth; he could take one-half of anything.

Now he couldn't take half of the earth at that time, because Satan had already got it deeded over to him. Adam lost out. He lost sovereignty. Adam threw his sovereignty away and gave it to the devil. But I'm going to tell you, in my understanding, when Jesus said, "I could presently do it," he was not bluffing; he was not lying, as the Son of God, equal to God in the inheritance, "I'll take twelve thousand angels." He must have had twelve thousand angels that are his, or he could not have said, "I have twelve thousand angels." It was twelve legions, wasn't it? I don't care if it was ten or twelve; doesn't matter. It could have been forty legions. If he had forty thousand angels up there to take, he could have taken them. Now, if he'd have had sixteen cherubim, he could have had sixteen cherubim. They're his.

Uh-uh. He doesn't want it. He doesn't want it. You know why? He's got something bigger in mind. He doesn't care two bits about angels; they can be created. He wants to redeem the sons that weren't created, the life of God in human vessels. See?

36. So therefore, there is no way would he call twelve legion angels or fifty legion of angels, or do anything. There is no way would he turn stones into bread. Why would he turn stones into bread or jump off a temple? That's the stupidest thing. Yet Pentecostals are trying to do it all the time. It's not just a laughing matter. Hey, I was Pentecostal, I tried it! You want to know how many times I squeezed my eyes to think maybe God would give me a light! I should have taken a cigarette and asked somebody for a light. Well hey; I've had my mind renewed. I'm not asking you to tell all the stupid things you did; because, why write a book on stupidity, when we've got the wisdom of God before us?

37. Okay, let's look at some of the uses in the Bible of the names of God, in order to see relationship and understand some things; and that can be done very rapidly, very quickly.

In Mt 4:7-10, It says:

(7) (And) Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God.

That's the two Greek words right there. And, Who is Jesus? He is the Son of God. Now, what does He say to the devil, the great mighty cherubim that covered? "You know you can't tempt God and get away with it. And I can't tempt God and get away with it."

(8) The devil taketh him up into an exceeding high mountain, sheweth him the (glory) of the world

(9) (I'll give you this, if you'll) worship me.

(10) Get thee (behind me,) Satan: it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

“So, don't try to take worship from me. You're not going to get it.”

Now, notice in each case, it's 'Lord God', and in there you see Him admitting to Elohim, and you see Him admitting to Jehovah. He was admitting to His Own predestination.

38. And Peter calls Him 'elect'. This was the Son of David, according to the flesh on both sides of the family, and in the particular case of the woman. And I'll tell you why: because her dad was from Judah, so her flesh was Judah flesh. And the egg and the sperm created were not natural. It was supernatural creation. It wasn't human in the sense it provided by any woman or any man. But she became the incubator or the chemical factory that brought forth this body, which was a true Judah body in that respect. Because all the elements that came to that life within there were from the earth and came through her body.

39. So, now He's standing right up to His understanding of election and predestination. He said, “You worship only;” he stood right there with the Elohim strength and the Jehovah understanding. And I use the word 'understanding', because without the Jehovah understanding, we would never have a clue to Elohim. No. Because it's a Jehovah element that brings God unto us and us unto God.

“Blessed is the man whom Thou callest, and causeth,” (That's the word, 'causeth'.) “callest and causeth to approach unto Thy throne.”

You can't, even if you're called, you cannot approach, unless God causes you. (This verse even gives you some idea why there are wise and foolish virgins.) Salvation is of the Lord. He is the donor, and we are the donees. He is the filler, and we are the vessels. We are the children, and, though He is our Father, He's God. See, that's the thing that the church is messed up with and always has been messed up. They want to make Him Father, but they don't want to make Him God—sovereign God. Oh, no, no.

40. Let's go to Mt 2:22, and in there we see this:

(22) But when he heard that Archelaus did reign in Judaea in the room of his father Herod, he was afraid to go thither: notwithstanding, being warned of God... (Being warned of God... Warned of God about what? Concerning the baby Jesus, the Son of God.)

Over here now also in Mt 12:28. What does It say? Matthew 12:28.

(28) But if I cast out devils (That's Jesus.) by the Spirit of God, then the kingdom of God is come unto you.

Now there, you got it right there, Spirit of God--God moving; and He's Spirit. And, when you apply that, you find that God, Elohim, is moving. He's doing something in you, for you, with you, to you. That's Spirit, Himself, but it's always according to His wisdom and His strength through the Elohim-Love complex—even when it comes to judgment. And He must destroy the wicked, because they cannot be heard or pollute the earth.

And, remember; Bro. Branham said the heat, the flames are going to go a thousand miles high and destroy germs. Do you think Bro. Branham was just saying something to, you know, talk? Oh, come on, there's no way. He was telling us factual things. You better believe those germs are going to be... Do you think I want those lousy germs around me even when I'm in a glorified body? Oh, come on; I want nothing like that.

