

Doctrine no 18

Doctrine Magnifies but never changes the word

Brian Kocourek, June 17, 2015

2 Timothy 3:16 *All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: 17 That the man of God may be perfect, throughly furnished unto all good works.*

Notice the Scriptures says, All Scripture is profitable for Doctrine, and this evening we will not be reviewing any particular Doctrine but more explicitly we shall focus our thoughts on exactly what does it mean to understand Doctrine. We take our text from Brother Branham's sermon, Christ is the Mystery of God Revealed and read from pp 191.

191 "Well," you say, "now wait a minute, Brother Branham, you're talking about the Old Testament." **He's the same yesterday, today, and forever.** *It's the full revelation of God. If God ever says anything, He can never change it. He always magnifies it, not change it.* **The law was magnified, not changed: magnified.** *"Whosoever commits adultery shall be guilty of death, but whosoever (now magnified) looks upon a woman to lust after her..." He never changed the commandment; He magnified it.* *"Remember the Sabbath day and keep it holy," one day in the week. Now He magnified it.* *The rest comes from keeping the Spirit of God. "Precept upon precept, and line upon line, here a little and there a little; hold fast to that what's good, for with stammering lips and other tongues will I speak to this people. And this is the rest. That's the refreshing from the Presence of the Lord. And yet they would not hear it," and wagged their heads, and walked away to their denominations. Uh-huh. This is the refreshing (See?), magnifying the Sabbath day, to you Sabbatarians and so forth. Oh, my. He don't change; He magnifies it.* *Hell has spread her gates to receive them.*

Now, don't forget what he is saying here because if we are to understand what it takes to understand the doctrine we must understand what brother Branham is telling us here.

Because if you add one word or take away one word that changes the meaning, you can only do that because you do not have a correct understanding of the doctrine to begin with.

Now, the Scripture that brother Branham is referring to in this paragraph we read from is **Isaiah 28.**

Isaiah 28: 9-13 *Whom shall he teach knowledge? and whom shall he make to understand doctrine?*

These words are very applicable to this hour because the people just do not seem to grasp **the Doctrine of Christ** correctly, even among those who say they believe their is one God who had a Son. But notice, God is saying here "**who can I get to understand doctrine?**" So there's a question mark. He says, *"to them that are weaned from the milk, and drawn from the breasts?"*

Notice another question here. He is inferring here that *these people are incapable of understanding*. Then what does that tell us about this hour when we have people who have sat under a vindicated prophet and an anointed teacher and still don't understand the doctrine.

In fact the Apostle Paul told us it was not to be fulfilled in his age either, because he said in **Hebrews 5:12** *For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. 13 For every one that uses milk is un-skilful in the word of righteousness: for he is a babe. 14 But strong meat belongs to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil.*

So then the understanding of doctrine could only come in an age when the Elect have come to full maturity, and that can only come from a Full and complete Word.

As the Apostle Paul told us in **1 Corinthians 13:10** *When that which is perfect has come then that which is in part is done away with.*

Now, in getting back to **Isaiah 28** we will pick up at verse 10 *For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little:*

Now a **precept** is: a **command or principle intended especially as a general rule of action**. And notice He said, *For precept must be upon precept, precept upon precept...*

Not giving you one precept and then changing it to add another precept thus giving you a different or hybrid precept. But He said, *For precept must be upon precept, precept upon precept...*

Now, the very first precept we must be taught and hold to is that God changes not.

Malachi 3:6 *For I am the LORD, I change not; therefore ye sons of Jacob are not consumed.*

And **Hebrews 13:8** *Jesus Christ the same yesterday, and to day, and for ever.*

And since God changes not, then this Jesus Christ Paul is speaking of is God, and he is the Word. And notice what this apostle Paul tells us in the very next verse.

9 *Be not carried about with divers and strange doctrines. For it is a good thing that the heart be established with grace;*

Now, notice first The Apostle tells us that *God changes not*, he says, "*Jesus Christ the same yesterday, today and forever.*" Then that Apostle tells us not to change the doctrine, and not to go after all sorts of different and strange doctrines. Now the word **strange** means coming from outside of your local environment, in other words, something that is foreign to the Word of God. Not Word of God based.

