

Unveiling of God no 81

Sovereignty - In Love, Mercy and Grace

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1 Chronicles 29:11 *"Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine; thine is the kingdom, O Lord, and thou art exalted as head above all"*

This morning I want to continue in our study of "**The Unveiling of God**". This will be number **81** in our series and number **15** in our mini-series concerning the sovereignty of God.

We have been studying the thoughts of God's Sovereignty and took this mini series from quite a few paragraphs from Br. Branham's sermon **The Unveiling of God**. But we want to take our thoughts this more specifically from something he said in his message "**Who is this Melchisedec**" where brother Branham is bringing to us a mighty powerful revelation of Who this Person of Melchisedec was and is. Without our understanding of Who this Person is, we will never understand the Godhood of God and thus we will misplace the Godhead or misappropriate it and place it where it should not be placed. In other words, placing the Son of God in the Godhead instead of the Godhead in Him.

Remember the three things we must not do that brother Branham warned us would bring us into a false worship. Brother Branham said, *Now, you must not misinterpret the Word. You say, "Well, I believe it means this." It means just what it says. It needs no interpreter. And you must not misplace the Word. And you must not dislocate the Word. And if we would do either of these, it throws the whole Bible in a confusion and in a chaos.*

Now, I believe the reason there are so many people in confusion and chaos concerning the Godhood of God is because they have committed at least one of these three errors in assessing the Scriptures.

#1) We must not Misinterpret God's Word: This means *to interpret wrongly, to understand or explain incorrectly.*

2 Corinthians 4:2 *"But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God."*

#2) We must not Misplace God's Word: Which means *to put it in the wrong place. To wrongly place or to improperly place. To take away from the proper, or natural position, time, or character.*

Ecclesiastes 3:1 *To everything there is a season, and a time to every purpose under the heaven:*

#3) We must not Dislocate God's Word: Which means *to upset the order or connection of the Word.* The Apostle this is **2 Timothy 2:15** *Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.*

Brother Branham also told us he only said what Paul had said, and Paul said "We must rightly divide the Word of Truth," and in the Second Church Age, **Ireneaus** said; "***there is an importance to the order and connection of the scripture.***" Therefore, we must keep the True meaning of Scripture, and not render our own interpretations to it, hoping we have found some great deep secret of scripture that is not really there.

Who Is This Melchisedec 65-0221E 32 "*So He was not just a priesthood order, neither was He a myth; He was a Person. And the Person is eternal. If you notice, He had no father, He had no mother, He had no time He ever began, and He had no time He ever ended. And ever Who it was is still alive tonight, because the Bible said here that He had neither father, nor mother, beginning of days or ending of life. So it would have to be an eternal Person (Is that right?), an eternal Person. So it could only be one Person; that's God, 'cause He's the only One that's eternal--God. Now, in **I Timothy 6:15 and 16**, if you'd like to read that sometime, I'd like for you to read it. Now, the thing that I contend is, that **He was God**, because **He's the only Person that can be immortal**. And now, God changing Himself into Person; that's what He was: no father, no mother, no beginning of life, no ending of days."*

Now, notice that brother Branham said He was a person and he is eternal. Then if He is eternal He can not change. Then He must be the same yesterday, Today and forever.

Now, if we are to understand what Brother Branham is describing here we must read for ourselves the scripture he is referring to.

I Timothy 6:15 "*Which in his times he shall show, who is the blessed and **only Potentate**, the King of kings, and Lord of lords; **16** Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honor and power everlasting. Amen."*

Notice that He is called ***the Only Potentate*** and we see that Paul was referring to the ***sovereignty of God***. Somewhere down the line we shall examine the Sovereignty of God in Creation. But this morning I would like to further examine the sovereignty of God from the perspective of God's Love Mercy and Grace. For our subject however we will examine "***the Understanding of the Godhood of God***".

Without understanding "***the Godhood of God***" we will never understand God's Sovereignty, and without understanding God's Godhood we will never understand God Himself. Who He is and Why He does what He does. Our conception then of God becomes only one that is made up in the minds of men. The God of our imagination.

