

Unveiling of God no 22
The Thoughts and attributes of God
'Elohiym' vs 'Yhovah'
May 20th, 2018
Brian Kocourek, Pastor

Now, in getting back to his sermon **The Unveiling of God pp 44** brother Branham continues, "44 *Who is this great unseen Person? Who is This that Abraham seen visions? Right at last, though He was manifested in flesh, before the son came, God Himself came to Abraham in the form of a man, at the end time, manifested. He saw Him in a little Light one time; he saw Him in visions; he heard His voice, many revelations; but just before the promised son, He saw Him in the form of a man, and talked to Him, and fed Him meat and drink. See? Notice, God Himself veiled in human flesh.*

45 *This was a part of His way. This is the way He manifests Himself to us, manifests the eternal Word, God, Jehovah made flesh. Like in St. **John 1**, "In the beginning was the Word, and the Word was with God, and the... In the beginning was Elohim, and Elohim became the Word, and the Word was Elohim. And the Word was made Elohim." See? It's the same thing, just unfolding. Like the attribute (See?), it is in God. A attribute is your thought. God in the beginning, the Eternal, He wasn't even a God. He was the Eternal. He wasn't even God; God's an object of worship, or something. See? So He wasn't even that. He was Elohim, the Eternal. But in Him was thoughts; He wanted to become material. And what did He do? Then He spoke a Word, and the Word was materialized. That's the whole picture from Genesis to Revelation. There's nothing wrong. It's Elohim materializing so He can be touched, feel. And in the millennium there's Elohim setting on the throne (Amen. That's right.) with all of His subjects around Him that He predestinated before the foundation of the world.*

46 *Like a man building chimes or making chimes, the molder. Each bell's got to ring different from the other one. The same materials, but so much iron, so much steel, so much brass to make it give the ting. That's the way God did. He bred this one to that one, to this one to that one, to this one to that one, till He got exactly what He wanted. That's how He come down. God unveiled Himself in a Pillar of Fire down through the prophets, then into the Son of God, which, He was God. See, He's the same God bringing out exactly from perfection to perfection, from glory unto glory. That's the way the church goes.*

Now, what does he mean by that. Well, if you turn in your Bibles to **2 Corinthians 3:18** you will see exactly what he is talking about here.

2 Corinthians 3:18 *But we all, with open face beholding as in a glass the glory (The Doxa) of the Lord, (that's his opinions, his values, and hi judgments, and he tells us as we are gazing upon God's Doxa, His Image we) are changed into the same image from glory to glory, (from doxa to doxa, from our opinions to his opinions, from our values to His values, from our judgments to His judgments. And how does this process take place? He tells us ...) even as by the Spirit of the Lord.*

*"For by one Spirit we are baptized into one body". That's what it says in **1 Corinthians 12:13** "and have been all made to drink into one Spirit".*

Then brother Branham continues, **47 Notice, through the ages, the same way, by His prophets He has revealed Himself.** *Them wasn't exactly prophets; they were gods.* He said so. (Now, brother Branham is referring to Jesus here. It was Jesus that said so.) *For what they spoke was God's Word. They were the flesh that God was veiled in. They were gods. Jesus said, Himself, said if, "How can you condemn Me when I say I'm the Son of God, and your own law says that them who the Word of the Lord came to was gods?" See?*

Let's turn in our Bibles to **John 10:22** *And it was at Jerusalem the feast of the dedication, and it was winter. 23 And Jesus walked in the temple in Solomon's porch. 24 Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? If thou be the Christ,* (Notice, not "are you anointed", but "are you the anointed one". Are you "The Christ") *tell us plainly. 25 Jesus answered them, I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me.* (he's talking about vindication here. God spoke it, He echoed it, and God brought it to pass.)