And since he tells us God doesn't change and God is the Word, then he warns us not to go after doctrine that is not based upon this word. Because if you do, "*if you alter the Word to fit your doctrine instead of altering your doctrine to fit the word you will be cursed*".

Lets go to **Galatians 6** and begin reading at verse **6** to see what this Apostle Paul has to say on this.

Galatians 6:6 *I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: 7 Which is not another; but there be some that trouble you, and would pervert the gospel of Christ. 8 But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. 9 As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed. 10 For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ. 11 But I certify you, brethren, that the gospel which was preached of me is not after man. 12 For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ.*

Now, let me go through what the Apostle is saying here and break this down for a moment.

Galatians 6:6 *I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel:*

So, who is Him that they remove themselves from? God the Word. If this Word is God, as we are told in **John 1:1** then to alter the Word or the teaching of that Word by just one jot or tittle, will alter our vision or description of God who is that Word.

And Paul say, *I marvel that ye are so soon removed from him...* And how have they become removed from him? And what does it mean to be removed from Him? It means they are no longer in His presence. They have removed themselves from the very Presence of God because they no longer are walking in the Light. They have taken a detour, and they have removed themselves as Cain removed Himself from the presence of God.

Genesis 4:16 *And Cain went out from the presence of the LORD,...*

And why did Cain go out from the Presence of the Lord? because he could not take the correction of the Word.

In **Genesis 4:7** After rejecting cains sacrifice God said unto him, "*If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door.*"

In other words, God said to him, "*thou hast rightly offered but thou hast not rightly divided*"

And Because Cain did not offer a rightly divided Word and he refused God's way when God told him he needed to rightly divide the Word, that he had offered a correct word but for the wrong age, and then his heart filled with hate towards his brother Abel who had correctly divided the Word, and so he killed his brother.

And brother Branham taught us there is more way to kill a man than with a bullet or knife, you can speak against that man and kill his influence, and you might just as well have killed him. And so Cain killed physically his brother to get him out of the way, and men today try to kill the influence of brethren who rightly divide the word, with the same motive in mind, to get them out of the way, so their influence will not be felt by others.

And then *Cain went out from the presence of the LORD.*

So his not rightly dividing the Word of Truth brought him to depart from the presence of the Lord as Paul said of the early church. *I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel:*

Because you can not remain in His Presence if you walk out from His Light, for He is in that light, and it is His Light that brings us into His Presence.

John 3:19 *And this is the condemnation, that light is come into the world, and men loved darkness rather than* (or in a greater measure than they love the) *light,* (and this is) *because their deeds were evil. 20 For every one that doeth evil hateth the light,* (and because they hate or detest the Light, notice what their actions) *neither cometh to the light,* (so they will not come to the light, which means they walk away from it, they avoid it, and he tells us why) *lest his deeds should be reproved.* (they don't like being in the light because it exposes their motives and objectives.) *21 But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.* (the one who comes to the Light does so knowing his motives and objectives will also be exposed as having their source in God).

We read also in **1 John 1:5** *This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. 6 If we say that we have fellowship with him,* (and you can't have fellowship without being in His presence) *and walk in darkness,* (and darkness is the absence of light, and since he is light, it is the absence of Him, and He is the Word,) *then we lie, and do not the truth: 7 But if we walk in the light, as he is in the light,* (and he is the Word) *we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.*

So those who walk in darkness are not walking in His presence, for they have rejected His Light which is His Word. They have turned aside to walk down another path where there is not light. In other words, they have deviated from the Word.

And Paul said in, **Galatians 6:6** *I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel:*

Now, this word another does not mean a completely different Gospel, it means one that has been altered. The word "*another*" was translated from the Greek word "*heteros*", which means "*of a different nature*".