How different is the God of the Bible from the God of the modern so-called Christian's today. The conception of God and His Godhead that is most widely in use today, even among those who profess to believe this Message, is but a miserable distortion of truth, and a blasphemous mockery of the True message God brought by His vindicated Prophet.

The God of the twenty first century church is but a ***helpless, effeminate being who commands the respect of no thoughtful man. The God of the popular mind is the creation of a over-sentimental sappiness.***

The God that is declared in most pulpits today, is an object of pity rather than of awe inspiring reverence. To say that God the Father purposed the salvation of all mankind, that God the Son died with the express intention of saving **the whole human race**, and that God is now seeking to win **the world to Christ**; well, all we have to do is to look at the sad shape of the laodicean church to know this is not true. For if God wished to save the whole world you would see the evidence of that in all nations. But that is what the church teaches, a God who wishes to do one thing but has not the power to carry it out. As a matter of common observation, it is apparent that the great majority of our fellow men are still dying in sin, and passing into a hopelessly lost condition: and for them to say it is God's objective to save the whole world by their confession, they are saying God is not omnipotent enough to pull it off, and not omniscient enough to know what He desires to do. There is no escaping the conclusion.

To think that God is "*trying his best*" to save all mankind, but that **the majority of men will not let him save them**, is to insist that the will of the God the creator of all things is not omnipotent but rather impotent, and that the will of the creature is rather omnipotent. To throw the blame, as many do, upon the Devil, does not remove the difficulty, for if Satan is defeating the purpose of God, then, Satan is Almighty and God is no longer the Supreme Being.

To declare that God the Creator's original plan has been frustrated by sin, is to dethrone God himself.

To suggest that God was taken by surprise in Eden and that His plan of redemption was an after-thought to the fall in Eden, is to make God just a bungling halfwit, who is now attempting to remedy that unforeseen disaster, and it degrades the Most High God to the level of a finite, erring mortal.

To argue that man is a free moral agent and the determiner of his own destiny, and therefore he has the power to checkmate his Maker, is to strip God of Omnipotence.

To say that the creature has split open the bounds assigned by his Creator, and that God is now practically a helpless spectator before the sin and suffering entailed by Adam's fall, is to repudiate the express declaration of God's Eternal Word, namely, "*Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain*" **Psalms 76:10**.

In other words, to deny the sovereignty of God is to enter upon a path which, if followed to its logical conclusion, is to arrive at blank atheism.

The sovereignty of the God of Scripture is **absolute**, **irresistible** and **infinite** as we have shown throughout these past 15 sermons on the sovereignty of God. It would do you all very much good to study these 15 sermons to learn and understand God's role in all of Creation past and present and His role in your predetermined resting place in Him.

When we say that God is sovereign we are affirming to ourselves His right to govern the universe, which he made for ***His own glory***, just as **He pleases**.

We affirm to ourselves then His right as the right of the Potter over the clay, that He may mold the clay into whatsoever form He chooses, ***fashioning out of the same lump one***

vessel unto honor and another unto dishonor. We also then affirm that He is under no rule or law outside of His own will and nature, and that God is a law unto Himself, and that He is under no obligation to give an account of His matters to no one.

In understanding *the True Godhood of God* we must come to the conclusion that *Sovereignty characterizes the whole Being of God.*

For God is sovereign in all his attributes. Thus...

#1. God is sovereign in the exercise of his own power. His power is exercised as He wills, when He wills, and where He wills.

This fact is evidenced on every page of Scripture.

For a long season His power may appear to be dormant, and then out of nowhere he puts forth His power in an irresistible might. God has His own timing, His own seasons to work.

Pharaoh dared to hinder Israel from going forth to worship Jehovah in the wilderness — but what happened? God exercised His power, and His people were delivered and their cruel taskmasters were slain.

But a little later on, the Amalekites dared to attack these same Israelites in the wilderness, and what happened then?

Did God put forth his power on this occasion and display his hand as he did at the Red Sea?