But watch what Jesus says next. **26 But ye believe not, because ye are not of my sheep, as I said unto you. 27 My sheep hear my voice, and I know them, and they follow me: 28 And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. 29 My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand. 30 I and my Father are one. 31 Then the Jews took up stones again to stone him. 32 Jesus answered them, Many good works have I showed you from my Father; for which of those works do ye stone me? 33 The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God. 34 Jesus answered them, Is it not written in your law, I said, Ye are gods? 35 If he called them gods, unto whom the word of God came, and the scripture cannot be broken; 36 Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God? 37 If I do not the works of my Father, believe me not. 38 But if I do, though ye believe not me, believe the works: that ye may know, and believe, that the Father is in me, and I in him. 39 Therefore they sought again to take him: but he escaped out of their hand,**

Now, Jesus did not just make that up, he was quoting what David had said in **Psalms 82:6** *I have said, Ye are gods; and all of you are children of the most High.*

Now, this word "**gods**" that David spoke here was translated from the Hebrew word '**elohiym**' and the definition of this word is "**gods in the ordinary sense; but specifically used (especially with the article The) which speaks of "The Supreme God";**

Therefore, in most cases in the old testament when the article "**the**" is used before the word '**elohiym**' which is usually Translated as the word "**Lord**" spelled with a capital letter "**L**", and we usually see this Hebrew word '**elohiym**' used in conjunction with the Hebrew word "**Yhovah**".

Now, most of us think that the word '**elohiym**' means the self existing one. But that is not what the word '**elohiym**' means, the word '**elohiym**' means **God**.

But the word "**Lord**" which was taken from the Word "**Yhovah**" is what literally means "*The self existent one*", but the word ('**Elohiym**) used by itself simply means **god** or **God** depending on whether the article "**The**" is placed before it or not.

And there is only "**One Supreme God**" who is also the only "**Lord**", and this is usually designated with the words "**The Lord God**".

That is why we are commanded that there is only "One Lord" because that one Lord is "**Yhovah**" *the self existent one*.

Deuteronomy 6:3 *Hear therefore, O Israel, and observe to do it; that it may be well with thee, and that ye may increase mightily, as the LORD God of thy fathers hath promised thee, in the land that floweth with milk and honey. 4 Hear, O Israel: The LORD "**Yhovah**" our God ('**Elohiym**) is one LORD "**Yhovah**": 5 And thou shalt love the LORD "**Yhovah**" thy God ('**Elohiym**) with all thine heart, and with all thy soul, and with all thy might.*

So we see when you read the word "**Lord**" which in Hebrew is "**Yhovah**" it speaks of the self existing One, therefore how are you going to have two self existing Ones? Impossible. And it is this self existing one that is also God, He is also (**Elohiym**) which simply means an object of worship. Look it up. I challenge every one of you to get out your Strong's concordance and see for yourself.

Strong's: 03068

hebrew: **Yhovah** from 1961; (the) *self-Existent* or *Eternal*; also spelled **Jehovah**, It is the Jewish national name of **God:--Jehovah**, meaning *the Lord*.

So when brother Branham is speaking of Jehovah as the self existing one, that is exactly correct, but the word '**Elohiym**' itself does not mean self existing one, it means *the One True God* or just the word **god** depending on whether the article **The** is before it or not.

Strong's: 0430 hebrew: '**Elohiym**

plural of 433; *gods in the ordinary sense*; but specifically used (*especially with the article The*) it speaks of **The Supreme God**; occasionally applied by way of deference to magistrates; and sometimes as a superlative:--angels, exceeding, God (gods)(-dess, -ly), X (very) great, judges, X mighty.

When the word '**Elohiym**' is used in Scripture if it has the article "The" in front of it, meaning The Lord, then it speaks only of the One true God, but if the article is missing, it can be used of men as Jesus said, quoting the Prophet David from **Psalms 82:6** *I have said, **Ye are gods**; and all of you are children of the most High.*

Bye the way, this word is also what the Trinitarians try to use in referring to three persons in the Godhead. Because the word '**Elohiym**' can be used in the plural sense, and of course David does use it that way when referring to the prophet and the children of the Most High.

But notice that Jesus Speaks of the One true God when he says in **John 17:3** *And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.*

Now, it is very apparent that Jesus is not speaking this of himself, but of His Father as we see in **John 17** verse **1** *These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee:*

That word glorify is **doxazo** and is made up of two Greek Words **doxa** and **Zoe**. And the word **Doxa** means **the opinions, values, and judgments** that were in God being expressed in His Zoe or life of the son.

