

Doctrine no 10

Vindication proves the Doctrine

Brian Kocourek, May 13, 2015

This evening I would like to continue with our study on the subject of Doctrine.

And we will begin by looking at a statement that William Branham made in his sermon **The Masterpiece**, and we will read from paragraph **71**.

The Masterpiece 64-0705 71. *So perfected a Redeemer of man, so perfect, so godly (Yet there was no beauty we should desire Him.), when this virgin-born Son of the living God become so perfect, and humble, and in the image of God, until the great Master Who had brought His life up through the prophets (and He was the fulfilling of all the prophets)... He was so perfect, until God seeing this, He smote Him and has cried out, "Speak!" as Michelangelo did, "Speak!"*

Now, before we proceed further, I want to bring out a few small points from this statement he said in paragraph **71** concerning *the Son of God*. In describing the son of God William Branham said, "So perfected, a Redeemer of man, so Godly, yet there was no beauty that we should desire him."

Now, you can't be perfected if you were always that way and you are God and you change not.

And as I said last week, if you understand the Godhead correctly, the way God's prophet did, then you will understand that there is only "**One**" that is perfect and that is God. Therefore, this **Son of God became perfect when God entered into Him**. For, He is our perfection.

Now, another thing he said, in speaking of the Son of God brother Branham said he was, "**So Godly**". Now, **Godly means piety which is characterized by a God-ward attitude**, and is expressed in that **the actions are God centered and for the purpose of pleasing God**.

That describes Jesus the son of God very well, because he said in **John 4:34** "**My meat is to do the will of him that sent me, and to finish his work**". And Jesus also said in **John Chapter 8:29** **And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him**.

Therefore, if Jesus and God were one like your finger is one as the Unitarians believe, then this statement he made concerning the devout nature of the Son of God to God, would not make any sense at all. But seeing that brother Branham said God and Jesus were not one like your finger is one, then we can understand that he used this phrase when describing the Son of God's attitude towards His Father.

Now God can not be Godly, because He is God. Godly means to be like God. And the phrase "**To be like**" let's us know that the one spoken of here is not the one he like, but rather his actions and his ways are much the same as.

Godly or God-like means *to be devout and God-ward speaks of another* and not of God Himself. But Since the Son of God was not God, then He could be Godly or God centered in His Life.

Now, in paragraph 72. brother Branham said, *“You say, "Is that so?" St. Mark 9:7, we find upon the Mount Transfiguration, when there stood Moses, the law, there stood Elijah, the prophets. All the way back from the patriarchs, the fathers, the law, the prophets, and all of them standing there, we hear a Voice coming down from the cloud and said, "This is My beloved Son, hear ye Him." And if they're going to hear, He's got to speak. It was just a few days before He was smitten. "This is My Son, Who I'm pleased to dwell in". I have molded Him. I've been four thousand years bringing Him to this. And now He is so perfect I've got to smite Him so He can speak. "Hear ye Him." He's the perfected One. He is the Masterpiece.”*

Now, I would like to stop here for a minute and examine something brother Branham said concerning the relationship that God had with His son. Notice he quotes God as saying, *“This is My Son, Who I'm pleased to dwell in”. I have molded Him. I've been four thousand years bringing Him to this.”*

Just think, here is a glimpse into the relationship between the Father and the Son. He is telling us that God spent the past 4,000 years bringing his son to this place of adoption? To what? To the place that He would enter into his Son.

Now, that may seem like heresy to many who believe Jesus and God were one like your finger is one, and that may seem like heresy to those who believe God was a committee made up of One called the Father, another called the Son, and still another called the Holy Ghost or Holy Spirit.

I saw a film several years ago called **“God’s General William M. Branham”** and after showing many clips from the **“Deep Calleth unto the Deep”** and the **“20th Century Prophet”** the man was going over the life of William Branham and he said, *“William Branham was truly a prophet of God, but he went off when he forsook the gift that God gave Him and tried to become a teacher.”*

Now, I am sorry, but those were not original words this man was speaking, they were the same catch phrase every one of those Trinitarian ministers have used since brother Branham was on the scene.