Were these enemies of His people promptly overthrown and destroyed? No, on the contrary, the Lord swore that he would "*have war with Amalek from generation to generation*" **Exodus 17:16.**

Again, when Israel entered the land of Canaan, God's power was very much displayed. The city of Jericho barred their progress — so what happened? Israel did not draw a bow nor strike a blow: the Lord stretched forth His hand and the walls fell down flat on their own. But this miracle He never repeated! No other city fell after this manner. Every other city had to be captured by the sword!

Many other instances can be given to show reason of proof that might illustrate the sovereign exercise of God's power. So let's take one other example; God put forth his power and David was delivered from Goliath, the giant; the mouths of the lions were closed and Daniel escaped unhurt; the three Hebrew children were cast into the burning fiery furnace and came forth unharmed and un-scorched.

But God's power didn't always interject itself on behalf of His people to deliver them. Why?

We read in **Hebrews 11:36-37** "*And others had trial of cruel mockings and scourgings, yea, moreover of, bonds and imprisonment: they were stoned, they were sawn asunder, were tempted, were slain with the sword; they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented*".

So why not? Why were not these men of faith delivered like the others? Or, why were not the others suffered to be killed like these? Why should God's power step in and rescue some and not the others? Why allow Stephen to be stoned to death, and then deliver Peter from prison?

The answer is that God is sovereign in the delegation of His power to others. Why did God endow Methuselah with a vitality which enabled him to live 969 years while others did not live so long of a lifespan? Why did God impart to Samson a physical strength which no other human has ever possessed?

In **Deuteronomy. 8:18** it is written, *"But thou shalt remember the Lord thy God: for it is he that giveth thee power to get wealth"*, but God does not bestow this power on everyone alike. So why not? Why has He given such financial power to men like Bill Gates, Carnegie, and Rockefeller? The answer to all of these questions, is, because God is Sovereign, and being Sovereign he does as he pleases.

#2) God is sovereign in the exercise of his mercy. And by necessity this must be so, for mercy is directed by the will of Him that has the power to show mercy. Mercy is not a right to which men are entitled. Mercy is that wonderful attribute of God by which He pities and relieves the wretched. But under the righteous government of God no one is wretched who does not deserve to be so. The objects of God's mercy, then, are those who are miserable, and all misery is the result of sin, hence the miserable are deserving of punishment not mercy. To speak of deserving mercy is a contradiction of the definition of the word mercy.

God bestows his mercies on whom He pleases and withholds them as seems good unto only Himself.

A remarkable illustration of this fact is seen in the manner that God responded to the prayers of two men offered under very similar circumstances. Sentence of death was passed upon Moses for one act of disobedience, and He besought the Lord for a reprieve.

But was His desire gratified? No; in **Deuteronomy 3:26** he told Israel, *"The Lord is wroth with me for your sakes, and would not hear me: and the Lord said unto me, Let it suffice thee"*.

But notice in a second case which we find in **2 Kings 20:1-6** *"In those days was Hezekiah sick unto death. And the prophet Isaiah the son of Amoz came to him, and said unto him, 'Thus saith the Lord, Set thine house in order; for thou shalt die, and not live'. Then he turned his face to the wall, and prayed unto the Lord, saying, 'I beseech thee, O Lord, remember now how I have walked before thee in truth and with a perfect heart, and have done that which is good in thy sight'. And Hezekiah wept sore. And it came to pass, before Isaiah was gone out into the middle court, that the word of the Lord came to him, saying, 'Turn again, and tell Hezekiah the captain of my people, thus saith the Lord, the God of David thy father, I have heard thy prayer, I have seen thy tears: behold, I will heal thee: on the third day thou shalt go up unto the house of the Lord. And I will add unto thy days fifteen years'"*.

Notice, Both of these men had the sentence of death upon themselves, and both prayed earnestly unto the Lord for a reprieve: the one wrote: *"The Lord would not hear me"*, and died; but to the other it was said, *"I have heard thy prayer"*, and his life was spared. What an illustration and exemplification of the truth expressed in **Romans 9:15** *"For He saith to*

Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion."

