

Are You a Creation of the Word? Pt5

The Logos brooding over the prophet.

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79 He was God, the Logos, the Word that went out of God. When, He begin to brood upon the earth, and brought forth marine life. When the Spirit of God, the Logos, the Word, which God said, "Let there be," **and there went the Logos, which is the Word.** And the Word begin to... 'cause all this was in the Logos; the whole Word of God, the whole Bible, for every age. **And as the Logos begin to breathe upon the earth,** there come marine life; and building up, the bird life, on up to animal life. And finally there come something in the representation, or looked like the thing that was brewing it, brooding over it, God, a man in the very image of God.

80 That man fell, like the seed has to fall. And then God begin to brood over that, after the fall. He brought up a--a Enoch, He brought up a Elijah, He brought up a Moses, He brought up prophet after prophet, trying to restore that image again. **And, finally, upon the earth came the genuine image of God Himself again, which was God, the Logos made flesh and dwelt among us.**

81 Now that same Logos has a part, He has got a Bride, and the same Logos, this Word that cannot be tampered with, is brooding over the churches today, trying to bring back the Word to Its full manifestation. Which, the--the **prophets was carriers** to that Seed, and the church denominations **has been** carriers to the Seed now. Now notice, quickly, but like the shuck hugs, **holds in the Seed now, then it leaves her.**

82 Jesus was God. He was. His Father was the great Logos Itself. And He could not pour It all in Moses, for he was a prophet.

83 And the Word of the Lord always, never fails, comes to the prophet. There is no place, no time, in the Bible, or since the Bible, that the correct interpretation of the Word come to a theologian. It's not in the Scriptures. Never did the Pharisees, never did the Sadducees, **and never did God raise a prophet out of any of them, and never did He in this last days.**

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19 Philippians 2.

If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels of mercy,

Fulfil ye my joy, that ye be likeminded, having the same love, being of one accord, of--of one mind.

Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem the other better than themselves.

Look not every man to his own things, but every man also on the things of others. Let this mind be in you, which also was in Christ Jesus:

Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of man:

And being found in fashion of a man, he humbled himself, and became obedient to death, even the death of the cross.

20 Now if we shall turn now over to Second Corinthians, the 3rd chapter, we will begin with the 6th verse, and reading this to the 18th, and down to part of the 4th chapter.

Who also has made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life.

*But if the ministration of death, written and engraved in stones, was glorious, so that the children of Israel could not stedfast behold the face of Moses for the glory of his countenance; **which glory was to be done away:***

How shall not the ministration of the spirit be rather glorious?

For if the ministration of **condemnation** be glorious, much more does the ministration of **righteousness** exceed in glory.

For even that which was made glorious has no glory in this respect, by reasons of the glory that excelleth.

For if that which is done away was glory, much more hath... which remaineth is glory.

Seeing then that we have such a hope, we must greatly... plainness of speech, use great plainness of speech.

And not as Moses, which put a vail over his face, that the children of Israel could not stedfastly look to the end of that which was abolished:

But their minds were blinded: for until this day remaineth the same vail untaken away in the reading of the old testament; which vail is done away in Christ.

But even unto this day, when Moses is read, the vail is upon their hearts.

Nevertheless when it shall be turned to the Lord, the vail shall be taken away.

Now the Lord is that Spirit: and where the Spirit of the Lord... there is liberty.

*But we all, with open face beholding as in a glass the glory of the Lord, has changed **into the same image from glory unto glory, even as by the Spirit of the Lord.***

Therefore seeing we have this ministry, as we have received mercy, we faint not;

But have renounced the hidden things and the dishonest, not walking in craftiness and handling the word of God deceitfully; but by manifestation of the truth condemning ourselves to every man's conscience in the sight of God.