In fact the Apostle says in the next verse, *7 Which is not another;* (and this Greek word is Allos, which means "*different altogether*." So the Apostle is saying, *I marvel that ye are so soon removed* and *separated from him that called you into the grace of Christ unto a gospel of a different nature: 7 Which is not a totally different Gospel altogether;*

*but there be some that trouble you, and would **pervert the gospel** of Christ.*

So what he is saying is that they have removed themselves from the very presence of God by accepting a perverted Gospel, one of a different nature than the one he had preached.

The NIV says it this way, *⁶ I am astonished that you are so **quickly deserting the one who called you to live in the grace of Christ and are turning to a different gospel.** so they are not saying it like Paul said it, and thus they are deserting the Gospel.*

And how did they do it? By perverting the Gospel the Apostle taught them.

*8 But though we, or an angel from heaven, preach any other gospel unto you **than that which we have preached** unto you, **let him be accursed.** 9 As we said before, so say I now again, **If any man preach any other gospel** unto you than that ye have received, **let him be accursed.***

Now, this time the apostle uses a word "*para*" that was translated as "*other*" Gospel, and the word "*para*" means "close but not exactly, or *in the vicinity or proximity of, but away from.*" so we see he is saying, if you deviate away from, but you still remain in the vicinity of saying the same thing, you have a perverted Gospel, a twisted Gospel, one of a different nature than what I taught.

Then the apostle tells us *7 Evidently some people are throwing you into confusion and are trying to pervert the gospel of Christ. ⁸ But even if we or an angel from heaven should preach a gospel other than the one we preached to you, let them be under God's curse! ⁹ As we have already said, so now I say again: If anybody is preaching to you a gospel other than what you accepted, let them be under God's curse!"*

Let me read this from the Version called **The Message** *⁶⁻⁹ I can't believe your fickleness—how easily you have turned traitor to him who called you by the grace of Christ **by embracing a variant message!** **It is not a minor variation,** you know; **it is completely other,** an alien message, a no-message, a lie about God. **Those who are provoking this agitation among you are turning the Message of Christ on its head.** Let me be blunt: If one of us, even if an angel from heaven! were to preach something other than what we preached originally, let him be cursed. I said it once; I'll say it again: If anyone, regardless of reputation or credentials, preaches something other than what you received originally, let him be cursed.*

And then the Apostle says, *¹⁰⁻¹² Do you think I speak this strongly in order to manipulate crowds? Or curry favor with God? Or get popular applause? If my goal was popularity, I wouldn't bother being Christ's slave. Know this—I am most emphatic here, friends—this great Message I delivered to you is not mere human optimism. I didn't receive it through the traditions, and I wasn't taught it in some school. I got it straight from God, received the Message directly from Jesus Christ."*

So what we are seeing here is men who will take "*thus saith the Lord*" and make it into thus saith some preacher.

Now, remember, we read to begin this sermon, that brother Branham said, *If God ever says anything, He can never change it. He always magnifies it, not change it. The law was magnified, not changed: magnified.*

And that means that "*line shall be upon line, line upon line*". In other words, if I write the Words out on a line, and **I echo** them, **I must write the same words on top of** the other words that are already written. Line up on line. Precept up on precept.

I can not say in one place **Ephesians 4:5** *One Lord, one faith, one baptism*, And then preach that there are two or three Lords. That is not line up on line, nor is it precept up on precept. It is a perversion of the Gospel Paul had preached.

I can not say **Mark 12:29** *And Jesus answered him and said, The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord:* And then tell you that I am teaching the Doctrine of Christ and tell you there are two Lords or Three Lords as the Trinitarians teach. That would not be line on top of line, and precept on top of precept.

The precept or Bible Doctrine is, "**There is One Lord**". And if you teach there are "**Two Lords**" you are perverting the precepts and Doctrine of Christ. Two can not be placed upon one and come out the same. Three can not be placed upon one and come out the same. They are perversions of one.