The sovereign exercise of God's mercy, His pity shown to the wretched was displayed when The Father tabernacled Himself in His Son, and came down among men.

Brother Branham, in referring to the sovereignty of God, often used the illustration we see in **John 5:3-9** where we read, *"During one of the Feasts of the Jews, the Lord Jesus went up to Jerusalem. He came to the Pool of Bethesda, where lay "a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water." Among this "great multitude" there was "a certain man which had an infirmity thirty and eight years."* What happened?

"When Jesus saw him lie, and knew that he had been now a long time in that case, he saith unto him, Wilt thou be made whole? The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me. Jesus saith unto him, Rise, take up thy bed, and walk. And immediately the man was made whole, and took up his bed, and walked" Why was this one man singled out from all the others? We are not told that he cried "Lord, have mercy on me."

There is not a word spoken in this Story which tells us in any way that this man possessed some qualifications which entitled him to receive special favor. Here then was a case of the sovereign exercise of **Divine mercy**, for it was just as easy for Christ to heal the whole lot of that *"great multitude"* as this one *"certain man."* But he did not. He put forth his power and relieved the wretchedness of this ***one particular sufferer***, and for some reason known only to himself, he declined to do the same for the others. Of course brother Branham explained that reason as doing what He saw God do in a vision. So then we must ask the question, why did God pass up healing all others and sent Jesus only to this one man?

Jesus understood the Godhood of God. In fact brother Branham comments in the Message **We Would See Jesus 59-0422 E-24**, that Jesus was so yielded to the Father's sovereign will is the reason He did not heal the others. He said, *"Well, this man was laying on a pallet, little blanket or something laying there. And when He passed by, Jesus knowed that he'd been in this condition all this time, and healed him, and went on His way. What if He did that here in San Jose tonight. Tomorrow morning He'd have the same criticism He had then. Why didn't You heal this one, that one, and this one, and that one. See? Jesus said, "I only do as I see the Father doing. The Father worketh, and I worketh hitherto."*

Again, we see in **Romans 9:15** *"I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion."*

#3) God is sovereign in the exercise of his love. Ah! as the Scripture says, *"That's a hard saying, who then can receive it?"*

But in **John 3:27** we read, *"A man can receive nothing, except it be given him from heaven"*. When we say that God is sovereign in the exercise of His love, we mean that He loves whom He chooses to love. God does not love everybody; if He did, He would love the Devil. Why doesn't God love the Devil? Because there is nothing in him to love; because there is nothing in him to attract the heart of God.

Nor is there anything to attract God's love in any of the serpent seed, for all of them are, by nature, "*children of wrath, and children of disobedience*". And even amongst the fallen sons of Adam, who because of the fall live out their lives in a polluted body of death, there is nothing worthy of Love. If then there is nothing in any member of the human race to attract God's love, and if, not-withstanding, he does love some, then it necessarily follows that the cause of his love must be found only in Himself, which is another way of saying that the exercise of God's love towards the fallen sons of men is according to the scripture: "*according to His own good pleasure.*"

We are told in Scripture that *God does not love us because we loved Him first*, on the contrary, His Holy Word tells us, "*we love him because He first loved us*".

Then, in the final analysis, the exercise of God's love must be traced back to His sovereignty, or, otherwise, He would love by rule; and if He loved by rule, then He is under a law of love, and if He is under law of love then is He not supreme, but would actually himself be ruled by law.

"But", you may ask, "Surely you do not deny that God loves the entire human family?" and our reply would be, it is written, "*Jacob have I loved, but Esau have I hated*" **Romans 9:13**. If then *God loved Jacob and hated Esau*, and that *before they were born or had done either good or evil*, then the reason for His love was not in them, but in Himself. In His choosing, according to His good pleasure.