But if our gospel be hid, it is hid to them which are lost:

21 May the Lord add His blessings to the reading of His Word!

22 Now, my subject this morning, I trust that God will reveal this. And each time, if you who take the tapes and listen, and I hope and trust that--**that you have had a spiritual understanding of what that God has been trying to get over to the Church without saying it right out.** See? It's a thing, sometime, we have to say things in such a way that it might thin down, it might bring some to go out, some to leave, and some to--to--to ponder over. **But that's done purposely. It must be done that way.**

23 Then it might be that some would say, "**You mean God would purposely do a thing like that?**" **He certainly did. He does yet.**

24 He said one day, when He had thousands around Him, He said, "Except you eat of the Flesh of the Son of God, or Son of man, **and drink His Blood**, you have no Life in you."

26 And there was a ministerial association with Him, of seventy, that had been chosen. And He turned to them, and He said, "What will you think when you see the Son of man ascending up from where He came from?" Now, He didn't explain that. He never explained how; Paul did that later on. He just said It. See? And then when this, He said, "What will you say," to these ministers, "when you see the Son of man ascending up from where He come from?"

27 No doubt them man said, "Now, just a moment. Oh, we eat with Him. We fish with Him. We sleep with Him. We--we know where He was born. We seen the cradle that He--He was rocked in. And how does this Man... **This is a hard saying.**"

28 And the Bible said, "They didn't walk with Him anymore." They left Him.

29 Then He had twelve left. He had chose twelve, and one of them was a devil, He said. So He turned to them.

And there's no one could explain what He had just said. "How are they going to eat His Flesh and drink His Blood? And how did He come down, when He was born right here on earth?" See? They couldn't understand It.

And then He turned to the apostles, and He said, "Do you want to go also?"

30 And that's when Apostle Peter made that great statement, "**Lord, to whom would we go?**" See? "**For we are satisfied.** We know a surely that You, and You alone, have

the Word of Life of this hour." See? "And we are satisfied of that." See, they could not explain It. They...

You can't explain faith. It's something that you believe, and it's so solid that there is nothing else will take its place.

Therefore, they knowed that the Word that was written for that age that they were living in, the Messianic age, that He fit that place exactly. And what could they do to go back in them cold, formal churches that they had come out of? Said, "Where would we go to?" See? "We are fully persuaded that You have the Word of Life." See? And they--they couldn't explain It, but they believed It. See?

31 And Jesus said that to weed down His crowd, see, till He could get the group together. And out of all those people, they, only eleven of them then understood actually Who He was. They knowed that He was God, and God alone. Now, the...

32 My subject this morning is to reveal, or, unveil that God.

33 God has always, in every age, has hid behind a veil, all ages, but He's been God all the time. See? **But He's kept Hisself hid from the world, and reveals Hisself to His Elected, like the apostles at that day.** Now, that was God speaking in Christ.

34 Now, man has always, it's been the nature of man, he sought to see (physically) that God. He has always wanted to see It. Man has made creatures that look like Him. They think of a... The Indians worshiped the sun. And--and we find, in Africa, different forms of animals, and so forth. And up... the totem poles in Alaska, and--and different forms that they think this God is in. As Paul spoke there at Athens that time, on Mars' hill, and told them that they were superstitious concerning this unknown God, that, they knowed He was there but yet they didn't know Him.

35 And so we find even back as far as Job. Job knew that there was a God. He knew it. And there's not a--a--a human being, in their right mind, but what knows there has got to be Something somewhere. And, now, Job wanted to talk to Him.

And I want you to notice the form that God chose to talk to Job in. God was veiled when He talked to Job. He was veiled in a whirlwind, came down in a whirlwind. You believe that God still comes in a whirlwind can come where you see? [Congregation says, "Amen."--Ed.]

36 There is several sitting here, a number, that was with us the other day when He came in a whirlwind. Told us the day before, Brother Banks Woods and them, when He said, "Take up this rock, throw it up in the air, and say, 'THUS SAITH THE LORD! You will see it right away.'" And I picked up the rock, up on top the mountain, threw it up in the air, and the... course, coming down, it started the whirlwind, see, the suction of it.

37 You have to do something to cause something to follow it. Jesus took a piece of bread and broke it, then multiplied from that piece of bread. He took water, poured it into a pitcher. Elijah took salt, put it in a cruse; cut down a stick, throwed it on the water. It's something to symbolize.