It was very apparent while watching this film that many people believed in the gift that Brother Branham had while praying for the sick, but in that sense they are no different from you or I in that they believed that Gift was from God and showed the Presence of God in operation. But what sets us very different from them is that although we loved the gift of God that was in the life of William Branham, we do not look at that gift as the end-all, but rather that which got us to **“sit up and take note”** that this man was very different from all others and that God was definitely with Him, and if so, then we ought to shut up and hear what he has to tell us. And let's face it, it was not the discernment that is the issue, it's the **“Thus Saith the Lord.”**

But the Pentecostal ministers don't want to shut up and listen. They live with an exalted opinion of themselves, and because of that they've completely missed God hiding Himself in simplicity.

Brother Branham said, in his sermon called, **Voice of the sign 64-0313 P:14** "Now, the sign has a voice. And now, every true God-sent sign has a voice, and that voice must speak according to the Word that's given for that day, just exactly. If the voice comes the same old voice of the same old... You see a sign, rather, and **the sign that the man's doing is the same old school of thought, then you can say right then that didn't come from God. If it keeps identifying the same old school of thought, it never did, it never has, it would be against God's program.** It's got to be something new. It's got to be something that the people don't understand; it's got, or **it wouldn't be sent. It don't need to be sent, if it's the same old school of theology. It's got to be something different, yet it's got to be identified in the Word that it is for that day** (See?), the positives of God's Word. It has to be that. There's no slip-ups to it. It's got to be the truth, **got to be vindicated by God the truth.** And **the man who speaks it has to be vindicated of God to be a seer from God, or it's wrong.** They don't even see it at all, don't even believe it.

And again he said, in his sermon, **Voice of the sign 64-0214 pp 62** " Now, the sign that is promised for the day is done before the people. And then the written Scripture comes forth is the voice of that sign. **If it doesn't give a Scriptural voice, then stay away from it.** See? It's not God, 'cause God can't promise this for today, and say, "Well, this is it." See? God cannot do that. **God cannot promise something for one day and say, "No, no. It won't do that. That was for another day."** **What He promises, He must stay with it.** And the real Scriptural sign is the Scriptural voice.

God Who is Rich in Mercy 65-0119 191 Moses was given two signs, and each sign had a voice. That's right. **I preached on it here sometime ago, somewhere, on "The Voice Of The Sign."** It must have a Voice of the sign. It's a changing. Always it's that way. **If it isn't, then it didn't come from God. If a man comes out with an odd peculiar ministry, that's found in the Bible to be the Truth, and that man stays right in that same old denominational doctrine, forget it. Nothing to it. God don't do a thing like that.** That thing, **that's rotten manna that's got termites in it,** or wiggle tails, or whatever you want to call it, **from forty, fifty years ago,** still trying to eat that old manna that fell way back years ago. And the children of Israel on their journey, **new manna fell every night.** That's right, you couldn't keep it over. **We don't live over some other age gone by.** We're eating new Manna, fresh Manna out of heaven, in our journey as we go on.

I like especially what he said here that what sense would it be for God to send a sign among the people and then direct them into the same thing they already have been in. I remember brother Vayle telling us years ago concerning this. He said, "could you imagine sitting at the table eating your porridge and me bursting on the scene telling you I had a message from the Lord for you, and you say, what is this message, and I would say, "Thus saith the Lord, you are eating porridge" Now, what kind of a message would that be? "

Frankly I don't understand that mindset. When I came to the message it was not because of the miracles, it was *because of the doctrine*. What attracted me was the doctrine. Miracles are nice to talk about and even nicer to have in your life, but they are not eternal. But the Word is Eternal and the Word is Life, and that's what we're feeding on.