41. Let's also go to the Book of Luke, and in Lk 4:41.

(41) And the devils also came out of many, crying, and saying, Thou art Christ the Son of God.

Well now, why didn't these devils, who really knew the truth say, "Thou art the Christ, God the Son"?

Why didn't they? Because the devils are smarter than you and I are. And, let me prove it to you. Jesus said, "Yes, the devils believe in God, and they also tremble."

Ah-hah, so where's your Father complex now? And the Father complex in them said, "God's our Father!"

Why, he said, "If God was your Father, you'd recognize me."

"Shut-up. You're a Samaritan that's got the devil, and we're going to kill you." Huh?

Well, I've just preached you the truth; I've preached you a whole sermon right there in one second. Laid it out just the way Bro. Branham laid it out to us. God the Son. Come on; you think they didn't know the Son of God? Come on; they were kicked out of heaven. Jesus said, "I saw Lucifer fall." He saw Satan fall. And Bro. Branham put that right today to the present time. He's seeing Lucifer falling right now with his ministry, and the church coming into its orbit, to get a... Hallelujah! Now we can start screaming and show these Pentecostals we can shout.

42. I got a joke to tell you. I shouldn't do it, but it's funny. Anna [Osborne] was over the other day, and you know, I like to buy things when they're down in price. So, Odd Lots had a bunch of "Shout" on sale for about a third of the price, and I bought and put it on a shelf.

And she said, "You've got more "Shout" in your basement than the Pentecostal church!" [Laughter.]

Shame on you Anna. You shouldn't do that; you're ruining my service. [More laughter.]

(41) ...saying, Thou art the Christ the Son of God. He rebuking them suffered them not to speak: for they knew that he was (Messiah).

They knew that He was the anointed one. See, I told you they knew. The Bible says they knew. Now, if you hadn't read the rest of it, you'd say, "Well, Lee Vayle you're lying. They didn't know; they just guessed."

Well, I've got news for you: you're crazy. I'm intelligent. My brains have been anointed with the Holy Ghost. They've been baptized. I didn't have to read that to know that. I quoted you another verse; they were kicked out of heaven. They fell.

All right. That's Theos.

43. Let's go to Lk 4:12.

(12) And Jesus answering said unto (the devil), It is said, Thou shalt not tempt the Lord thy God.

"Thou shalt not tempt Jehovah-Elohim."

Now, why am I using Jehovah-Elohim instead of the Theos and Curios? Because I like it better, and it's the truth! Because He doesn't change. He's the same God: Heb 13:8, that's Genesis 18, Sarah in the

tent, God and Abraham outside the tent, God's back turned to the tent reading Sarah's heart, the last sign before the son comes in flesh.

(12) Thou shalt not tempt the Lord thy God. (And verse 18:)

(18) The Spirit of the Lord is upon me.

44. Now, that's a good one—again. Jesus said, "God is Spirit." Elohim is Spirit. Jehovah is Spirit. Jehovah-Elohim is Spirit. Now, what is this? Why, He said, "I was not known by my Name, Jehovah. I am Elohim; I'm Jehovah. I'm Jehovah-Elohim. I'm the same person, but I'm operating with a context within a context, with my people and all my creation. I'm the great Redeemer. I'm everything you think I'm not, because of circumstances and conditions. And I'm here to illuminate you."

So, what is this?

(18) The Spirit of the Lord is upon me.

Jesus saying, "I am the Son of God in flesh, and God has anointed me for an office to which I was born, predestinated to, but did not have until this time. And now I have God upon me speaking the words, doing the acts."

What do you think He felt like? You can't tell. What did the prophet feel like? They had a life and ministry that you and I cannot comprehend, apprehend. Just leave it alone. But it must have been such a feeling that He had (And Bro. Branham said He had it; and he had it.) that, if that anointing lifted, you were a dishrag.

45. Bro. Branham was a dishrag when the anointing was gone, and I found a way to bring him back to reality in the last year before he died. And I said, "Bro. Branham..."

He was in stupor—just gagged out. And I wanted him back.

And I said, "Bro. Branham, got a question."

His eyes popped up. When I gave him the question, (It was a Scripture question.) he was right back to where he should be.

In other words I'm trying to tell you, these men are the Word for the hour. The prophet is the living Word of God made manifest for the hour, and they dwell in that Word and live in that Word. And, when that question comes, something happens. And, if you don't understand it, I can't explain it to you, because I'm not a prophet. I'm not William Branham, but I know what he's talking about, really, because it just snaps into reality. It's there.