Let's read it again, *, the hour is come; doxazo thy Son, that thy Son also may doxazo thee:*

In other words he is asking the Father to express His own opinions, values and judgments in the Life of the son, that the son might be the expression of the opinions, values and judgments of the Father. *"The hour has come, express thine own opinions, values and judgments in me that I may express them are what is in you."*

From his sermon **Show us the Father and It'll Satisfy: 56-0422 E-36** brother Branham said, *"Now, it's many times it's been said that no man can see God at anytime, the Bible said so. But the only begotten of the Father has declared Him. Philip, here was very inquisitive; he wanted to see the Father. Says here He said, "I've been so long with you, Philip, and you don't know Me?" Said, "When you see Me you see My Father." In other words, you see the Father express Himself through the Son. Him and the Father were one in the sense that His Father was dwelling in Him, not Him doing the works; He was a Son, Himself, the immortal, virgin born, Son of God. And then in Him was dwelling the God, the Father, expressing Himself to the world. His attitude towards the people. See? Well, that's how Christ and God were one. "God was in Christ reconciling the world to Himself." Now, He said, "When you see Me, you see the Father, and why do you say, 'Show us the Father?'"*

And this same Jesus, Son of God when praying to his Father he asked that we might be one with God the Father even as or in the same way he and the Father were one. Therefore, if we can be one in the same way that God and Jesus were one then that does not make us God no more than it made the son of God, God.

John 17:21 *That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. 22 And the glory (the doxa, the opinions, values and judgments) which thou gavest me I have given them; that they may be one, even as we are one:*

So you see we are to be made one with the Father in the same way Jesus was made one with the Father through the doxa of the Father expressed in and through us as it was expressed in and through the son of God.

From his sermon **Identification 64-0216 P:31** brother Branham said, *"He was the Fullness of God's Word, for He was the Fullness of the Godhead bodily. He was God in human form. And it took God to express such a Character as this. And then that lovely Life had to be taken from Him, so that He could save these that God's foreknowledge saw in the beginning, which was His thoughts of you and me. Jesus came to do that. His perfect Life had to be sacrificed to redeem that person. Then if they do, and you were with God in His thoughts at the beginning, how can you deny His Word being true, when you are part of His Word? Amen."*

Again from his sermon **Identification 64-0216 P:23** brother Branham said, "Then, see, God came down. And **the Character of God was Christ**. He was **the Reflection**. He was God made visible: notice, God **made visible**. **In the beginning was God**. He wasn't even God then. No, a God's an object of worship. **Only thing He was, was the eternal, and in Him was attributes**. And **those attributes were thoughts**. And **those thoughts was expressed to words, and word was made manifest**. What is it? **It's all God becoming tangible**. **And you are part of God**. And Jesus come to redeem those that was put on the Lamb's Book of Life before the foundation of the world. **It was in God's thoughts**. And **that's what He come to redeem**. And them, **as soon as it strikes to them, they see it, because the life is in there**. But **if the life isn't in there, then what can they do? See? They don't see it. They'll never see it. See?** And the whole thing is, Jesus said, "**At that day you'll know I'm in the Father, the Father in Me, I in you, and you in Me.**" **The whole thing is God becoming material, like a husband and wife becoming one together: God and His church becoming one.**

Works is Faith expressed 65-1126 86 Now, the two men that were talking on faith: **Paul justified Abraham by what God saw in Abraham; but James justified Abraham by what man saw in--in Abraham**. See, now, James said, "**He's justified by his works.**" Paul said, "**He's justified by faith.**" But, see, **Abraham believed God; that's what God saw in him; he believed it. But then when he went to acting as though it was already done, that's what man saw in him**. And that's the same as it is to us, because **our works express what faith we have**. But **if we're afraid to act on what we believe, then we do not believe it**. See, you've got to believe it.

It all comes down to what we do, not what we say, nor what we claim, but what we do.

Jesus said in **Matthew 7:21 ¶ Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.**

You see? Talk is cheap, and we know politicians can talk out of both sides of their mouths, and so do many Christians so-called, that we know. But he never said he that shall talk about me will enter the kingdom of heaven, but he that doeth the will of my Father. He that doeth, that is who will enter into the kingdom of heaven. He that doeth. No **he that talketh**, but **he that doeth the will of the Father**.

