

# Two Mothers # 1

*(An Extended Allegory)*

Bro. Lee Vayle - May 8, 1983

Let's pray, Heavenly Father again we approach Thy Throne of grace and mercy with thankful hearts, enjoy, Lord, making melody into Thee, great gratitude sincerely, and great humility, Lord, because of Your wonderful Presence that You have given us in this hour knowing that You indeed are here; in a way that You've not been here for these two thousand years, and perhaps even four, because it's Exodus time. And that means You'll lead us in by the Pillar of Fire which we are grateful for; having giving us this Word even as You gave the people previous to their entering in, and also the vindication of It, and told them to eat. And, Lord, we know the next eating is going to be with You at the Wedding Supper, and then the great eating we're waiting for es to come down here to earth, and take over. Because that is our destiny and we praise You for that.

We ask You now to be with us in the study of Your Word, may it do our heart's good opening the eyes of our hearts in Jesus' Name we pray. Amen. You may be seated.

1. Now, the message today is because of the day, Mother's Day, is 'Two Mothers'. Two Mothers. And we're going to read in Galatians 4:22-31.

- (22) For it is written, that Abraham had two sons, the one by a bondmaid,  
the other by a freewoman.
- (23) But he who was of the bondwoman was born after the flesh; but he  
of the freewoman was by promise.
- (24) Which things are an allegory: for these are the two covenants; the  
one from the mount Sinai, which gendereth to bondage, which is  
Agar.
- (25) (And) this Agar is mount Sinai in Arabia, and answereth to Jerusalem  
which now is, and is in bondage with her children.
- (26) But Jerusalem which is above is free, which is the mother of us all.  
(It's really, actually our mother.)
- (27) For it is written, Rejoice, thou barren that bearest not; break forth  
and cry, thou that travailest not: for the desolate hath many more  
children than she which hath an husband.
- (28) (And) now we, brethren, as Isaac was, are the children of promise.
- (29) But as then he that was born after the flesh persecuted him that was  
born after the Spirit, even so it is now.
- (30) Nevertheless what saith the scripture? Cast out the bondwoman and  
her son: for the son of the bondwoman shall not be heir with the son  
of the freewoman.

(31) So then, brethren, we are not children of the bondwoman, but of the free.

2. And in 1 Corinthians 15:20-23.

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

And the main thought here:

(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; afterward they that are Christ's at his (presence).

Now, this of course is we know is Mother's Day, and so the subject is naturally, (or maybe unnaturally) about Mother's.

And so you'll notice in Galatians 4, that there are two women mentioned who are both mothers. And these women are of course Sarah and Hagar. But, I also read of two men in 1 Corinthians 15, they are Jesus and Adam. And in the case of the two men we are dealing with headships of two groups of people. And the two women here are at allegory (stated in allegory) and they have to with these two headships actually.

3. Now, you'll notice concerning the two men, we read that Adam brought forth death, imprisonment and slavery to men, and Jesus brought forth life and freedom. He abolished death and all the imprisonment's of the souls of men.

Now, you'll notice there that Adam brought imprisonment, he brought death. You notice that Christ brought freedom, He brought life. Now, you'll notice also that the women here they're mentioned concerning that very thing.

For number one: The free woman is Sarah, or Sarah is called a free woman. And number two: Hagar is called a bond woman. She did not have freedom. And you also saw that they are called cities. And the reason they are called cities is because of the number of progeny. There's numerous children on both sides. So there's far more on the side of the bond woman.

4. Now, listen carefully:

Number one: point number one, Abraham sired both of these children. So, he's equally the physical father of both, or, he's responsible for them. In other words, they're only there because he was there.

Number two: but though Abraham is the father, and it would only be logical that he maintain his pre-eminence and headship. The subject matter shifts to his seed and his sons from two different women now begin to form two separate bodies who have claims on Abraham.

Now, what I want you to notice here is that the Scripture has dealt with Abraham actually. It does not deal very much with Sarah, or with Hagar. Then from Abraham you find him the dealing with sons.

Now, logically as we're talking about Abraham, the subject matter should continue dealing with Abraham, but it swings suddenly over to the two sons who formed two separate bodies of

people, both bodies having claims on Abraham, and both laying claim not only to paternity, but to the inheritance.

5. Now, let's go to Genesis 21:9-13 so we can see that. Now:

- (9) ...Sarah saw the son of Hagar the Egyptian, which had (been) born unto Abraham, mocking.
- (10) Wherefore she said (to) Abraham, Cast out this bondwoman and her son: for the son of this bondwoman shall not be heir with my son, even with Isaac.
- (11) ...the thing was very grievous in Abraham's sight because of his son.
- (12) And God said unto Abraham, Let it not be grievous in thy sight because of the lad, and because of thy bondwoman; in all that Sarah hath said unto thee, hearken unto her voice; for in Isaac shall thy seed be called.
- (13) And also of the son of the bondwoman will I make a nation, because he is thy seed.

Now, you notice that God had respect for this boy, but the great respect was for Isaac. And as we find in Scripture, It says, "Take now thy son, thine only son." There is a complete severance between the two groups even though both would have a paternity claim, and both would have an inheritance claim. But you notice, there comes a time when even the paternity is dropped, and the inheritance was already out of sight for that number one boy that was born in the first.