46. "The Spirit of the Lord is upon me." "God is now manifesting as Jehovah-Elohim through me." And that's what He's saying here. If He's not saying that, you tell me what He is saying. And I'll tell you you're wrong, and I'm right. And, you know why? He went right to the Book of Isaiah, where everything I've told you in Isaiah is Jehovah-Elohim, Jehovah-Elohim, Jehovah-Elohim, Jehovah-Elohim. Read it; underline it with your marker, like I did, and you're going to find (You'll be amazed.) that Jehovah is Elohim, and Elohim is Jehovah. But it's a Jehovah-Elohim, wisdom infinite, power infinite, and love infinite.

(17) ...he opened the book...

(18) The Spirit of the Lord is upon me, because he hath anointed me...

Now, ah-hah, see?

- (18) ...because he hath anointed me to preach the gospel to the poor; sent me to heal the brokenhearted, to preach deliverance, recovering of sight to the blind, to set at liberty them that are bruised,
- (19) To preach the acceptable year of the Lord.
- (20) And he closed the book.

And the Spirit of God was upon Him for that and for that alone! That part of the Rhema-Logos God demonstrating Himself. That's why I've got a different understanding of the fullness of the Godhead bodily than anybody I've ever run across. I'd like to discuss with Bro. Branham, because, when I see the fullness of the Godhead bodily, I see what God absolutely wanted to put in a body, and nothing else. It comes right down to you and me and goes right to the New Jerusalem. And you stand right there and see the glory of God above the throne. And, don't you dare move; and you don't have to move; because, before you ask, it's already there.

Did you ever hear that song by Harry Belafonte, "Scarlet Ribbon in Her Hair"? It's beautiful, beautiful. I love Belafonte. The little girl wanted a scarlet ribbon; the stores were closed; there was nowhere to get one. The next morning, opened the room, and the room was full of scarlet ribbons. Where did they come from? That's God.

47. Now I think I want Luke here, Lk 10:27.

- (27) And he (answered saying), Thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy strength, with all thy mind; and thy neighbour as thyself.

Now there'd be no way that you could love Elohim with all your heart and all your mind and all your soul, without Him being Jehovah, because there could not be the definitive revelation that is required for the sons and the daughters. And God had it. And so, He manifests in these various ways: Savior, Healer, Peace, Righteousness, Banner, Shepherd, sanctification, and so on, down the line.

48. Now, with that, Mt 22:43-45.

- (43) (And) he (said) unto them, How then doth David in spirit call him Lord.  
(Oh, let's go ahead of that.)
- (41) While the Pharisees were gathered together, Jesus asked them,
- (42) Saying, What think ye of Christ? whose son is he? (And) they say, (Why he's) the son of David. (You see, they knew he was a prophet. They knew he was Messiah. They knew the coming one, the anointed one.)
- (43) He (said), How then doth David in spirit call him Lord, saying,
- (44) The Lord said (to) my Lord, Sit thou on my right hand, till I make thine enemies thy footstool?
- (45) If David then call him Lord, how is he his son?
- (46) And no man was able to answer him a word, (and no man) durst... ask him (from that time on). (You see, He shut their mouths.)

And, of course, you already know the answer, but I'll give it to you again, over here in 1 Cor 11:3.



- (3) But I would have you know, the head of every man is Christ; and the head of the woman is the man; (but) the head of Christ is God.

You've got right there three lords. You got in the sense of the woman, the man being the head of the woman. But, break that, and put the man and the woman right into the Bride, and now you have Christ as Head of the church. That makes him 'lord'. And God is the Head of Christ. That makes Him 'Lord'.

So, if you don't know the context, and you don't understand Godhead, you can be anything you want and think anything you want, and you haven't got it really right. I'm not suggesting that this really matters in the sense that you have to be very mechanical-minded and very coordinated in all of your thinking with every single point. What I'm trying to point out this morning and show you positively is this: there was Elohim all by Himself—period. No atom, no nothing. And that's when that light formed.

49. Now you cannot form anything without something to form it from. Doesn't the Scripture say one of the greatest mysteries is how a baby is formed in the womb? Come on John, you're a student, Proverbs? Frank? That's one of them, one of the great mysteries. How a baby is formed in the womb. Well come on, find out, tell me. [Eccl 11:5]

"Well, Bro. Vayle, I know all biology and physiology. I'm a very highly educated Ph.D.D.D.D.D.D. D.D.D., (That's doctor, doctor, doctor, doctor, to the infinite degree.) "and I can tell you exactly all the chemicals..." (And even Peter might do a very good job on this.) "and you do a great job, and I will show you exactly how it is done."

Ha-hah, you cannot do it. No way can you do it. Because you can understand all about chlorophyll, but you haven't got a clue how that the sunlight photosynthesis makes the chlorophyll in the grass; and, if they could only find out, they think they could solve all the world's problems.

No, you cannot plumb the mystery of what God has created in life. And finally, now, these big smart pants out there, that know so much, are going to allow the creationism theory to come into the great scientific evolutionary theory by finally admitting there is a design, but don't admit to a Designer. Oh, God.