I believe in praying for the sick, and I have seen many miracles in my own meetings, but God makes you better in this body, and your still in this body. The body is made well, but the body is going to get sick again. Lazarus was raised from the dead, and Lazarus died again anyhow. But *there's something about the doctrine that takes you out of this body* if at least for the moment and you forsake all your troubles and you are lifted into the presence of the Eternal one and given a glimpse of Life to come.

The doctrine *brings you rest*, The doctrine *settles your soul*, the doctrine *gives you peace*, and it *stimulates your mind*, and *gives you a for-taste of Glory divine*. It *places you*, and *let's you see your status with God* and *your state as a Son of God*. But healings come and go. I've seen people healed of cancer in the lungs just to die six months later from another kind of cancer in the brain. But the Word of the Lord endures forever.

Voice of the sign 64-0321E P:26 *Every true sign of God is followed by the voice of God. Now, if a man gives a sign in the country or any time, and that voice that he speaks behind that **isn't the Word of God, then watch it. Don't believe it.** If some old school... If a man gets up and says, shows a sign from God, and **then the man's teaching is the same old theology you've had all these years, God never sent that sign.** Look back in the Scripture and see if it was. Search the Scripture. If a guy comes back and says, "Now, we all want you to join this. It's been an old established affair," **don't you believe that.** We're going to go in that just in a few minutes. See? No, **don't you believe that.** **God always vindicates His signs. Sign from God always speaks God's voice. And if it's the same old school you've had, why would He give a sign? You're already in it. He's trying to get you to that corner.** Stop sign, slow up, look where you're going. You'll dump yourself off at the corner, if you don't watch. There's a sharp curve. And it's always a sign there, before you make this curve, to keep you from wrecking up. A good road builders gives signs, and we're traveling the road to glory. And **if the sign speaks of the same old thing, it wasn't from God.** God gives signs to attract the attention of His people. Signs are to attract the attention of God's people; God's signs is. God's signs is given to attract the attention of God's people.*

What is the purpose of a sign anyhow? Signs are a way of getting your attention that there is a turn in the corner coming up. Stop sign means that you have to stop or you might wreck up. A sign that says slippery when wet means that the road is slippery when wet and usually the road is where there are many turns and the sign shows many turns. But the Pentecostal world just doesn't understand this. They think stop means go, and yield means full steam ahead, and slippery when wet means good riding and the road is straight ahead. And they're nuts. Just plain stupid. That's all.

So self centered that they have left God out of the message of Pentecost. He's on the outside knocking trying to get in and they won't let the Word come in.

From **Voice of the sign 64-0321E P:34** brother Branham said, *To the elected, they see it, like the little woman with a pure heart in a defiled body, and the Pharisee with a pure body and a defiled heart. It condemned one and saved the other one. And the very judgment that saved Moses, condemned the world, his preaching. It gets the elected ready.* What's the elected ready for? *When they see a God sent sign, they look back in the Scripture and see if that's supposed to be there.* "Yeah, here it is. What is it? **Pending judgment.**" Then *the elected listens to the voice.* But *the unelected ignores and says, "Nonsense. Go on. We'll take the same old school."* That's the way they did in the days of Luther. That's the way they did in the days of Wesley. **That's the way they do now,** way they've always done. But it is a sign, and **it has a voice that follows the sign.** And the voice is identified as a Scriptural voice. Now, don't forget that. I keep that going in, because I may never see you again. *I wished I had a way that I could come down here somewhere, and get all my brethren when they had no revivals going on, put a tent up, and just set day after day, and teach it till it really soaked in.* But *He wouldn't permit that, I don't think. See, we're too close to the end. I believe we're right now at the end.*

Again from **Voice of the sign 64-0313 P:52** he said, "When a man raises up with a sign, the same old school of thought, **there's something wrong. It isn't coming from God.** Oh, my. Make His path straight now. Do you believe it?"