6. Now, point number three: those two bodies of people which descend from each son are not even at this point associated with the father by name, but with the mother. Now, that's what we're dealing with back here, although we still admit the fact that Abraham has brought into the picture. He has to be, because they can't be without a father, women don't bear by themselves; as least they can never bare a male by themselves. Because, they don't have the X and Y chromosome. The male chromosome, it's only the father that has that.

Now, these bodies then that are descending from each son are disassociated at a point for a figure from the father and transferred to the mother. Now, they are identified as cities, which cities are identified as women. Now the man is not identified as a city, it's the women.

7. Now, number four: as both descended from one father, but two mothers. Now, they descended one father, but had one mother apiece, and because each identifies itself as legitimate sons, that's to say they both have the same father, if there is a difference it has to be concerning who or what the mother's were. (See?) Now, that what I just said there is right. Because, Abraham was to have the son by Sarah, that makes it fully legitimate, they were really one, he has a son by the bond woman. And you know what the law says: if one is born in a captivity, the children then go into captivity. That's the law of the slaves. (See?) Now, that point that I made here, the difference has to be in the women.

8. It leads us to point number five. And that point number 5 is: don't forget this is only an allegory what we're dealing with. Now, an allegory is an 'extended parable'. (I don't know what that is, it sure sounds good to tell it though.) Really it is telling by a 'word picture' and it really goes really way out into space to do it. But it's doing it.

And this word picture is about two groups of people called cities by the same name. (Right, follow me?) Everything you got so far is right here in the Word.

9. Point number six: these two cities which really are two groups of people will receive judgment from God as to their disposition, because they are under separate covenants.

Now, let's go and take a look at it. They spring from two sets of covenants. Now, so that lets you know, it doesn't too much matter who you think you are and where you came from and everything else but depends on whether you're under a covenant or not.

Okay, [Galatians 4:] 22-26, It says:

(22) ...it is written, that Abraham had two sons, (and) one by a bondmaid, the other by a freewoman.

(23) But he who was of the bondwoman was born after the flesh; but he of the freewoman was by promise.

Now, come on, they both born by sexual intercourse. It sure shows you, that you sure got to watch who you marry, what you marry, what you do.

(24) Which things are an allegory: (now there you are, now what about:) for these are the two covenants; one from the mount Sinai, which (genders) to bondage, which is Agar.

(25) For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children.

(26) But Jerusalem which is above is free, which is (our) mother...

Now, you've got the allegory here, and the allegory is in reference to two covenants, and you're seeing two cities which two covenants produced, or two words which were given. One which puts in servitude, and one which puts into freedom. Right? Okay!

10. Let's find out about that, all we got to do is to read Galatians 3.

(1) O foolish Galatians, who hath bewitched you, that (you) should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?

(2) This only would I learn of you, Received (you) the Spirit by the works of the law, or by the hearing of faith?

In other words, one did you work for, or did it come by a promise?

(3) Are (you) so foolish? having begun in the Spirit, are ye now made perfect by the flesh?

Oh, stupid Laodicean's, do you think you can come up to this? Stupid Pentecostal's. Foolish legalists.

(4) (If you) suffered so many things in vain? if it be yet in vain.

(5) He therefore that ministereth to you the Spirit, and worketh miracles among you, doeth he it by the works of the law, or by the hearing of faith?

Now, he's ministering the Spirit here according to a promise. Every Church Age messenger did.

- (6) Even as Abraham believed God, and it was accounted to him for righteousness.
- (7) Know ye therefore that they which are of faith, the same are the children of Abraham. (Okay, was Ishmael of faith?)
- (8) And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed. (Now, that's the Gospel.)
- (9) So then they which be of faith are blessed with faithful Abraham. (Because he believed that.)
- (10) For as many as are (under) the works of the law are under the curse: (for that's, Hagar, Ishmael. Hagar's Ishmaelites forming a city.) Cursed is every one that continueth not in (the) things which are written in the book of the law to do them.
- (11) But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith.

And those who do the law shall die. Of the just live by faith, the rest die. Oh, come on, can't have both ways. People sluff over, they say, "Oh, ...?..." [makes sounds] Well, don't "...?..." [makes same sounds] with me. Get down to the nitty-gritty. One lives, one dies.

11. What's that cartoon years ago they had? The lion that pussy-footed off. A pussy foot lion. That's the Wizard of Oz, you know, the timid lion, the cowardly lion. Come on. The footsteps of Abraham were heard and felt. (I guess I lost you, I hope I did.)

- (12) (But) the law is not of faith: The man that doeth them shall live in them. (Whoever did it.)
- (13) Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree:
- (14) That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.

Now, that faith has already been set in order through Abraham.

- (15) Brethren, I speak after the manner of men; Though it be but a man's covenant, yet if it be confirmed, no man disannulseth, or addeth thereto.

Now, if it's a man's covenant you don't dare mess with it. What about God's>

- (16) Now to Abraham and his seed were the promises made. He (said) not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.