50. And those idiots are teaching our kids? Those idiots are running our government! Those idiots are running the church! Because the pope says evolution has a place in creation. Now evolutionists are saying creation maybe has a place in evolution. You know who's going to win the fight? The pope is, because, when you touch a man's belly, it's over. And the belly of question is soon going to come up.

Read your papers. Do you know what they're going to tell you invest in? What I've been telling you for years and years and years. The only industry of survival what? Bread and butter and what? Amusement. So, you either buy into a bakery or into a food canning company, and into Disney. I'm sorry, but I got to talk this way, because this is what's in the world. And I've got to bring you to your attention and let you understand this. These people here, they are so wrong, it is absolutely pitiful.

51. So, all right. In the very beginning there is Elohim, and there's nothing there. And a light, Bro. Branham said, formed. And, if you give birth, (And God gave birth to His Son: "This day have I begotten thee.") not only does that mean conception, but it means actually, you'll find also, that he's begotten from the dead. So, it shows there is not just a conception idea, but it goes beyond conception. It goes to the point of birth and position! From one place to another!

52. So, all right. We have way up here [Bro. Vayle draws on the board.] in God, whether you want to know it or not, there's a place in here that belongs to the Son. And there's a place in here that belongs to us. Oops, this is He, this is us. The big one. And that's what there is to it. And it forms in the sense of a begetting and a birth. And at the same time, this one manifested came forth. And I've got to do it like this, just as a light.

Now, can you say that the light is actually the Son? You can only say so on the grounds of identification! Because how can you identify a dog, which is surely here in a spirit of life, a dog, without something to identify the dog?

53. So, here, Bro. Branham said, “*a light formed.*” What did it form from? It came from here. At that time of the giving of birth, God gave birth to Himself as God; and He had to be Father. And this is a great perplexing thing. Was He God first? Or was He Father first? Well, within God was to be Father. So, it’s Father God, right? Jehovah-Elohim, God our Father, Father God.

So, at the same time now this one comes forth, He now becomes truly God, not just Spirit with potential. And I use the word ‘potential’, because I don’t know what all the potentials are. I can read my Bible and find a lot of them. But here He is.

Now He’s now absolutely God, because Jesus said, “Thou shall worship the Lord thy God, and Him only shalt thou serve.” Now he can’t tell the devil that, without knowing himself that’s his job also. Because he said, positively, as he prayed to the Father in worship, and he admitted all the things that you and I know in the gospels concerning the fact—especially John 12—how that it was God in him doing the very works.

54. Now this light here, [dotted random shape coming from the “He” part of the circular-type object representing God.] it’s... You almost could say it’s shapeless; it’s amorphous, without light. And yet, at the time it’s an ‘en morphe’. It’s ‘a form’. And this Son is in this form of light.

Now, after God gets through creating in him, and the God creation part that’s given by Him to here, [arrows drawn from the ‘God, not just Spirit’ portion of the circular shape to the dotted random shape with the word ‘Light’] God operating it brings forth tremendous creation, and one of which is ‘Satan’, and one of which is ‘Michael’. One is an archangel, [denoted on the board with an ‘AA’] and one is a cherubim [denoted with a ‘C’].

Now, because he can be en morphe, and God can be en morphe, do you think it’s hard for him to come over here and take over Michael? Certainly not. Certainly not. No more different than God taking a handful of dust and going “Whoosh” and raising up a body and stepping into it; and, then, stepping out of it, down goes to dust. In the meantime that body can eat, drink, talk, everything else, like a human being, and suddenly, whoop, gone. Why? Because it’s life of God. It’s not a human life. It’s the life of God. So, God does what He wants. He could even appear as a fire in a bush, you see? So, okay.

55. Let’s go back to our questions, take a few minutes, and call it a day. All right. “Once the Son was in manifestation...”

Now, first of all, Bro. Branham referred to ‘preexistent’ Son of God (And there again you got to watch that: ‘pre-manifested’ Son of God is what you’re really talking about.) as being the Logos.

Well, all right. God had the idea, which is a reality, of sons, of which there was the major Son. Okay. Then, if this comes forth, what is it? Logos! Because it must contain the idea, the thought, or design, and the reality.

It’s like Plato said, “If you have a slave, or people, standing in front of a cave, or in a caven area, and you have a fire, and you put the slave...” I can’t quote this exactly right, because I’ve not been a student of Plato. It was just something I’ve picked up. And maybe I picked up wrong, but I’m going to give you the idea anyway. You’ve got this fire, and the slave steps between the fire and the wall, and you see his shadow. The question now comes: What is real, the shadow or the man? Because you don’t see the man. You only see a shadow. See? Aha! There wouldn’t be a shadow, except for the man, But, you see his point. It takes something to make something. Idea becomes Logos. Then, what is it? This here is what counts. This over here is the same thing, but it’s en morphe. So, take it a little further.