That is why brother Vayle in Godhead number 7, called the teaching of "**Two Lords a fallacy**". He said, "*You know, people don't understand about two lords. Well I'm going to tell you about two lords. **Two Lords is actually a fallacy.***" And then he said, "*That's why It says in Ephesians, **one lord.***" But people, they can't think for themselves. and then br. Vayle quotes the Apostle as saying, "*You know, Paul said, **Stupidity only requires one answer-stay stupid.***" That's Lee Vayle. Paul said "**ignorant.**"

So when brother Vayle corrected an error concerning those who were teaching a "**Two Lords**" doctrine, he said "*people are just going to stay ignorant because they just can't think for themselves.*"

And that about sums it up. And he called it a fallacy, and the word fallacy means: **a wrong belief: a false or mistaken idea: the quality of being false or wrong.** So if it's wrong and they still preach it after being told it is wrong, what can I say? They are no longer walking in the light, or presence of God.

In other words, "**ichabad**" is written over them, and brother Branham told us "ichabad" means "*the presence of the Lord has departed*".

So we are talking about the principles of the doctrine of Christ, and notice that the sole purpose for these principles are for the general rule of action or conduct. But what if our doctrine brings forth no action? And how can it if it is not based upon previously taught precepts. Because precept must be upon precept and line upon line in order for it all to line up correctly.

And that is why wrong doctrine can bring forth no action. Therefore if no action results from the doctrine then are either one of two things existing.

- 1) Your doctrine has no life
- 2) You do not understand the doctrine itself, because the precepts of the doctrine or principles of the doctrine are supposed to produce an action, for that is their sole purpose.

Then we are told in verse *11 For with stammering lips and another tongue will He speak to this people.* Now, what is another tongue except it is another language. So we have a promise here that at the time of adulthood, when the children of God are grown up and ready to receive the Doctrine, there will come one speaking another language than what the people of God knew at that time. A language that is not common to man, but a language that will bring with it the rest that comes from the presence of the Lord. Because it will line up precept upon precept and it will line up line upon line. And this will bring the rest, for as brother Branham knocked seven times on the pulpit and said there is relaxation under the seventh seal, so there must come a final rest for the believer in Christ and His Word, and that rest comes from the fact that the He, God will come down with a Shout, A Message, and speak to the people in a language that the scholars do not understand, nor the theologians, but the Elect Seed of God shall understand and they shall find rest in that Voice that Speaks from heaven in the form of a shout.

12 To whom he said, This is the rest wherewith ye may cause the weary to rest; and this is the refreshing: yet they would not hear.

So even though this one who will come from the very Presence of the Lord will come with words or basically a Message, and that in a language they are not accustomed to hear, those Words are supposed to bring rest, because He that brings them is our rest, and yet the people will not hear them. They will not understand what is said. Because hear means to understand.

Hear recognize act on word 60-0221 P:18 *First, faith cometh by hearing, hearing of the Word of God. Then the believer hears It, recognizes It, and acts on It. The carnal man will hear It, the sound of It, but never... "Hear" means to "understand" It. Look at, is looking at something; but to see it, is to "understand" it. "Except a man be borned again, he cannot see or understand the Kingdom of God."*

If people will not hear nor understand the words that bring rest, then they are not at rest and can not be, and they will always be looking for something else.

NIV Isaiah 28:11 *but they would not listen, so then, the Word of the Lord to them will become: Do and do, do and do, rule on rule, rule on rule; a little here, a little there - so that they will go and fall backward, be injured and snared and captured.*

In other words God comes down with a Shout, a Message, and the people will not stop to listen, and not only that, but they will not take what the Messenger tells us the Scripture means. He teaches us the precept, and shows us the scripture that coincides with that precept, and that is His Message. But those who will not listen, the Message to them becomes just a bunch of conduct, order, and doctrine. And the very purpose of the Shout

is to bring rest and relaxation under the Seventh Seal. And rest comes from total trust, and thus because they do not trust in a vindicated Word that says the same thing as the precepts of the Bible, and because they can not take a line from the Message and place it on top of a line from the Bible, that the two seem to be at odds in their understanding, when they are exactly the same. It is just the people have not been trained to know their Bibles, and so when they hear the Message they think it is a new Message, when God came to restore that Word which the palmer worm and locust denominational spirits ate away through the ages.