Now, we're getting down to what the real seed is from this allegory. Now, even the boys are thrown in an allegory here. Type is not as bad as allegory, but is a little bit too farfetched, it becomes an allegory.

- (17) And this I say, the covenant, that was confirmed before of God in Christ, the law, which was (given) four hundred and thirty years

after, cannot disannul, that it should make the promise of none effect.

12. In other words, there's never any words, there's never any word of God that God ever gives it that ever disannuls another word. (See?)

- (18) For if the inheritance be of the law, it is no more of promise: (now, that's impossible) but God gave it to Abraham by promise.
- (19) Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of mediator.
- (20) Now a mediator is not of one, but God is one. (God became His Own Mediator, by taking on the form of flesh. We'll go into that someday.)
- (21) Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law.
- (22) But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.
- (23) But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed.

Now, how fantastic that was, because Jesus died upon Calvary, pulled all those out of the graves. They were under the promise, even the law was there.

- (24) Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith.
- (25) But after that faith is come, we are no longer under a schoolmaster.
- (26) For (you) are all the children of God by faith in Christ Jesus.
- (27) For as many as you have been baptized into Christ have put on Christ.

Now, you come under Sarah, through an allegory. See, by a far out illustration.

- (28) There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: (but, you're) all one in Christ Jesus.
- (29) And if (you) be Christ's, then (you be) Abraham's seed, and heirs according to promise.

Now, that's what we're talking about, the seed becomes a city, and the city is named after a woman. And a woman's an allegory. So, we look at the allegories and look at the pictures and we begin to arrive at some things.

All right, you'll notice here that this is law versus grace, and faith versus works. Now this brings us to the point of number seven:

13. Now, notice Galatians 4:25.

- (25) For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage (to) her children.

Now, this is the city that man built. (Yeah) This is the city that man built, because this is works. "This do and thou shalt live." [Lk 10:28b] Now, what did he say it was? "Jerusalem,

which now is." Right? You want to know what Jerusalem which now is was like in the days of Jesus, and before 90AD, before it got wiped out? Do you really want to know what it was like? You do? I'm glad you do, because I was going to show you anyway. (Glad you like piano playing, because I brought my piano.)

14. Okay, let's go to Matthew 23, and let us see the tragedy of a self built city.

- (1) Then spake Jesus to the multitude, and to his disciples,
- (2) Saying The scribes and the Pharisees sit in Moses' seat: (Yeah, okay, that's judgment it's all got to pass before these birds now.)
- (3) ...therefore whatsoever they bid you observe, that observe and do; but do not after their works: for they say, and do not. (They're a bunch of liars.)
- (4) For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move one...(finger. It wouldn't do them any good anyway.)
- (5) But all their works they do for to be seen of men: they make broad their phylacteries, enlarge the borders of their garments,
- (6) And love the uppermost rooms at feasts, the chief seats in the synagogues,
- (7) And greetings in the (marketplace), to be called Rabbi, Rabbi. (That's doctor, doctor, doctor, PhD, LLD.)
- (8) But be ye not called Rabbi: for one is your Master, even Christ; and all (you're all) brethren.
- (9) ...call no man your father upon earth: for one is your Father, which is in heaven.
- (10) Neither be called masters: for one is your Master, even Christ.
- (11) But he that is greatest among you shall be your servant.
- (12) ...whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.
- (13) ...woe unto you, scribes and Pharisees, hypocrites! (you) shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in.
- (14) Woe unto you, scribes and Pharisees, hypocrites! for (you) devour widows' houses, for pretence make long prayer(s): therefore shall (you) receive the greater damnation. (You want to build great colleges and big schools and help the sick in thirty seven story hospitals, and train people.)
- (15) Woe unto you, scribes and Pharisees, hypocrites!...

Now hold it, these same guys say, "Now, just a minute, just a minute, we do do certain things, we are nice, we are this we are that. We got a great works program."

- (15) Woe unto you, scribes and Pharisees, hypocrites! (you) compass sea and land to make one proselyte, and when he is made, (you) make him twofold more the child of hell than yourselves.
- (16) Woe unto you, (you) blind guides, (that) say, Whosoever shall swear by the temple, is nothing; but whosoever shall swear by the gold of the temple, he is a debtor! (Right back to Rome.)
- (17) (You) fools and blind: whether is greater, the gold, or the temple that (sanctifies) the gold?
- (18) ...Whosoever shall swear by the altar, it is nothing; whosoever sweareth by the gift that is upon it, he is guilty.
- (19) Ye fools and blind: for whether is greater, the gift, or the altar that sanctifieth the gift? (Notice, fools and blind.)
- (20) (Whosoever) shall swear by the altar, sweareth by it, and by all things thereon.
- (21) (Whosoever) shall swear by the temple, sweareth by it, and by him that dwelleth (in it).
- (22) And he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon.
- (23) Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, faith: these ought ye to have done, and not to leave the other undone.
- (24) Ye blind guides, which strain at a gnat, and swallow a camel. (Yeah, tell young girls, because they thought they're engaged to a boy they got to marry, him or remain single, and yet don't even know the Presence is here.)
- (25) Woe unto you, scribes and Pharisees, hypocrites! (you) make clean the outside of the cup of the platter, but within they are full of extortion and excess. (Put on a whale of a good show, but you're garbage dump inside. Where did God get revelation out of a garbage tin?)
- (26) Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also.
- (27) Woe unto you, scribes and Pharisees, hypocrites! (you) are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, uncleanness.
- (28) Even so ye also outwardly appear righteous unto men, but within are full of hypocrisy and iniquity.
- (29) Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous,



(30) And say, If we had been in the days of our fathers, we would not have  
been partakers with them in the blood of the prophets.