56. “As being Logos, the Pillar of Fire”...

No, no. He's not the Pillar of Fire. He wouldn't be a Pillar of Fire, unless God changed him to a Pillar of Fire, then God was in him. And, when you talk about Pillar of Fire, you're enmorphasizing God Himself. That's why Bro. Branham took Philippians, God changing His mask, and it sounded like he was a complete Jesus-Only. But he wasn't. The mask that He used as flesh was the flesh of Jesus, who was the blood of God!

57. Now, “as being the Pillar of Fire”...

No, it's the theophany. The word ‘theophany’ is a bad word, because it's ‘theophenero’, which means ‘to show forth God’; and therefore, it's a good word and a bad word. Because you've got to tell me what part of God, and what part of God is there, not in essentiality, but in His desire to manifest, or what He is doing.

Now, when God desired to manifest through the flesh of Jesus, Jesus was a theophany. He clothed God. And the point is: what was God doing? What was God desiring? What was God's aim? What was He wanting? What did He accomplish? You and I are a theophany also, in respect when God breathed into Adam the breath of lives, he became a living soul. The real you and I is what? Soul, which is a part of God!

58. So, you and I are a theophany! in that sense. We don't think of ourselves that way, except in a very narrow way. Yeah! David, after God's Own heart, lusting for his neighbor's wife, (That's a no-no!) committing adultery with the neighbor's wife, (That's a no-no!) and killing his neighbor's husband, (That's a bigger no-no.) are you going to tell me that David wasn't a part of God? He wasn't a Word for his hour? Come on, go ahead and tell me, because this is too much to believe anyway. We're theoreticians really at heart, aren't we? We haven't got to the place where we really recognize. So, we're groping for little symbols and things. Forget your symbols; get back to God and reality, which we get only by revelation!

So, you can't say that any time.

59. It's just like theology. Theology is the Word of God being discussed; but it's no longer theology, when it's corrupted—when you got three gods or Jesus-Only. It's a poo-ology, or something. God's not in it. Why? Because God isn't in it; the devil's in it! The devil took God's Word and got in it and perverted it.

And, let's get this flat, the devil was created to lead in worship of God, and he's doing it right now in the church! He's leading in the worship of God! and thereby, blaspheming God! Because “In vain do you worship me, having for doctrine the traditions of men.”

And people say doctrine isn't necessary. Wake up and smarten up. You got your doctrine wrong. What do you think you're doing? You're playing with the Pentecost, the rest of the birds out there. In vain! He doesn't say you're not worshipping, He said, “It doesn't do you one bit of good.” And, when you begin to use gifts, it puts you under duress. Now you're in debt!

“Why did you cast out that devil? Why did you heal that sick? Why did you prophesy? Get away, I never knew you.”

How do you like that?

60. Now we're preaching real theology this morning. This is the stuff Bro. Branham preached. They hated him. And he said, “*Lee, you and I are just alike.*”

“What do you mean?”

*"I've got a little gift of healing; nobody wants it. You've got a little gift of teaching, and nobody wants it."*

You say, "Well, Bro. Branham was just being nice."

Oh, yeah, [Vaughn] Piper has got all the answers. He's another one of these guys that's got all the answers, and I can name a whole bunch more. I'll tell you what you do: you come stand beside me with the Bible, and see if I've blasphemed or not. Are you going to raise your hand with me? Bro. Branham said, he couldn't swear. He said, *"Knowing there's a God in heaven, this Bible open before me, I am not lying."* Want to do it?

You say, "Lee, will you jeopardize your soul?"

I got no soul to jeopardize; my soul is secure. I'm telling you the truth. They don't want this teaching. Some gobbly-goop they want! They haven't got a clue to the Presence.

61. So, this is the birth of the Son we're talking about. He is a spirit man. The manifestation, evidently, is light. And this is not the light when God said, "Let there be light." And there is a light different from the sun and the moon and the stars and everything else. And the scientists finally know that. We understand that.

So, "And a halo light..." No. The halo light on Bro. Branham, Bro. Branham identified. He said, *"Appeared upon Mount Sinai in a Pillar of Fire, and so today we have His picture."* Of whom was he speaking? Elohim! Jehovah-Elohim!

Now I know there's a bit of a problem with Jesus saying, "I will come; He will come; we will come." Well, I'm going to tell you one thing: if you've got the Spirit of Jesus on, you've got the Spirit of God. And, if you've got the Spirit of God, you've got the Spirit of Jesus. When He said, "I and my Father are one," I don't think it's any different from when He said, "I will come; He will come; my Spirit comes, He comes; we will come." It's all one thing. How can you change and have two roads, when there's only one road that leads to the Kingdom? You can't have a fork in the road that leads to the Kingdom. There's no way I can reconcile Jesus saying, "I and my Father are one," and said exactly what He said on the grounds of what He said it, and have any difference from the other. If he and the Father are One on that very grounds of God absolutely working in and through Him, (And that's what it was.) then you're going to have the same thing: that God absolutely working in and through him, when you get the baptism with the Holy Ghost.