God did not come to bring a new message, He came to restore the Message Paul brought.

Even Paul said in **2 Thessalonians 1:10** *When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day.* And this same Apostle who said His *testimony would be believed in the day when God would come to be glorified in His Saint*, in other words the **endoxazo in-doxa-Zoe**, In that day when the opinions and values of God would be magnified in the Zoe or Life of the saints. And in that day he said, is when they will finally believe what I have been teaching. and this is the only age that the people have truly embraced what Paul taught and understand it.

Now, this is the same Apostle who said in **Galatians 1:6** *"If any man preach any other gospel unto you than that ye have received, let him be accursed."*

"If any man does not line up precept with precept, and line with line, let him be accursed".

Therefore it is imperative that **the very first principle in understanding the doctrine of Christ is that we must line up precept with precept, and line with line** if we are to understand the doctrine correctly. And those who do not do so, will not understand the doctrine at all and they will therefore produce a very mixed up understanding, and this will cause them to go and fall back into what they came out of, just like Israel because they did not understand the message of their day they wanted to go back to Egypt where they came out of.

"So then the Word of the Lord to them will become, "do and do, do and do, rule upon rule, rule upon rule a little here, a little here," That they may go and stumble backward, be broken, snare, and taken captive.

Did you ever stop to think what takes them captive here? It's because **they did not receive the life of the doctrine**, so *the doctrine becomes to them just more rules on top of rules, and more church order on top of church order*, until the people completely fall away from the Doctrine that was sent to bring them rest, assurance and trust.

Instead of being set free by **the Life in the Doctrine**, they become ensnared and are taken captive by the rules of men. So the same Word, the same Message that was sent to free a people, to bring them rest is the same Message that will ensnare them and make them captives.

That is what we read in **1 Timothy 4**. *Now the Spirit speaketh expressly*, (that means the Spirit speaks for the expressed purpose) *that in the latter times some shall depart from The faith, giving heed to seducing spirits, and doctrines of devils;*

Now, this is not just departing from faith in general, but from **THE Faith**, and he said there is only **One Faith**, and that is the faith of that **One Lord**. In other words, **the revelation of Jesus Christ**. So in departing from The Faith they must also depart from The **One Lord**.

From his sermon, **Earnestly contending for the faith 55-0123E P:2** *The faith, not "a" faith, but "The" faith, .. Now, many people say, "Well, I would go down to that meeting, but it's against my faith." There's only one faith: one faith, one hope, one Lord, one baptism. You believe it? One faith, and that faith is in the Lord Jesus Christ.*

As brother Branham said from **Anointed Ones at end time 65-0725M P:186** *The Faith, not a faith, the Faith. One faith, One Lord, One.. You can't have one faith without believing in One Lord."*

So we are warned that at the end time some shall depart from **The Faith**. Now, listen they had to be in **The Faith**, or as brother Branham put it, they had to have "**The Revelation of Jesus Christ**", in order to fall away from it. So the question is, what will take them away from **the Faith of Christ, The Revelation of Jesus Christ, The Doctrine of Christ**. What will take them away from the Doctrine?

We are told in verse **2**. *they will Speak lies in hypocrisy; having their conscience seared with a hot iron;*

Now, what does that mean? It means **they know better but they say something other than what the precept said anyway**. They will say it one way, but when they are pressured by others they will say it a different way than what they said it the first time. So they are liars but they actually know better. And a hypocrite is *a stage actor, one who plays with different masks on*.

So when he talks to you he's your friend, and when he talks to your enemy he's not your friend, and with these kind you never know where they stand. And the political world is full of them, and so are the churches.