(31) Wherefore ye be witnesses unto yourselves, that ye are the children  
of them which killed the prophets.

15. And notice, like Roman Catholic church said, "If pope John XXIII had been pope instead of Leo, the church never would split." Admitting that they killed the Protestants and destroyed any hope of reality. They've already said it.

People stand back and say, "Well, the Roman Catholic church is okay, and this church is okay." Like so much they're okay. This is what they are right here.

(31) ...be (ye) witnesses unto yourselves, that (you) are the children of  
them which killed the prophets.

Has the Roman Catholic church left its doctrine? Not by a jug full. Has it come to Christ? No way. They might as well be back under Leo and Tetzel, because they've got another Leo and Tetzel combined right now in this fellow. (Yeah) People thought well it'll be a little difference since you've got a Pole in there. It's worse. "Aw," they say, "It'll be greater we got an American." Antichrist, completely. Give it back to the Italians. No? No, no, no. No, they'll look like changes, but ain't no change at all. Can a leopard change his spots? The eagle open its skin? Neither can you who would do good. You got to get a change.

(32) Fill up then the measure of your fathers.

(33) (You) serpents, (you) generation of vipers, how can (you) escape  
the damnation of hell?

(34) Wherefore, behold, I send unto you prophets, and wise men, and  
scribes: and some of them (you'll) kill and crucify; and some of them  
(you'll) scourge in your synagogues, persecute from city to city:

(35) That upon you may come all the righteous blood shed upon the earth,  
from the blood of righteous Abel unto the blood of Zacharias son of  
Barachias, whom (you) slew between the temple and the altar.

(36) ...I say unto you, All these things (will) come upon this generation.

Now listen:

(37) O Jerusalem, Jerusalem...

Who is this, these birds? Jerusalem. That's Jerusalem right there. That's under the law. That's under the covenant. That's the son of Abraham by the flesh, Hagar. Born in servitude, (yeah) under a law. But, you watch how they wiggle out of it, and the same scurvy bunch will try to wiggle out of grace. Because, they're legalists. I said, scurvy and I mean it, I'm not going to take that back.

(37) O Jerusalem, Jerusalem thou that killest the prophets, and stonest  
them which are sent unto thee, how often would I have gathered  
thy children together, even as a hen (gathers) her chickens under  
her wings, and (you) would not!

(38) Behold, your house is left unto you desolate. (90AD she was swept  
off the map.)

- (39) For I say unto you, (You) shall not see me henceforth, till (you) shall say, Blessed is he that cometh in the name of the Lord.

And you'll come to the place when you're back in the homeland one day and you'll throw your hands up and say, "What is the use,?" Somebody come in the Name of God, anybody come in the Name of God even. Even? But, I hope not, the one they said was He. You don't think that day will come? People are prophesying great things for Israel. You better stick with the prophet of God vindicated three and a half years.

16. Let's go to Matthew 15:1, let's look at these, this church.

- (1) Then came to Jesus scribes and Pharisees, which were of Jerusalem...

Oh, mother Jerusalem, and the bunch of children.

- (2) Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread.
- (3) (And) he answered and said, (watch out you people who want to be too clean. Now, a hair in a biscuit is a different thing.) Why do (you) transgress the commandment of God by your tradition?

You can be too antiseptic you know, and not half antiseptic enough. It's not what goes into your mouth, it's what comes out of your mouth. Watch that Bro. Vayle, you're going to condemn yourself. Don't worry, I pray every day over this matter, don't worry.

- (4) For God commanded, saying, Honour thy father and mother: and, He that curseth father or mother, let him die the death.
- (5) But (you) say, Whosoever shall say to his father or his mother, It is a gift, by whatsoever thou mightest be profited by me;
- (6) And honour not his father...(in other words, you just make your own lot to get by.) ... (you've) made the commandment of God of none effect by your tradition.
- (7) (You) hypocrites, (same thing he said back there in [Matthew] 23) well did Esaias prophesy of you, saying,
- (8) This people draweth nigh with their mouth, and honoureth me with their lips; but their heart is far from me.
- (9) But in vain they do worship me, teaching for doctrines the commandments of men. (That's that bunch see?)

That's Jerusalem, which is identified in the extended allegory. And that's her children. That's Pentecost in this hour, they make up their own laws, their own dogmas, their own creeds, their own ...?... to bypass the Word of God. And they say, "Well now, it's alright a woman cuts her hair. That's fine, she can wear slacks. Oh come on, what has that to do with holiness anyway?"