In the next verse Jesus makes it even more plain when he says **22 Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? 23 And then will I profess unto them, I never knew you: depart from me, ye that work iniquity. 24 Therefore whosoever heareth (understandeth) these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: 25 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. 26 And every one that heareth (understandeth) these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: 27 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it. 28 And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine: 29 For he taught them as one having authority, and not as the scribes.**

Now, the word (**'Elohiym**) is used **2,245** in the Old Testament Scripture and I will just show you a few examples from the book of Genesis.

Genesis 1:1 *In the beginning **God ('Elohiym)** created the heaven and the earth.*

Genesis 1:10 *And **God ('Elohiym)** called the dry land Earth; and the gathering together of the waters called he Seas: and **God ('Elohiym)** saw that it was good.*

Genesis 1:11 *And **God ('Elohiym)** said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so.*

Genesis 1:12 *And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind: and **God ('Elohiym)** saw that it was good.*

Genesis 1:14 *And **God ('Elohiym)** said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years:*

Genesis 1:16 *And **God ('Elohiym)** made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also.*

Now, I think many times people get these two Words "**God**" and "**Lord**" mixed up. That is why The Apostle Paul taught us what Moses taught, and what Jesus taught, that there is only one "**Lord**".

But the Word Lord, which was taken from the Hebrew Word "**Yhovah**", was used 6,078 times and it means "**The self existent one**". Just look it up for yourself in the Hebrew dictionary.

And the words "**self existent One**" does not speak of a **self existent two** or a **self existent three**. The Word "**One**" is used specifically here to describe this **one** who is **self existent**. "**The self existent One**."

As brother Branham reminded us so often the word **god** simply means an object of worship.

Mighty God unveiled 64-0629 P:31 *Now, **in the beginning was the Word**. A word is a thought expressed. **In the beginning He wasn't even God**. Now, our English word today, "**god**," means "**an object of worship**." **How confusing it is to the mind**. **You can make somebody a god**. **You can make anything a god**. But in the Old Testament in **Genesis 1**, "**In the beginning God...**" the word is used, "**Elohim**." "**Elohim**" means "**the self-existing One**." What a difference the word "**Elohim**" is to our word "**god**." "**Elohim**" means "**a self-existing One**." **We cannot be self-existing**. We cannot be almighty, omnipotent, omnipresent, omniscient. **That Elohim expresses all of that**. We cannot be that. The tree that you make a god out of, or the building, it's not self-existing.*

The Apostle Paul tells us that Satan is "**the god of this world**" as we see in **2 Corinthians 4:4** *In whom the **god of this world** hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.*

That would make more than one god, because Satan is a god, for he is the god of this world, or as brother Branham called him the god of this evil age. Yet we see that "Yhovah" or the Lord Jesus Christ is The Only True God.

John 17:3 *And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.*

Now, using the phrase, "The only True God" tells you that there are indeed *other gods*, or other *objects of worship*, but *all other objects of worship, all other gods* are false and this God that John is speaking of is "the ONLY true God".

Yet Jesus himself said there are more than one god, because he said "*to whom the Word of the Lord comes he is 'Elohiym* as we see in **John 10:34** *Jesus answered them, Is it not written in your law, I said, Ye are gods?*

And yet we are taught in New Testament Scripture there is **only One God**, but that word for God is not translated from the Hebrew word '*Elohiym*, but rather the Greek word *Theos*, which speaks of *Deity*.

1 Timothy 2:5 *For there is one God, (One *Theos*, One Deity) and one mediator between God and men, the man Christ Jesus;*

James 2:19 *Thou believest that there is one God; (One *Theos*, One Deity) thou doest well: the devils also believe, and tremble.*

1 Corinthians 8:6 *But to us there is but one God, (One *Theos*, One Deity) the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him.*

Ephesians 4:6 *One God (One *Theos*, One Deity) and Father of all, who is above all, and through all, and in you all.*

Romans 3:30 *Seeing it is one God, (One *Theos*, One Deity) which shall justify the circumcision by faith, and uncircumcision through faith.*

Mark 12:32 *And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God; (One *Theos*, One Deity) and there is none other but he:*

Now from his sermon **Unveiling of God 64-0614M P:39** brother Branham said, "*God, in man, has emptied Himself. Joel 2:28, we find out He said, 'I will pour out in the last days My Spirit.'*" Now, if you notice the word there, Greek word... I may have this wrong, but the one I could find... You have to watch the words. The English sometime means double meanings. Just like the word, we say, "god." *God created the heavens and earth, Genesis 1.* But now, in the Bible It said, "In the beginning Elohim." Now, *Elohim*, the English calls "god," but it really wasn't *Elohim*. Anything could be god to the word "god"; you could make an idol a god; you could make that piano a god; you could make anything a god. But it isn't so in the word "Elohim"; It means "the self-existing One." See?