That the exercise of God's love is according to His own sovereign pleasure is also clear from the language Paul used in **Ephesians 1:3-5**, where we read, "*Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: 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 having predestinated us unto the adoption of children by Jesus Christ to himself according to the good pleasure of his will.*"

It was "*in love*" that God the Father predestined his chosen ones unto the adoption of children by Jesus Christ to himself, Paul goes on to say "*according*" according to what? According to some excellency he discovered in them? No. What then? According to what he foresaw they would become? No; mark carefully the inspired answer "*According to the good pleasure of his will.*"

#4) God is sovereign in the exercise of his grace. This is of necessity, for grace is favor shown to the undeserving: in fact, to those deserving hell. Grace is the antithesis of justice. Justice demands the impartial enforcement of law. Justice requires that each shall receive his legitimate due, neither more nor less. Justice bestows no favors and is no respecter of persons. Justice, as such, shows no pity and knows no mercy. But after justice has been fully satisfied, grace flows forth.

Divine grace is not exercised at the expense of justice, but "*grace reigns through righteousness*" as Paul said in **Romans 5:21** and if grace reigns, then is grace sovereign.

Grace has been defined as "*the unmerited favor of God*"; therefore if it is unmerited, then no one can claim it as their inalienable right.

If grace is unearned and undeserved, then no one is entitled to it.

If grace is a gift, then no one can demand it.

Therefore, as salvation is by grace, the free gift of God, then God bestows it on whom He pleases.

Because salvation is by grace, the very chief of sinners is not beyond the reach of Divine mercy.

Because salvation is by grace, boasting is excluded and God gets all the glory.

The sovereign exercise of grace is illustrated on nearly every page of Scripture.

The Gentiles are left to walk in their own ways, while Israel becomes the covenant people of Jehovah.

Ishmael the firstborn is cast out and not blessed in comparison to Isaac. Yet Isaac, the son of his parents' old age is made the child of promise.

Esau the more generous hearted and forgiving of the brothers spirited is denied the blessing, though he even sought it carefully with tears, while the little shyster Jacob receives the inheritance and is fashioned into a vessel of honor. And this even before they were born God said I love Jacob and I hate Esau.

In the New Testament, Jesus taught us that "*Divine truth is hidden from the wise and prudent, but is revealed to babes*".

In the new testament life of Christ we see that Pharisees and Sadducees are left to go their own way, while publicans and harlots are drawn by the cords of love.

In a remarkable display, Divine grace was exercised at the time of Jesus Christ's birth. The incarnation of God's Son was one of the greatest events in the history of the universe, and yet its actual occurrence was not made known to all mankind; but instead, it was specially revealed in Bethlehem to shepherds and just three wise men of the east.

And this was prophetic and indicative of the entire course of his life in Galilee, for even today Christ is not made known to all.

It would have been an easy matter for God to have sent a company of angels to every nation and announced the birth of His Son. But He did not.

God could have readily attracted the attention of all mankind to the "star"; but he did not.

Why? Because God is sovereign and dispenses His favors as He pleases.

Note particularly the two classes to whom the birth of the Saviour was made known, namely, the most unlikely classes; illiterate shepherds and Gentiles from a far away country.

No angel stood before the Sanhedrin and announced the advent of Israel's Messiah!

No "star" appeared to the scribes and lawyers as they, in their pride and self-righteousness, searched the Scriptures daily!

These men searched diligently to find out where he should be born, and yet it was not made known to them when he was actually come.

And so is it today, His Divine presence came down, not to the educated, not to the theological ranks, but to a little Kentucky HillBilly who was born in a little old log cabin.

What a display of Divine sovereignty. As it was back then to the illiterate shepherds He singled out for peculiar honor, and the learned and eminent He passed by!

And why was the birth of the Saviour revealed to these Gentile foreigners, and not to those in whose midst He was born?

We see in this a wonderful foreshadowing of God's dealings with our race throughout the entire Christian dispensation for He is sovereign in the exercise of His grace, bestowing His favors on whom He pleases, often on the most unlikely and unworthy it would seem to the world.

Therefore, "**Grace**" is more than "**unmerited favor**." To feed the homeless who would knock at your door is "**unmerited favor**", but it is scarcely grace. But suppose that after robbing me I should feed this starving homeless person, that would be Grace, then, is favor shown where there is positive de-merit in one receiving it? The answer is never.

Let us pray