"Sure a woman can preach! Neither male nor female in Christ, hallelujah." They don't give a rip. And they're legalists. They don't know the first thing about grace, but they know plenty about disgrace. Because their hearts are black with the blackest sin of all ages, not one good thing found in Laodicea, "wretched, miserable, naked, blind." [Rev 3:17] And naked has to do with the shame-ness which has to do with a sexual perversion, which has to do with idolatry. Idolatry. Jerusalem, which is below. Now remember, Jerusalem went to Babylon.

You say, "How do you know?" Book of Revelation tells you the same thing. "I'm requiring all the blood that was ever shed is in you." Spiritual Sodom in Egypt right in our day. A church, a mother, a mother. Church is mother, she's full of sons.

17. But, look at Galatians 4:26. (Not 4:25 now, that was over there with Hagar.)

- (26) But Jerusalem (Sarah) is above (which is above) is free, which is (our) mother...

18. Now, who's she? Well, let's go back to John 14: a few verses in there.

- (1) Let not your heart be troubled: (you) believe in God, believe also in me.
- (2) In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you.
- (3) And if I go and prepare a place for you, (I'll) come again, and receive you unto myself; that where I am, there ye may be also.
- (4) And whither I go (you) know, and the way (you) know.
- (5) Thomas (said,) Lord, we know not whither (you) goest; and how can we know the way?
- (6) (And) Jesus... I am the way, the truth, and the life: no man cometh unto the Father, but by me.

Now, He's placing Himself right there like I showed you, Adam one head, Christ the other Head. You got man associated with works; you got this One associated with grace. You got one place where men are trying to get there, this is where one man will take you there.

19. Okay, let's go over to Revelation 21: 9.

- (9) And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife.
- (10) And he carried me away in the spirit to a great and high mountain, and shewed me that great city, holy Jerusalem, (which is above, now coming down) out of heaven from God,
- (11) Having the glory of God: and her light was like unto a stone most precious, even (the stone of a) jasper, (and) crystal;

20. Now notice: also over in John 8:19-27.

- (19) Then they said, Where is thy Father? Jesus (said), Ye neither know me, nor my Father: if (you'd) known me, (you) should have known my Father also.
- (20) These words spake Jesus in the treasury, as he taught in the temple: and no man laid hands on him; for his hour was not yet come.
- (21) Then said Jesus again, I go my way, and (you) shall seek me, and shall die in your sins: whither I go, (you) cannot come. (Now, over in John 14, He said different, remember, to them?)
- (22) ...the Jews (said), Will he kill himself?...

That was the best hope they had for him, get him out, "I hope he commits suicide before we have to kill him. Because he's crazy, he's crazy enough to commit suicide this fellow." See?

(22) ...Will he kill himself? because he (said), Whither I go, ye cannot come.

(23) And he said, (You) are from beneath; I am from above: (you) are of this world; I am not of this world.

(24) I said therefore unto you, (you) shall die in your sins: for (you) believe not that I am, (you) shall die in your sins.

(25) (And they said,) Who (are you?) And Jesus...Even the same that I said unto you from the beginning.

You know, that's the same answer right today. Who is Jesus? He's not the third God. He said, "I'm the Son of God. I'm the Son of man." He told them Who He was. He was Christ Messiah. And they're still bungling it,

"Who do men say that I the Son of man am?" [Mt 16:15]

"Thou art the Christ." [Mt 16:16]

"This one that you killed God raised and He made Him both Lord and Christ." [Acts 2:36]  
There was an incarnation, God with us. There'll be other incarnations.

And he tells you they say, "Hey, that can't be the One." Then what is He? They were messed up then, they're messed up now. They don't know Who He is. No!

"I told you Who I was. I have many things to say and judge of you. But, if you can't get the record straight as to the revelation, there's nothing left for you."

(26) I have many things to say and to judge of you: but he that sent me is true; and I speak to the world those things which I have heard of him.

(27) They understood not that he spake to them of the Father. (They didn't understand.)

Now notice the comparison here: from above and from below. Now, there's got to be those from above, there's got to be those from below. (See?) There's got to be those that have their name in the Lamb's Book of Life, and there are those that...no way. There'll be those in the Book of Life, they never had the Lamb's Book of Life, and there will be those that don't even have their name in a Book of Life, and those who have had their names taken out of the Book of Life. (See?) You've got 'an extended allegory'.

21. Okay, number eight. All right, number eight comes from [John] 8:23. "I am from above, and you are from below. I am not of this world, you are of this world."

That spells out the two Jerusalem's. The two mother's by the name Jerusalem, are two women, two cities full of children. And of course, the one of the earth is greater than the one from heaven. They both have life, because all life is of God. "In Him we live and move and have our being." [Acts 17:28] All things are made by Him, all things consist by Him.

Bro. Branham said, "*The orneriest woman under God's high-heaven, and absolutely ornery prostitute.*" Now remember, in the old days they didn't have birth control pills. They didn't have much method of birth control at all. So, whores will get pregnant and bring forth children. And

the most ornery one in all of God's high-heaven could say, "I've gotten me a child from the Lord," because God laid down laws.