That piano cannot be self-existent; nothing else can be self-existent. So the Word "Elohim" means "He that always existed." "God" can mean anything. See the difference in the word?

Now, what Brother Branham is saying is that when we use the word '**Elohiym**' in terms of that '**Elohiym**' or with the article "The" in front as in "**The God**" then it is referring to '**Jehovah**', who is the self existing one.

Again in **The Unveiling of God 64-0614M P:45** brother Branham said, "*This was a part of His way. This is the way He manifests Himself to us, manifests the eternal Word, **God, Jehovah made flesh**. Like in St. **John 1**, "**In the beginning was the Word, and the Word was with God, and ... In the beginning was Elohim, and Elohim became the Word, and the Word was Elohim. And the Word was made Elohim.**" See? **It's the same thing**, just unfolding. Like the attribute (See?), **it is in God. A attribute is your thought. God in the beginning, the Eternal, He wasn't even a God. He was the Eternal. He wasn't even God; God's an object of worship, or something. See? So He wasn't even that. He was Elohim, the Eternal. But in Him was thoughts; He wanted to become material.** And what did He do? **Then He spoke a Word, and the Word was materialized. That's the whole picture from Genesis to Revelation.** There's nothing wrong. **It's Elohim materializing so He can be touched, feel.** And in the millennium there's Elohim setting on the throne (Amen. That's right.) with all of His subjects around Him that He predestinated before the foundation of the world.*

Now, if you do a study of the phrase "**The Lord God**" it is not used until after the creation, when **God began to materialize** what he had created in Spirit form in **Genesis 1**.

In **Genesis 1** the word **God ('Elohiym)** is used with the focus on the article referring to this **Elohim** who alone is the sole creator of all things. But when you turn to chapter **2** of **Genesis** you begin to see the phrase "**The Lord God**" where **these two words Lord and God** are strung together inseparably. Because the One who is the Lord became God when there were ones who could worship Him.

Genesis 2:4 *These are the generations of the heavens and of the earth when they were created, in the day that the **LORD God** (Yhovah 'Elohiym) made the earth and the heavens,*

Genesis 2:5 *And every plant of the field before it was in the earth, and every herb of the field before it grew: for the **LORD God** (Yhovah 'Elohiym) had not caused it to rain upon the earth, and there was not a man to till the ground.*

Genesis 2:7 *And the **LORD God** (Yhovah 'Elohiym) formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.*

Genesis 2:8 *And the **LORD God** (Yhovah 'Elohiym) planted a garden eastward in Eden; and there he put the man whom he had formed.*

Genesis 2:9 *And out of the ground made the **LORD God** (Yhovah 'Elohiym) to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil.*

Genesis 2:15 *And the **LORD God** (Yhovah 'Elohiym) took the man, and put him into the garden of Eden to dress it and to keep it.*

Genesis 2:16 *And the **LORD God** (Yhovah 'Elohiym) commanded the man, saying, Of every tree of the garden thou mayest freely eat:*

Genesis 2:18 And the **LORD God** (Yhovah 'Elohiym) said, It is not good that the man should be alone; I will make him an help meet for him.

Genesis 2:19 And out of the ground the **LORD God** (Yhovah 'Elohiym) formed every beast of the field, and every fowl of the air; and brought them unto Adam to see what he would call them: and whatsoever Adam called every living creature, that was the name thereof.

Genesis 2:21 And the **LORD God** (Yhovah 'Elohiym) caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof;

Genesis 2:22 And the rib, which the **LORD God** (Yhovah 'Elohiym) had taken from man, made he a woman, and brought her unto the man.

And so in getting back to what brother Branham said in **pp. 47** Notice, through the ages, **the same way, by His prophets He has revealed Himself.** Them wasn't exactly prophets; **they were gods.** He said so. For what they spoke was God's Word. **They were the flesh that God was veiled in.** They were gods. **Jesus said,** Himself, said if, "How can you condemn Me when I say I'm the Son of God, and your own law says that them who the Word of the Lord came to was gods?" See?