62. The actual fact of the matter is: If you believe in the Lord Jesus Christ, repent, and are baptized in the name of the Lord Jesus Christ, you have received the Holy Ghost, and you can ponder and say you can be a Trinitarian, and say, "Well, here's what happened. I received the spirit of Jesus Christ when I was born again; but, hallelujah, I received the Spirit of God, power, hallelujah, hallelujah, the power of God."

Right, Frank [Proctor]? Come on, you know the doctrine, bud. You haven't preached for nothing for all those years. One of my best sermons was on preaching that very thing, and I got it from Dr. McCrossen, an outstanding Presbyterian theologian, who saw Bro. Price's campaign in Vancouver, British Columbia, where they spit out goiters on the floor, and the goiter is in the lining, the walls, of your throat. So, how do you spit out goiters? How? The same way when Bro. Branham whirled around three times, and the cord to his microphone was looped around him... [End of side two of tape one.] ... two times. And I stood there, gently pulled it. It fell to his ankles, and I said, "Oh God, now I'm in trouble." And I'm looking at you right now, as I looked at that cord, and suddenly the cord was by his feet. He hadn't moved, and the cord hadn't moved. Tell me how it was done. Where did the loops go to? Where did this go? Come on; tell me.

Oh, you're scientific this morning. When you're scientific, you say, "Hah, nonsense, hah nonsense." Huh? "Vayle blinked." No, you blinked. Because you can't stand to see God, right? I don't mean you personally. No.

So, I believed McCrossan. You receive the Spirit of Jesus to be born again but, then, receive the Spirit of God to be empowered—three Gods.

63. "We know that God created all things through His Son, the Logos."

Now I'm going to tell you something, Frank. I don't like that terminology at all, because it's not in the Bible. He created through His Son. Why use the term 'Logos' and get confused? Why bother? It doesn't say that; it says the Son. "God created all things by Christ Jesus."

Now you look at the word 'Christ'. I've never followed through in Scripture, but what I told you this morning is true. You have to take words within their context and what is being said. And you can turn the word 'Jesus Christ' and 'Christ Jesus', and it could mean two separate things according to the priority of authority and what is being done.

Now Baptists understood that years ago; I don't know where they carried it. But those Baptists that I studied with for six weeks, they knew in their teaching that the King James Version was inviolate, one hundred percent correct. They were Trinitarians, but they baptized in the name of the Lord Jesus Christ. They understood sovereignty. They knew the rebirth was the baptism with the Holy Ghost, which I didn't. And yet, when God showed it to me one day, my heart rejoiced, and I leaped up within me, and I said, "That's right." But my mind got in the way, and within one hour I turned my back on it, and it took me about forty-five years to get it back. All right.

64. [Question] "Once the Son is in manifestation, that is where God remained incarnated."

No. No, no. Let's put it this way. If God was in the prophets, then He was incarnated in the prophets. God was in Moses; God was in William Branham; God was in Paul. No, you got to understand why He was, and where He was, and when He was.

"The same light was the form He used when He came to Moses."

That's right. The Pillar of Fire, the burning bush, the cloud; whatever God wanted, He came.

"That God in the form of that light which Moses saw in the bush, which issued forth in Him later on, incarnated the body..." (That's exactly right.) "And then, disincarnated in the Garden of Gethsemane."

That's what Bro. Branham said; that's the Scripture. And we only knew He disincarnated Himself and left in the Garden of Gethsemane, because Bro. Branham said so. If you read the Scripture, it's on the cross he says, "My God, my God, why hast Thou forsaken me?" All right.

So, that's when He left him. He left him in the Garden, and Jesus said it on the cross: God had left him. And yet, at the same time, remember: after Gethsemane, Jesus healed the ear of the priest that Peter got into an argument and a battle with. See, he could still do it. Doesn't the Scripture actually say to you and me, "Heal the sick and raise the dead"? Why isn't it being done? People are getting in the way. But anyway, I don't have all the answers there.

65. [Question continued.] "That in that light which issued forth from God, God met Paul."

No, no. Bro. Branham categorically said, and it is true, that when he talked about Jesus... And, remember: "I came in my Father's Name..." And Bro. Branham explained that also. That's why he called him a little Jehovah, not big Jehovah. Little Jehovah born; big Jehovah couldn't be born. This is one Father that didn't have a father. This is THE FATHER. Little Jehovah crying; little Jehovah born over a

manure pile. It's one of the most beautiful dissertations I've ever heard in my life. That's in the series on the Church Ages.