And so Paul tells us what it will be that they will turn to when they turn away from the Doctrine. He says, **3**. *Forbidding to marry*, (splitting up people who were joined by God where the vow says, *What God put together let no man put asunder*.) Threatening spouses that if they do not believe it my way they do not believe it at all, and therefore we can not stay together which is totally against what the Apostle Paul said, when he said, *"if the unbelieving spouse wishes to remain with the believing spouse they can be sanctified by remaining together."* But they do not care what Paul said, because they can not place precept upon precept, and so they hear something they think is new and they depart from the original precept, which is antichrist to do so.

Notice Paul says this will take place *at the end time*. They will fall away from *The Faith, The Revelation, The Doctrine of Christ*, and when they do they will turn to things like abstaining from eating meats.

And notice in the reading of **1 Timothy 4** he tells us they will preach these false doctrines because they will depart from *THE FAITH*. So they have to be in *The FAITH* to depart from it.

In **Isaiah 29: 8-9** we read *8 It shall even be as when an hungry man dreams, and, behold, he eats in his dream; but when he awakes, his soul is empty: or as when a thirsty man dreams, and in his dream he drinks; but when he awakens behold he is faint, and his soul hath appetite:*

Now, let's continue to read in **Isaiah 29:9** *Stay yourselves, and wonder; cry ye out, and cry: they are drunken, but not with wine; they stagger, but not with strong drink. 10 For the LORD hath poured out upon you the spirit of deep sleep, and hath closed your eyes: the prophets and your rulers, the seers hath he covered. 11 And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot; for it is sealed: 12 And the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned. 13 Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by the precept of men:*

NIV verse 13 *..."Their worship of Me is made up only of rules taught by men."*

New American Standard *Their reverence for me consists of tradition learned by rote,"*

Amplified *" Their fear and reverence for Me are a commandment of men that is learned by repetition (without any thought of the meaning);"*

And so no matter how well they were taught it will all become as though they had never been instructed in the first place.

*14 Therefore, behold, I will proceed to do a marvelous work among this people, even a marvelous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men (teachers) shall be hid. 15 Woe unto them that seek deep to hide their counsel from the Lord, and their works are in the dark, and they say, **Who seeth us? and who knoweth us?** 16 Surely your turning of things upside down shall be esteemed as the potter's clay: for shall the work say of him that made it, He made me not? or shall the thing framed say of him that framed it, He had no understanding? 17 **Is it not yet a very little while, and Lebanon shall be turned into a fruitful field, and the fruitful field shall be esteemed as a forest?** 18 **And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness.** 19 The meek also shall increase their joy in the LORD, and the poor among men shall rejoice in the Holy One of Israel.*

Now we hear Jesus speak of knowing a man by his fruits, in the book of **Matthew 7:15-20**. *Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. 16 Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? 17 Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. 18 A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. 19 Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. 20 Wherefore by their fruits ye shall know them.*

Now, what does He mean by this? *You will know Him by his fruits?*

William Branham taught us what the fruit is in **The Anointed ones at the end time. 65-0725M P:42** He said, "*What is the fruit? The Word for, the fruit for the season; that's what it is, their teaching. The teaching of what? The teaching of the season, what time it is, man's doctrine, denominational doctrine, or God's Word for the season.*"

Closer examination of this scripture, allows us to see that you will be able to tell who and what a man is **by his fruit**, his teaching, what he teaches. Does he have precept lined up with precept and line lined up with line? Is he able to take the Message back to the Bible and line up what the Scripture says with what the End-time Messenger-Prophet of God tells us? Can he show us from the Scripture what the message says? Is he lining up the principles and precepts, and every line of the Scripture with every line of the Message?

Or is his teaching scrambled and all over the place. Therefore it is the fruit, what they teach that identifies and declares the man. Now remember, he begins by warning us about false prophets. And he calls them wolves in sheep's clothing, but then talks about their fruit. He's using metaphors to get a point across. We must ask ourselves what is a teaching but the very thoughts of this person made known through words.

Therefore if we break down this thought of what a man's fruit is, we find that it is his thoughts, *what he is thinking*. And we find **a righteous man will have righteous thoughts**, which are rightly wise thoughts or correct thoughts for the season he lives in. Or better said, **A righteous man will have thoughts that are a correct match for the season**.