So, they both made their claims. But only Sarah, New Jerusalem from above is full of the Life of the Son of God Who's seed in on many waters, and many waters make up one people. And that's with all nations, kindred tribes from the entire universe of six thousand years. There will be a Bride. There will be a Jerusalem, which always was from above, though she has to get down here on the earth. New Jerusalem our mother, is from above.

22. Who is it? Ephesians 1:3, let's look at her from above, coming down, going up, coming down. Well, didn't He come down? Didn't He go up? Didn't He come down? All right, okay:

- (3) Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ:
- (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 in love,
- (5) 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:
- (12) That we should be to the praise of his glory, who first trusted in (him).
- (13) In whom ye also trusted, after (or you know, yeah, hoped, after you) heard the word of truth, the gospel of your salvation: in whom also after that ye believed, (you) were sealed with that holy Spirit of promise,
- (14) Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.

Now, he said you started up there and you're down here, you're going to get back, you're going to come with the full inheritance. You're going to be glorified. Now, that's where we came from.

23. Okay, back here then to Revelation 21: (which we read a couple of verse a while ago.)

- (9) ...Come hither, I will (show) thee the bride, the Lamb's wife.

(10) ...a great and high mountain, and (carried) me (he showed me a) holy  
Jerusalem, descending out of heaven from God,

(11) Having the glory of God:...

And verse 22;

(22) And I saw no temple therein: for the Lord God Almighty and the  
Lamb are the temple of it.

(23) And the city had no need of the sun, neither of the moon, to shine  
in it: for the glory of God did lighten it, and the Lamb is the light  
thereof.

(24) And the nations of them which are saved shall walk in the light of  
it: and the kings of the earth do bring their glory and honour into it.

(25) And the gates of it shall not be shut at all by day: for there shall be  
no night there.

(26) And they shall bring the glory and honour of the nations into it.

Now notice, It tells you out there there's a bunch out there. There's a bunch out there that are not in New Jerusalem. But, neither are they earthly Jerusalem. That's gone, that's shot. People think it's going to be a great glory again. You're entirely wrong. God hasn't got time for cities and things. It's a new culture entirely. Don't believe any bunch of junk people have told you, get back to the Word. You're going to be back pruning the trees and the vines. You'll be dressers of the earth. They'll bring their glory into It. This talks of one thousand years down the road though. I'm talking about the immediate thing.

(27) ...there shall in no wise enter into it any thing that defileth, (or)  
worketh abomination, or (makes) a lie: but (only those who) are  
written in the Lamb's book of life.

In other words, New Jerusalem is full of Lamb Life. It was Lamb Life to begin with. It never was anything else but Lamb Life. It was Lamb Life redeemed back to God. A little modicum. A little tiny bit there. (See?)

24. All right, now: let's line it up to the point of Mother's Day. Okay, to mother.

Mother, the word, she is a woman who bears children being a wife, (she's supposed to be a wife.) So, mother is a wife, is a life giver. That's what Eve is. The word 'Eve' means 'life giver'.

Now, the word 'woman' is derived from the word 'ish', meaning an individual male person. And from 'onoach' (?) meaning mortal man, which in turn comes from the meaning of a word that means frail. That's why the woman is called the weaker vessel. But, this is not primarily and basically physical as some seem to think, because men have bigger muscles and can work harder in the realm of heavy lifting and some of those things. Because, a woman will outlive a man, and out work a man and literally put a man under the table, and she's been doing it for years which is proven by the fact that women outlive men. And there isn't any way that they're not going not going to do it.

25. Now, basically and primarily does not physical as some think, but, it's seen as in Genesis 2:24.

- (24) Therefore shall a man leave his father and mother, and shall cleave unto his wife: and they shall be one flesh.) Now, man's going to leave father and mother, he's going to cleave unto his wife.)

26. Okay, and you've got to put this in conjunction with 1 Timothy 2:11-14.

- (11) Let the woman learn in silence with all subjection.  
(12) ...I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence.  
(13) For Adam was first formed, then Eve.  
(14) And Adam was not deceived, but the woman being deceived was in the transgression.

27. Now, back to Genesis 2:15-20 . **[corrected]**

- (15) And the LORD God took the man, (not the woman, He took the man) and put him (in) the garden of Eden to dress it and to keep it.  
(16) And the LORD God commanded the man, saying, Of every tree of the garden (you may) freely eat:  
(17) But of the tree of the knowledge...(you won't) eat of it: the day (you do, you're going to) surely die. (That was said to the man.)  
(18) ...the LORD God said, It is not good that the man should be alone; I will make him an help meet for him.

In other words, I'll a helper that is in his image, and his...[blank spot on tape] but God sealing us in at the end of time is when He stands here. That is not your personal baptism with the Holy Ghost. But, unless you're first been baptized with the great Baptizer Himself, you're going to miss it.

All right, I'm talking about this Jerusalem. I'm talking about this woman. There has been many sons in her. Now, at the end-time, this seed has got to come forth in a multiplied form just like Christ.

Now, Bro. Branham said, "*The church can't do it.*" Because the church is Hagar. The true wife, mother Sarah, New Jerusalem can! Why? Because she is comprised of those sons, those children. That's what It says. Our Mother is from above, and we are it. We are the mother-lode made up. See?