So, what was that? He was talking about Jehovah, the original Jehovah Father.

"I and my Father are one." He left the veil of flesh.

I ask you a question: When did He leave the veil of flesh? In the Garden of Gethsemane. When was He appealed to? Later on, having left, on the cross: "Why hast Thou forsaken me?" God raised Jesus from the dead; he didn't raise himself. Jesus went down to Hades and emptied Hades, but it took God to bring those spirits back into bodies, because only God can raise the dead. It doesn't say Jesus did it. If Jesus did it, he did it because God told him to, and God let him do it.

66. What I'm trying to show you is this: that's the one that Bro. Branham was talking about. As I said to Francois Lepicaire, as he visited me years ago: I said, "Francois, tell me. We're talking about Jesus. Which Jesus? The baby in the cradle, or are we talking about the one on Damascus Road?" I forget all I told him, said to him. I said, "No, I'll answer you, because you don't know." Bro. Branham was talking about Jehovah Elohim, Who veiled Himself, en morphed Himself in His Only-begotten Son born of the virgin Mary, born as Bro. Branham declared,. And, when He left him, He went back to the Pillar of Fire and came to Paul.

67. Now, let's find out if that's so, because he said, "I received it from Jesus." All right. It's right here in the Book of 1 Corinthians. And we read in verse 37: [1 Cor 14:37]

- (37) If any man think himself to be a prophet, or spiritual, let him acknowledge the things that I write unto you are the commandments of the Lord.

There you are—"of the Lord". That's the sovereign great One, absolutely God under Whom Jesus resides.

Now, go back to your tapes. Did Bro. Branham call it 'Jesus the Lamb'? Did he call it 'the Son of God'? What did he really call it? Now he used various terminologies, but remember also, you've got to understand what Paul said in the Book of Romans. Let me read It to you. I don't understand It, but I caught It, and Bro. Branham confirmed It. [Rom 1:3]

- (3) Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh;
- (4) And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead:

And he said, "*That is the Son of God in spirit form, the Holy Spirit.*" I recognized that, but I couldn't put it as he did.

68. I haven't got all the answers; but I could tell you one thing: it was Elohim that's here, right there, and it is Elohim that is now here, and the Son is on the throne! And the Son is his own person! He's his own person, the legitimate Son, because the Kingdom will be turned over to him in its entirety here upon earth!

And, when it comes to the New Jerusalem, God the Father... Well, let's read it, 1 Corinthians 15, because that's quoted in here already. And It says here about the Resurrection:

(23) Every man in his own order: Christ the firstfruits; afterward they that are Christ's at his presence. (And that's the time right now. God raises the dead at the time of the Presence.)

(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.

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

Now it sounds like you're talking about Jesus. You're not; you're talking about God! You're talking about God doing it in the form of the Holy Spirit, right now. That's what He is anyway.

(26) The last enemy... is death.

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

It's telling you there's a separation between Jesus and God! And God is putting all things under the feet of Jesus! And there's coming a time when the Son hands the Kingdom back to the Father, and God becomes All and in all, and that's when the Pillar of Fire is above the throne! Alpha is Omega.

What did you know about the Son in the Garden of Eden? Nothing, except talked about later on as a seed. You don't think about the Son of God. You didn't even know that... There's nothing in the Book of Genesis that tells you God by Christ Jesus did it all.

69. Now I use the word 'Christ Jesus'. That combines spirit and man. What did Bro. Branham say about us creating? See, let your thinking go and begin to go back on those tapes, and you're going to find great mysteries in here and great power, great everything that the Bride has: She is wonderful; she's spotless; she's a virgin Bride; she's pure; she's glistening; she's holy; she's the New Jerusalem; her light cannot be hid!

We've got such a low estimate of ourselves, meaning what God has done for us and is doing for us, and is for us, that we're going, "Uh, uh, I can't stand you, God. I can't stand it. I simply can't take it."

I feel simply like sometimes blowing my brains out and taking you with me—getting so mad I could just jump off a cliff, because we are so negative and so far behind everything, absolutely everything. And the birds out there that are teaching something different, they're wrong, because they're trying to make you and I think we are the Elohim of God, (That's the Jesus-Only bunch.) and the others say, "Well, the Son of man ministry hasn't been here yet, and we're going to do great, great things. We're going to be wonderful!"

70. Listen, brother/sister; we are wonderful through Jesus Christ imputed unto us! It's in His glory we'll shine! Not something He gives us whereby we're going to shine! Because that can lead to condemnation, and you'll shine because you gave a glass of cold water, and nobody knew it, not even you. And you went to a prison, and you didn't know it. And you did this, and you do that, and in a moment of sweetness and sincerity, you forgave somebody, or you gave somebody, or you took up a bill, or you went and helped them.