That is why we must understand and apply line of Scripture upon Line of Scripture, and line of message upon line of Message.

The man that places line of Scripture upon line of scripture will not take

Deuteronomy 6:4 *Hear, O Israel: The LORD our God is one LORD:*

And **Ephesians 4: 5** *One Lord, one faith, one baptism,*

and **Mark 12:29** *And Jesus answered him, The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord:*

and **Zechariah 14:9** *And the LORD shall be king over all the earth: in that day shall there be one LORD, and his name one.*

And then God's vindicated prophet saying in his sermon, **Anointed ones at end time 65-0725M P:186** *Reprobate mind concerning the faith, not a faith, the Faith. One faith, one Lord, one...?... You can't have one faith without believing in one Lord.*

And you can't have scripture and Message all line up and then say there are two lords, and try to make Scripture say there are two lords.

Then if you read Scripture like **Luke 20:42** *And David himself saith in the book of Psalms, The LORD said unto my Lord, Sit thou on my right hand,* you can't read line upon line, if you make that two Lords.

He tells us that David said it, he is quoting that David said it, so let's go back and read what David said in order to see *line upon line and precept upon precept.*

Psalm 110:1 *Jehovah The Self Existent One said unto my master and Owner, Sit thou at my right hand, until I make thine enemies thy footstool.*

And if that doesn't make two Lord, then why try to make two lords out of **Acts 2:36** *Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.*

Therefore, if we are to teach the doctrine and line Precept upon precept and line upon line, we must ask, how did God make Jesus Both Lord, and Christ? Because if there can not be two lords as saith the prophets, then what did God do to make Jesus Lord, and if God made Jesus Lord then where did the only Lord go who is God?

And the answer is quite simple, and it lines up on line, and it is precept up on precept.

Paul tells us in **2 Corinthians 5:19** *To wit, that God (The Only Lord) was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.*

So when did God make Jesus the Christ, the Anointed one? when God who is the anointer entered into His son at the river Jordan. That is when the Christ, entered into the vessel Jesus, and that vessel became the vessel of the only Lord, and Christ, anointing that vessel with the presence of the anointer making it an anointed vessel.

Therefore, God did not trash His precepts to make Jesus Lord, he entered into the vessel of His son making the vessel, now the dwelling place of the Only Lord.

In the same was that we know **Isaiah 43:11** says, *I, even I, am the LORD; and beside me there is no saviour.*

And we read in **Hosea 13:4** *Yet I am the LORD thy God from the land of Egypt, and thou shalt know no god but me: for there is no savior beside me.*

We don't make Jesus another Saviour, and say there are two Saviors. so if we know this and we know that the Oneness are wrong in their charts, then why do we do the same with One Lord, making it two lords.

Abraham's grace covenant 61-0317 P:59 *Somebody said the other day, a converted Jew, said that them three men was Father, Son, and Holy Ghost. Nonsense. He didn't say, "My Lords." as a heathen, he said, "My Lord." Lot was the one called the two Angels, "Lords." The backslider down there, shows exactly where that same class lives today, make God four or five different people. God's one God. Right. "My Lord," said Abraham.*

Lot said, "My lords." for two of them, but there's three of them there. And Abraham recognized that there's one God in them. "My Lord." Look at it. And remember, it wasn't little "lord" here, it was Elohim, "My Lord." Elohim, Jehovah, walked up to the tent. Oh, listen to this. Everybody was trembling. And the first thing you know, first thing you know they set there and started a conversation. (Wish I had time to just stress it. You just read it in the 18th chapter.)

Now, the same goes for **John 14:12**. we can not take the promise to the believer in **John 14:12** and then take the promise to the believer in **Mark 16** and say they are for two different peoples, because one is for just one believer while the other is for every believer. Line must be upon line, and precept must be upon precept. So we need to understand the precept of **John 14:12** and Mark 16 to see that they apply to all sons of God who are filled with the Spirit of God.