28. All right, she is the only true seed carrier, for she alone has the Word, being born again not of corruptible spora; the other plants out here, that appeared on the earth, seed-line there that took a form on it. We're Seed that took a form on it, but of incorruptible by the Word of God which lives and abides forever. She is born of God and she cannot sin. Did you hear?

Look it, let me prove it to you: "And there shall in no wise enter into it anything that defileth, or worketh abomination, or maketh a lie: but they which are in the Lamb's book of life." [Rev 21:27] "Without are whoremongers and dogs and defilers and sorcerers and you name it." [Rev 22:15] But, no sin in it, because of the Seed. It's a royal group, glorious within and without.

And now at this end time the woman, the wife, the mother, the Bride, New Jerusalem is in process of becoming complete and full in human flesh and will bring down to earth the Groom and reign and rule with Him a thousand years. Not the city part! Not the buildings! But

honeymoon. See, they return after the honeymoon to the building to what the real Home is, the future Home. There's a thousand years down here. Back where Eden was wiped out by the woman.

Now, at the end-time we got this thousand year coming up, the Bride coming back. And when the last Elected member in and is trained, you better believe there's going to be a resurrection since the Seals open in Revelation 22:10 you cannot change the prophecy. You cannot close it. It's at this time that the righteous remain righteous, the wicked remain wicked.

Why? Because, "God calls those things which are not as though they were." [Rom 4:17b] And Abraham said, "I am the father of multitudes." [Gen 17:5] God said, "That's exactly right."

The Bride now says, "I am righteous with His Righteousness, I have got peace, I'm away from fear and all these things." And God says, "That is exactly right, because in you, you down the road are going to reap it in a manifested form, you have it now."

29. All right, it is all a true Bride who is from above. There's nothing in her but that. She is about to mother the earth and creation in the Millennium as she inherits it due to the price paid by the Savior. Thus we come to a conclusion that this is not only the Day of the Lord; which I showed you with the rightful Husband, the rightful Father of the daughter (who is the Bride) but, it is therefore the day of our mother. And we are on the verge of a glorious Mother's Day, that some half-wit (and I won't take that back, she found out that she was a half-wit, yeah) for spreading around the world a day which caught fire quicker than any other memorial day, Mother's Day. And when she saw how she had desecrated the Day of the Lord and made mother a commercial fountain head. And in her lies the riches of the world, dear mother in Rome.

Should I read it for you? Come on, you know it. So, Mother's Day has become a beautiful symbol of the Twentieth Century, this is the real Mother's Day coming up. (Yep) And the other Mother's Day types exactly what it is, it's a bunch of canned-music. Canned dead horse meat. You can't eat horse brother/sisters, ain't got a whole cloven hoof. (Yeah) It's not a clean animal. Canned and dead, and the big price paid. But, we are entering into Mother's Day. (Yep) The day of the Bride. The day of union with the Husband.

30. The day that presages [foretelling] that as we came down and now go up, (yep) we are coming back, and the beautiful thing is I like all the three's. We are going up again while the earth is dissolved, then we're coming down again to stay down. A lot of trips. You've been wanting a trip you guys that can't afford it? [laughter] I've had so many trips now that nothing appeals to me except this one. I've had a lot of trips, such trips that are too numerous to mention, such as tripping over a mop, and over a rake. [laughter] Tripping over a doctrine, tripping over my tongue. But, the last trip no more mistakes for Lee Vayle. No! No sir!

All right, this is the real Mother's Day. It is time of the Bride. Yes sir, reality. For the Bride in reality is New Jerusalem, of which or whom we are members and adorned by the Husband and Father, even the Husband Father.

30. Now, we got a few minutes left, so I'll just quickly go over this, some notes. Now, one last thought, a couple pages of notes I'll just read.

The actual meaning of 'mother' in the Hebrew is 'bond' of the family. Bro. Branham said, "*My mother was the tie-post, when she's gone it'll all be gone.*"

It is the mother that give the adhesive qualities to the family, thus she is truly the helper God gave to Adam and to all men, for it is through her and by her nurturing there is a family unit. By



that, I simple mean the children are born, and she helps to do those things what the husband provides, and she keeps the adhesive quality there, because she is there. And that's what the Church should always be there. The Bride, the people should always be there, helping God to nourish and to care and to bring forth new born ones. That's mother's job. See?

When she was just a woman, just a wife, or Adam's woman, she went astray, and brought all sin and havoc on earth. Then she became a mother by two seeds, and she set in motion two lines of people that today are two churches, one earth bound, one hell bound. One born from Above, New Jerusalem, live eternally.

It was a woman, Joseph's woman, Joseph's wife that said, "Be it done unto me according to Thy Word." [Lk 1:38] And she became the mother of Jesus Who is the Christ, the very Logos was made manifest that fleshed through her. And she was a catalyst, a bond that God could work through for His glory, and the good of His sons. There is no way that you can be in Christ and not be in our Mother from above, the New Jerusalem, the true Church, the Bride.