And picking up this rock and throwing it into the air, and coming down started the whirlwind.

40 And Brother Borders, I think he's outside now, he was along. Brother Banks Woods, I think, and, oh, several was up there, eight or ten. And Brother Banks Woods watching for this. Right on the mountain, right across from, exactly, about one half mile where the seven Angels appeared, that I left here to go there for, that come back and told the... about the Seven Seals. **Just about a half a mile from that.**

43 I walked back to where I was supposed to be standing, and out of the air came a whirlwind, down through a canyon, from above, that was so great till it tore rocks, eight or ten inches through, out of the top of the mountain, and throwed them two hundred yards out in. And clapped three times like that, and a Voice came from it. See?

46 But It went ahead, it happened just a little... traveling northward. A little, few days later It hit in the ocean, and you seen what happened around Fairbanks. It was a judgment sign. Now we find that--that God still... You see, it'd throw people into panics. And so then they had... That had to happen, see. It just has to happen. The things that's got to happen has got to happen, anyhow. See, it's going to happen, anyhow.

47 Moses one time desired to see God, and God told him to stand on the rock. And, on the rock, Moses stood and he seen God pass by, and His back looked like the back of a man. God was in a whirlwind, and God... while Moses standing on the rock.

48 I guess you all seen the picture out there the other day, we stood by that same rock. And here is that Light, the Angel of the Lord, right there where It clapped. Standing... It's right on the bulletin board there now, again.

49 Notice, Jehovah of the Old Testament is Jesus of the New Testament. See? He is the same God, just changing His form.

50 Now, someone said the other day, a--a--a Baptist minister out in Tucson, "How can you say that--that Jesus and God would be the same Person?"

51 I said, "Well, it's very easy if you just let your own thinking get away, and think the Bible terms of it. They are the selfsame Being. God is a Spirit; Jesus is the body that He

was veiled in. See?" I said, "Like in my home. To my wife, I am her husband. And I have a young daughter, Rebekah, I am her father. And I have a grandson, and his name is Paul, I am his grandfather. I am husband, father, and grandfather. And my wife has no claims on me as father or grandfather; she has claims on me alone as husband. And my daughter has no claims on me as husband or grandfather; she is my child. See? But yet all these three persons is the same person. See? That's God; Father, Son, and Holy Ghost, is just the dispensation claims." God is same, the same God.

52 God changed Himself, changes His form. If you notice here in Philippians, He said, "Not thinking it robbery, but took the form of man."

53 Now, the Greek word there for that form, I've been looking at it all day yesterday, trying to think out what it was, I find, come with this word of "en morphe." It's spelled e-n m-o-r-p-h-e. Looking in the Greek, to find out what en morphe was... I may pronounce that wrong, but reason I spell it, when if a tape is released, the people will, scholars will, know what I--I mean by it. He, when the en morphe, that means that He changed Himself. He, He come down. Now, the Greek word there means, that, "Something that could not be seen, yet it's there, and then it's changed and the eye can catch it." See?

54 Like Elijah was, at Dothan. See, the--the servant couldn't see all those Angels around there, and God just changed; not brought the Angels down, but He changed the seeing of the servant. And there was the mountains full of Angels, and fire, and horses of fire, and chariots of fire, all around His prophet. See, they, He changed the seeing. The--the thing is already there.

55 So, that what I'm trying to say, that God that always was is here. The only thing He done when He become man, He changed His mask. See? He--He, this en morphe, He--He changed Himself to what He was to what He is, or His mask, another act.

56 Like in a great drama. As I was speaking this morning, kind of catching up on this of Shakespeare. It's been a long time. But when Shakespeare wrote the--the--the drama, the... for King James of England, when he... the character of Macbeth. See, Shakespeare did not believe in witches; but in the play, for the king did believe in witches, so he had to include witches. See? And now, in order to do this, they change the cast.