I have proven that the he in **John 14:12** is translated from the Greek word for whoever, and even the King James version which translates it wrong in **John 14:12** translates the same Greek word as "*whoever*" in several other verse. I also proved that there are 19 bible promises, or precepts that identify the believer in "*He that believeth*" as "*anyone who believes*", seeing there are 19 promises made to the believers, of which eternal life is just one of the promises.

1. Mark 16:16 "*He that believeth*" (ὁ πιστεύσας) and is baptized **shall be saved**; but *he that believeth not* (ὁ δὲ ἀπιστήσας) **shall be damned**. **17** And these signs shall follow **them** (ὁ) that believe; In my name shall they cast out devils; they shall speak with new tongues; **18** They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.

2. John 3:15 That "*whosoever believeth*" (ὁ πιστεύων) in him **should not perish**, but **have eternal life**.

3. John 3:16 For God so loved the world, that he gave his only begotten Son, that "*whosoever believeth*" (ὁ πιστεύων) in him **should not perish**, but **have everlasting life**.

4. John 3:18 "*He that believeth*" (ὁ πιστεύων) on him **is not condemned**; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

5. John 3:36 "*He that believeth*" (ὁ πιστεύων) on the Son **hath everlasting life**; and he that believeth not the Son shall not see life; but the wrath of God abideth on him.

6. John 6:35 And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and "*he that believeth*" (ὁ πιστεύων) on me **shall never thirst**.

7. John 6:47 Verily, verily, I say unto you, "*he that believeth*" (ὁ πιστεύων) on me **hath everlasting life**.

8. John 7:38 "*He that believeth*" (ὁ πιστεύων) on me, as the scripture hath said, **out of his belly shall flow rivers of living water**.

9. John 11:25 Jesus said unto her, I am the resurrection, and the life: "*he that believeth*" (ὁ πιστεύων) in me, **though he were dead, yet shall he live**:

10. John 12:44 Jesus cried and said, “**He** that believeth” (ὁ πιστευων) on me, believeth not on me, but on him that sent me.
11. John 12:46 I am come a light into the world, that “**whosoever** believeth” (ὁ πιστεύων) on me should not abide in darkness.
12. John 14:12 Verily, verily, I say unto you, “**He** that believeth” (ὁ πιστευων) on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father.
13. Acts 10:43 To him give all the prophets witness, that through his name “whosoever believeth” (**everyone** who believes (ὁν πιστεύοντα) in him shall receive remission of sins.
14. Romans 9:33 As it is written, Behold, I lay in Sion a stumblingstone and rock of offence: and “**whosoever** believeth” (ὁ πιστεύων) on him shall not be ashamed.
15. Romans 10:11 For the scripture saith, “**Whosoever** believeth” (ὁ πιστεύων) on him shall not be ashamed.
16. 1 Peter 2:6 Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and “**he** that believeth” (ὁ πιστεύων) on him shall not be confounded.
17. 1 John 5:1 “**Whosoever** believeth” (ὁ πιστεύων) that Jesus is the Christ is born of God; and every one that loveth him that begat loveth him also that is begotten of him.
18. 1 John 5:5 Who is he that overcometh the world, but “**he** that believeth” (ὁ πιστεύων) that Jesus is the Son of God?
19. 1 John 5:10 “**He** that believeth” (ὁ πιστεύων) on the Son of God hath the witness in himself; he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son.

Notice in all these 19 verses of Scripture we see each verse has one or more promises for the believer. To reduce the translation from “**whosoever**” to “**he**” making this singular and dealing with only “**one**” person throws aside all these promises to all who believe and makes them exclusive to all but only one.

Therefore, our doctrine must line up with the precepts of the Bible, and *“precept must be line up with precept, precept upon precept, line must be lined up with line, Line of the Bible with line of the bible, a little here and a little there, and this is the rest, but they would not listen, “So then the Word of the Lord to them will become, “do and do, do and do, rule upon rule, rule upon rule a little here, a little here,” That they may go and stumble backwards, be broken, snared, and taken captive.*

Let us pray...