And from his sermon, **Man running from presence 65-0217 P:76** he said, "If a Message goes forth, there's signs and wonders, and you still see that same old school of thought that you come up with, **that didn't come from God.** God don't just have to do... And God is trying to get your attention attracted to something. And then, when Jesus went down there, He started healing the sick and doing great works and things. He always, He, Jesus did it. And Moses and Jesus done it, and the rest of them. And when He was here He did it, and He's doing it, the same thing today. When He sends forth a meeting like that revivals and starts a meeting in the earth, and starts a moving along with these great signs and wonders, and then you see come back that same old school of teaching, **there's something wrong there somewhere. There's something new coming forth.**

And from his sermon **Trying to do God a service 65-1127B P:113** he said, **We have false impersonators rise up. What's that to do? To deceive.** The Bible said they would. "As Jambres and Jannes withstood Moses, so will these in the last days." See? They're the same thing, **come right along impersonating it, just exactly. See? Be careful. Watch the doctrine of the Bible. Watch the message that follows them signs. Still the same old school of message? Forget it.** God sent the miracles and signs to attract attention of His people. When Jesus come just healing the sick and so forth, so did the prophets. They thought, "Oh, glory, He's a-coming; He's going to be a Pharisee. He's going to be a Sadducee." But He said, "You generation of serpents and vipers." Said, "You're of your father the Devil; his works you do." Said, "Except you eat the flesh of the Son of man, and drink His Blood, there's no Life in you." **He didn't explain It.** He didn't have to explain It

(Hallelujah.); that was for another season. (uh-huh) He just said what He had to say, "I always do that what's pleasing to the Father," and that's keeping His Word. "If I don't, My life and My works don't compare with His Word I'm supposed to do, then don't believe Me, I'm not Him; but if it does, then believe the works if you can't believe Me."

And from his sermon **The Token 64-0308 P:30** he said, *Now, when you see signs going on, and no message behind it, just the same old school of theology and on down, **that wasn't from God.** But **where there's a sign showed, a Message follows it.***

But these men who could believe that William Branham never missed on the discernment of the heart and yet the Bible tells us the Word of God is the discerner of the heart. And if the discernment is 100% right, then the interpretation of the Word must also be 100% or God is a hypocrite. But let's face it, most of these imposters who fight Brother Branham on his teaching are nothing short of imposters worshipping an imposter 3 headed God. Talk about crazy theology, a God with three heads? Or a God that's a committee of three.

Look, brother Branham knew what he was talking about. Look at his words here from his sermon **E-71 Be not Afraid 60-0609** *"You believe on the Lord Jesus? Have faith in God. It's all over, brother. Just believe it now. We are strangers to one another. Now, that ought to settle it for the whole group of you. **Does that confirm that I'm preaching the truth? How would God let me tell something wrong, and stand up with my very message. These things are only to indicate a Divine a vindication that my theology is right.** That's exactly right. The Word of the Lord came to the prophets.*

And from his sermon **E-24 BLIND BARTIMAEUS 60-0713** he said *"And in Praying for the sick, tonight as we pray for the sick, the Lord may come to us and give the visions. And if He does, remember the vision does not heal people. **The vision is only a vindication that the Word is right.** How many knows what the word "prophet" means? Sure you do. A "prophet" means "one that foretells or forth tells." And **it is a Divine sign from God that this person that's speaking has the right interpretation of the Divine Word, because the Word of the Lord came unto the prophets. And the prophet foretold and done those signs, which is a vindication that he had the interpretation of the divine Word."***

So what I am trying to get across here this evening is that God uses the signs and wonders to get your attention. That is all. Why? because he is getting ready to turn a corner and bring something that is in the Word but has been hidden to men's understanding. But what comes as doctrine had better line up word by Word with God's vindicated Word or forget it, flee from it. But if the signs go forth and the Word does come, then it will be something new as brother Branham said, and you had better pay close attention because if you miss turning that corner, you will crack up. Because there is always warning before judgment.

Let us pray.