57 Becky here, in Carmen, they acted that in the--in the school where she just graduated a few weeks ago. Now, maybe one person played three or four parts. In order to do that, he--he changed his mask. Sometimes he comes out, he's this character; and the next time he comes out, he's another character. But it is the same person all the time.

58 And that's God. He changed Himself from--from a Pillar of Fire, to become a Man. Then changed Himself from that, back in the Spirit again, that He might dwell in man. God acting in man what He really was. Jesus Christ, was God acting in Man, in a Man. In a Man, that's what He was. He had changed from the Pillar of Fire, and then had come in; which was a veil in the wilderness, that hid God from Israel. Moses seen the shape of His body, but really He was hid all the time behind this Pillar of Fire, which was the Logos that went from God.

59 Now we find here, now since Pentecost, God is not acting in man, or act... now He is acting through man. See? He was acting in a Man then, Jesus. Now He is acting through man that He has chosen for this purpose. God, in the form of man, He changed Himself from the form of--of a... of God, to a form of man.

60 He came in three names, three sons' names. He came in the Son... name of the Son of--of man, the Son of David, and the Son of God; three sons' names.

61 Now, He came first in the Son of Da-... Son of man, because He was a Prophet. Now, Jehovah Himself called Ezekiel and the prophets, "son of man, what seest thou?" Jesus never referred to Himself as Son of God; He referred to Himself as Son of man, because the--the Scriptures cannot be broken.

There can be nothing broken in the Scriptures. Every Word must be so. That's the way that I believe it. That's the way It's got to be, not because I believe it, because It's the Word of God.

62 Now if you notice in the beginning, one Word, page one in the Bible, in Genesis 1, we find out that the whole... All the sickness, all the sorrow, all the heartaches, and everything that's ever happened to human beings, came because one person disbelieved one Word, caused all this. That's the first of the Bible. In the last of the Bible, Revelation 22, the same God said, "Whosoever shall take one Word out of This, or add one word to It." See, it must be Word by Word, just the way It is.

63 So, therefore, and just take the little thing like I'm going... someone always going on to me about the women bobbing their hair. Now, to me, as long as she does that, I don't care how saintly she does and how much she knows, she is still wrong. She wears shorts and these clothes like that; I don't care what she does, how much she can sing, how well she can preach, whatever she could do, what kind of a life she lives, it's still that one Word is broke. See? See, it's got to be every Word. Not a sentence; a Word, one Word! So, the Bible is no private interpretation. It must be Word by Word, the way It's written. We must believe That.

64 And not only believe It, but live It. If we don't live It, then we don't believe It; we just say we do. Like I... Basing back to what I said, those disciples could not explain It,

but they believed It, anyhow, and they made their confession and lived to it. When all the rest of them walked away from It, they stayed with It! They believed It! That's the way we do. That's the way you got to do it. No matter what anybody else does, we believe It and then we act upon It. If you don't do it, then you don't believe It.

65 Now notice now as He came, He had to come as Son of man, because the Holy Scripture said that He would, "God would raise up a Prophet to them." So He could not come calling Himself the Son of God, because it wasn't that dispensation. He was the Son of man prophesying, to fulfill, and revealing to them all the things that had been done, and typed what He was. Then He was on earth as Son of man.

66 Look at that Syrophenician woman run to Him, and said, "Thou Son of David, have mercy on me!" He never as much as raised His head. She had no claims on Him as Son of David. She was a Gentile.

No more than my daughter has claims on me as husband; or, my wife, as daughter. Yet, she is my daughter and my wife, she is my daughter in the Gospel. But, earthly, she has no rights to call me a--a father. See?

Now notice, this Gentile woman had no claims on Him as Son of David. But blind Bartimaeus did, see, he was a Jew. Now, He came as Son of man.

67 You have to know these words and these things. Look at Hattie Wright that time, when the Third Pull. You remember it. Of all the everything, that woman said the right thing. You've got to say that right word, the right thing to God.

68 Notice now, He came first as the Prophet, and they crucified Him. His Own crucified Him. He came as the Son of man.