"Oh, I want to be big shot, ho, ho! Glory! I'm Benny Hinn; I'm Oral Roberts."

Well, I ain't. I'm a jerk from Kocomo, who knows better, and ain't doing too good.

I'll tell you one thing: I'll stand for the truth and die with it. Absolutely. Because it is the truth I've been teaching all along and this morning. And that's Godhead. And that's the Son and the Father. Just

remember one thing: there is ONE GOD. And you've heard about His attributes, you know about His Son, and you know that the Baptizer Himself, God, gave you a part of His Spirit, which you call Holy Spirit, and you couldn't call that part 'Holy Spirit', unless He, the Giver of Himself, was the Holy Spirit.

71. So, now you're talking now about your Father in relation to you as a son, and the Lamb is on the throne. Just leave it there. And I'm not going to say, "You leave it there, because I haven't figured it out for you." No, no, go ahead and figure it and do anything you want with it. I'm just saying, "Look, that's the truth. If you want to look further, you're only going to find one thing. You're going to just get it clearer and clearer and clearer." That's all. And you're going to find what the prophet taught: as he said, *"Every tape makes it that much simpler."*

And I find that the truth. When I taught on one thing a while ago, I found one verse of Scripture that was there all the time: "Say, hey, man alive, no wonder Bro. Branham said what he said. That's exactly right. Here it is."

And, how many hours did I talk on it? Just about five hours is all, to finally end up with one sentence. I preached a sermon one time, roughly three hours; I found Bro. Branham said the same thing in about three and a quarter minutes. I did a better job, though, because I explained the whole thing. [Laughter] I don't know that I did, because really I caught it all in his about three and a quarter minutes. It was on the ones in-between, the foolish virgin, the whole thing.

You know, don't sell them short. You know, they're going to be hunted down like dogs, everything else. But they're going to be there. Don't worry. They're going to be in the New Earth. All right.

72. That's as far as we've gone. All the questions have been answered, and I have to say this one thing: I doubt very much, unless God really does something, that I'll ever take another Sunday morning service. I may fill in some Wednesday, if I feel I want to do something other than the Saturday night, but I really don't know, because it's literally impossible the way things are with my wife. And I'm just simply not going to leave her at any time under any condition where I think that I might be helpful, because it's just not right. And that's trying to not just fulfill the Word of God to love your wives as Christ loved the church, because I have a higher ministry, that we all do, in a sense of the word, in our true vocations. But, how could I do any less with all the years of happiness and goodness she's given me, which have been, pretty soon, sixty. And up here I try not to lie. I really do my best to never say anything that's out of line in any way, shape, or form. And I say this truly, absolutely: She has made our marriage. And, when a woman makes your marriage and your life, you've got to put something back in the till. Right?

So, all right. Let's rise and be dismissed at this time.

Gracious, heavenly Father, as we go our way and go to further fellowship, and even around a table of food, we trust, Lord, that we have had excellent food this morning, and generated by the Holy Spirit, and absolutely confirmed by the Word, that we know what we're talking about: that this is the truth. And we believe it is, Lord. And furthermore, I don't know any way that I could change what I believe, except to believe more, completely, fully, beneficially, beautifully, joyfully, and also experientially, and profitably above all; and I believe we stand in that position with each other this morning.

And what is not answered, Father, I am sorry about, but I know You are not sorry on the grounds that the Holy Spirit is actually our teacher, above any teaching that any man could give, and the promise is by Jesus Himself, our surety, our High Priest, right now mediating for us, absolutely beautiful and perfect and wonderful, so that there couldn't be any miss, there could be nothing out of order, absolute perfection in our great High Priest. He has promised that You, Lord, Holy Spirit, would teach us all things, bring all things to our remembrance, show us things to come which already has been done through the prophet and the Word, and all these things. Lord, we have faith that this is so. I have seen it, Lord, as I believe in my



own life, and I know it's been in Bro. Branham's life, which I do not aspire to or claim any kindredship to in that respect, but I believe, Lord, we are somehow related by Your Spirit, and I know it's never failed, and I'm amazed at it, and I'm believing it never will fail.

And knowing that, Father, we just pray now that the life of the Word, which is so abundant within us, will heal the sick amongst us. It's wonderful to know that You heal. And I pray for healing, Lord, for the one end, and that is for the comfort of the individuals who are here sick, that they might further serve You, and particularly, our own case in our own home, that more time might be given, as is not perhaps truly necessary at this late hour, but it's certainly wonderful to have a part in this ministry, Lord, which is all but over.

So, grant Your people, Lord, a great peace of heart and mind, and joy in the Holy Ghost, and comfort in the Holy Ghost, and furthermore, a determination of their unity and confidence and speaking the same things with Christ at this hour, as never before, to increase, until You take us all home.

In the name of Jesus Christ, we pray. Amen.

"Take the Name of Jesus with You."