We find in the Book of **Exodus** that the Lord God Himself said Moses would be "**god to the pharaoh**" as we see in **Exodus 7:1** And the **LORD** (That word Lord, was translated from the Hebrew Word "**Yhovah**": which means "**The self existent one**") **said unto Moses, See, I have made thee a god ('Elohiym: god) to Pharaoh: and Aaron thy brother shall be thy prophet.**

So God said that He Himself made Moses to be god to Pharaoh. Notice it was God that did that!

"So it was **God formed in a man called a prophet.** See? And **the Word of the Lord came to this man, so it wasn't the prophet; the prophet was the veil, but the Word was God.** The **man's word won't act like that.** See what I mean? **It cannot act in that manner.** But potentially it was God. See, **He was the Word of God in the form of a man,** called "a man." Notice, **He never changed His nature, only His form.** **Hebrews 13:8,** said **He's the same yesterday, today, and forever.** So **He did not change His nature** when He come. **He is always that Prophet, all down through the age, same thing, the Word, the Word, the Word, the Word.** See? **He cannot change His nature, but He changed His form.** **Hebrews 13:8,** said **He's the same yesterday, today, and forever. He just changed His mask.**

Let's say it this way, **Hebrews 13:8** "**Jesus Christ is the same yesterday, today and forever**", except for the mask, the mask is what changes. He stays **the same yesterday, today and forever** in His nature, but He changes the veil that he uses to reveal Himself through.

In closing let me leave you with these words.

From His sermon **54-1212 He Swore By Himself** Br. Branham said, **Just walk unconscious of fear. Walk unconscious of criticism.** Walk unconscious unto the world. Walk, as you walk in Christ, **walk with Him.** Not paying any attention, the right or left hand; just keep moving on. **If something comes up in the church; walk with God.** Hallelujah! **If sickness strikes you; walk with God.** If the neighbor don't like you; **walk with God.** Just keep on walking with God. Enoch, one day, walked like that. You know what he done? He walked all the way Home, with God; got

so far up the road, he didn't want to come back anymore. Amen. **Walk with God!** Doctor says you're going to die; **walk with God.** Yeah. Doctor says you can't...Well, **walk with God.** Just **walk with God,** that's all. For God has promised you, "**I'll never leave you or forsake you. I'll be with you to the end of the world.**" And He took an oath, by that covenant that He give you, that He would confirm it. Just walk with God, then. You'll have your up's-and-down's. Don't worry. You got to go through briar patches, over sharp rocks, over bluffs, down over the hillsides, up through the mountains, over waters; but **walk with God.** Yes, sir. "**There's so many hills to climb, upward,**" you've heard the old song, "**but how little it'll seem when you get to the end of the way.**" My, my! Just look at there, all that's been, look back at your footprints; won't be very much.

And the Apostle Paul said something very similar is **Romans 8:25** *But if we hope for that we see not, then do we with patience wait for it.* **26** *Likewise the Spirit also helps our infirmities: for we know not what we should pray for as we ought: but **the Spirit itself maketh intercession for us** with groanings which cannot be uttered.* **27** *And he that searcheth the hearts knoweth what is the mind of the Spirit, because **he maketh intercession for the saints according to the will of God.*** **28** *And **we know that all things work together for good to them that love God,** to them who are **the called according to his purpose.*** **29** *For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren.* **30** *Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them **he also glorified.*** **31** *What shall we then say to these things? **If God be for us, who can be against us?*** **32** *He that spared not his own Son, but delivered him up for us all, how shall he not **with him also freely give us all things?*** **33** *Who shall lay anything to the charge of God's elect? **It is God that justifieth.*** **34** *Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, **who also maketh intercession for us.*** **35** ***Who shall separate us from the love of Christ?** shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? **36** As it is written, For thy sake we are killed all the daylong; we are accounted as sheep for the slaughter. **37** Nay, **in all these things we are more than conquerors through him that loved us.*** **38** *For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, **39** Nor height, nor depth, nor any other creature, **shall be able to separate us from the love of God,** which is **in Christ Jesus our Lord.***

Let us pray...