31. And It says clearly in Scripture the man is not without the woman, and the woman was not without the man. What a wonderful Mother's Day. (Yep) Beautiful Mother's Day. Entering in on, when New Jerusalem takes over. (Yep) And she's our mother. (Yep) Why? Because we're in her. See? Come down here, son's of God new in flesh comprising one glorious body. She's been responsible, the two groups for everything going on. Out of her, in her, through her, working through her God.

One bringing forth sons unto condemnation, her works program, don't know what grace it. The other under a grace plan. (See?) You know, I wish we knew the meaning of 'grace' as Bro. Branham did. Go through 'The Inner Veil' one more time, go through that. I like reading that, it's the little thoughts in there, I picked up.

Go in there read some of the things that Bro. Branham said, and see the beauty that lies therein. Some of these things are so beautiful. And in there, brother/sister, remember this one thing: we all had mother's, we all know what mother means. There's got to be some way to convey. There's got to be some way to move, and God has set in the Church. (See?) And He gave this, and He gave that in order to bring the sons in, and to correct them and to bring them up into a place. That adhesive bond as it were, is a true Bride, a true Church.

32. That's what It says, "Forsake not the assembling of yourselves together, and so much the more as you see the day approach." [Heb 10:25] And people of this Message will stay home deliberately and say they're serving God, and part of ...?...

Let me tell you, they've been deceived by the devil, completely under the power of the enemy. I don't care what they say, "I love this, I love that, I believe this."

Look, don't talk to me, because shut up, you're wasting your time and your breath and you're getting on my nerves. Because, you're wrong, you're telling a lie. You're standing there making God a liar, but you're making yourself somebody. That's what Satan did. He came right to the woman, but there's a woman today who doesn't make God a liar. There is a woman who makes Him a liar.

"Why," she said, "I'm not a widow, my husband's alive." Isn't that strange, Roman Catholic church says that, and the people believe this Message say, "He's not even here."

Say, "You would have known I'm not a widow, but he ain't even here."

"Well, He is here, but you know, He's not here the way you think."

Who got her pregnant? The Bride's supposed to be pregnant in this hour brother/sister. Pregnant by the ear. See?

Okay, that's enough for Mother's Day. Good old Mother's Day, but I got to bring her back to the Bible. There is a mother in the Word, you just got to see what it's all about. And God has glorified all of us to the place where even He just takes everything and throws a refection upon it, which is wonderful. All right, let's rise at this time.

Heavenly Father, we're glad that our Mother is that which is from above, because we've already known for long time that we were already from Above. Seeds of Him must come forth in a manifestation, as women bring forth a manifestation, so the Bride is a manifestation of many sons. A woman bringing forth at the end-time a beautiful, beautiful group of people. Everyone fair as clear, it's just terrible as the sun in us, fair as the moon, glorious within and without, each and every son and daughter of God. And that great, great holy Jerusalem, which Paul says is our Mother.

Oh yes, one common origin in Heaven, born from above, going above. One day remaining above it all, coming to the place of complete glorification to where nations bring their glory in. Showing what kind of a Bride it is. What kind of a woman, what kind of identification. Lord, we've not even begun to do justice to the theme and at this point I don't feel too bad about it, because, who am I to even try to bring out things, Lord, when it would be good to have a prophet come and do these things, and lay them out for us. Point by point, until it comes to a very jot and a tittle, until it becomes one glorious beautiful structure in revelation.

We know, Lord, there's a Bride that's going to be one beautiful structure, revelation revealing our God. Transparent gold and light shining right through that City. Transparent gold and people, light shining through the people, all one, until the whole City like those great cherubim waving their wings and hiding their faces, and door post moving, everything vibrating, "Holy, holy, holy unto the Lord."

And, that's the day, Lord, we're looking for. We're glad for the days in between, we're very thankful to know that we're going to be out of here pretty soon, come down on this earth. But now, Lord, we're getting a little bit excited about the other now too, because You haven't left us without the grand vista appearing before us of that holy City, for the prophet gave a special Message on It, not too long before he went away. Knowing that, I suppose, Lord, maybe knowing that he preached to many, many people who never make the Eternal City, and be a part of It. But, they would gather around and bring their glory in at a certain time. He was letting them know, singing that song: "God be with you till we meet again." There'd be some He'd meet in the Resurrection, part two of number one. There'd be a whole lot more He'd meet, in the Second Resurrection, foolish virgin, the rest coming up when they'd all be together on a new earth. All classified and glorified, but, O Lord, what a tremendous thing that we can stand with Paul and grace this morning.

We do not belong to Jerusalem, which is below, we belong to Jerusalem which is Above. That is our cementing together, O God, we're going to that City. I wish we'd begin to act like it as never before, in fact, Lord, I'm thanking You that we're beginning to act like it. I refuse to take 'no' for an answer.

Like Abraham stand, we are according to God, father's a multitude and every day it got worse. That Word, Lord, has got to live and I claim It in this hour. So Father, we rejoice in Thee through the Son the great High Priest the Lord of glory.

Now, unto the King Eternal, immortal, invisible, the only wise God be all power and honor and glory through Jesus Christ our Lord. Amen. 'Let's sing, we'll walk in the Light'.