

Satan's Eden No. 237

"Christian Maturity"

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Let's bow our heads in prayer.

Gracious Father, we're so thankful that You are here, Lord. And regardless of whether we are here or not, Father, you're here and that's all the difference in the world. And so, Lord, we just pray that You would be with us, Lord, and just watch over and protect us, Lord. There's many things going around and so we just ask that you would help us, Lord. And we really live in a wicked hour when the evil ones are taking potshots at sons of God. Even though they may not be in the bride, (We don't know who is who but we have a clue). Your Word is in Your bride. Yet, we know that they're going to be there on the other side. So Father, we just pray that You be with us and help us, Lord, and learn what it means to be a mature Christian. In Jesus Name we pray. Amen.

You may be seated.

Now, this morning, this will be **No. 237 in Satan's Eden**. And we're going to entitle it *Christian Maturity*.

In his Sermon **Christ is the Mystery of God Revealed** Brother Branham read from **Colossians** chapter **one**.

As we examine this Scripture, we find it to be an eye opener because it speaks of concerning "*the Knowledge of the Son of God*", where Jesus came into this world for one purpose, and that was to do the will of His Father.

And we know are told the church as mentioned in **Ephesians 4** is supposed to be under "*the five-fold ministry until we all come to the unity of the faith and the knowledge of the son of God*".

Now we know we can look around us, we see there's no unity out there at all. You got left versus right. And they're both wrong, honestly. I mean, the left are satanic, even Outright Satan worshippers, and the right are actually pseudo-Christians. And so they're just as deceiving, actually more deceiving than the left. The left is totally Satanic. You wouldn't even come near what they believe. You wouldn't dare to believe what they believe. But the right. They sound pretty good sometimes. And so you just have to be very careful.

So, we find as we study this thought concerning the Son-ship of Christ, he did not live for Himself, but he lived for others.

Not just once in a while, He was the most mature person who ever lived. Can we all agree on that? Okay. And He was the eldest son. Can we agree on that? And He's a pattern for every believer. We can believe in that. So He didn't live for Himself. All right? Everything He did was for others. Either for the Father, or for you, or for me. That is how He lived, and He is our example.

From his sermon **The Spoken Word is the Original Seed 62-0318M P:91** Brother Branham said, **"God's Son was His example Seed."**

He was the Original Seed, and every seed that came after Him, we are told **"every seed after its kind"**. So, it was to come as he, we are to come as he came. We're to be the same.

Brother Branham goes on to say, *And what His Life was when the Spirit poured upon Him after His baptism and the Holy Ghost come upon Him, the very Life that He produced will, that same watering Spirit of the Holy Ghost will bring forth the same kind of a Life, doing the same thing that He did; if it's the same Seed.*

So if you're the same seed which was in the mind of God, you'll do the same things. You'll talk the same way, you'll act the same way that Jesus Christ did. Now, Brother Branham goes on. He says,

"Son of God Seed will bring forth a Son of God Seed." So you can't help yourself, okay? You will live and act and speak just like the Son of God lived, acted, and spoke. Again, he is referring to **Genesis 1:11** **"every seed after its kind."** That is the law of Life, which is the law of reproduction.

And we see this example seed washed the feet of his disciples and instructed them to do for each other what He did for them.

Now, in searching the scriptures on the attributes of the son of God, we see in **Colossians 1:25** **"Whereof I am made a minister, according to the dispensation (or Stewardship) of God which is given to me for you, to fulfill the Word of God;**

So, the Apostle Paul speaks of being made a minister of God and immediately turns our thoughts to what that ministry is all about.

He uses the word dispensation and refers to it as a stewardship that comes with the ministry.

You can't expect to be a minister and not do for others. You can't expect to be a minister,

and it's all about you. You can't expect to be a minister, and all you do is, you preach and that's it. All right? Those people come and go. **What we need is people in the ministry who are an expression of the example Jesus left us.**

26 Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints:

27 To whom God would make known what is the riches of the *glory* (which is the Opinion and Values of God) of this mystery among the Gentiles; which is Christ in you, (the Opinions and Values) the hope of having this same *glory or opinion and value.*

Yes, he used the word **Glory** which we know is the Greek word **Doxa**, the hope of the Doxa of God, the hope of receiving God's Opinion, God's Values and God's Judgments.

And this Doxa (which is God's Opinions and Values and Judgments) is supposed to produce in us an outward manifestation in these bodies what God's Doxa as a seed should produce.

28 Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect (or complete) in Christ Jesus:

So notice then, that the Doxa is what completes us. The Doxa in this flesh is what manifests God in this flesh. So, notice then that this **Doxa** in us is to produce an expression that is commensurate with God's own Opinions and Values.

29 Whereunto I also labor, striving according to his working, (that's His expression) which worketh (or expresses itself) in me mightily."

Now, in these last two verses we heard Paul say, *Christ in you, the hope* (or earnest expectation) *of glory* (in other words, Christ in you brings us an earnest expectation of receiving the very mindset of God)

Now, this is important for us to know because Paul also tells us that without having the Spirit of God, we will never understand the things of God.

That is told to us in **1 Corinthians 2 "No man can understand the things of God unless the spirit of God is in him."**

Therefore, the values of God cannot be understood by the mind that is void of God's spirit.

1 Corinthians 1:4 *I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ;*

5 *That in everything ye are **enriched** by him,* (Now, when you say the word enriched, what do you think? Enriched flower. Right. Or enriching the soil with fertilizer. What is it? It's something that's added to it to make it really, the best it can be, okay? Prepared to take the seed. He said) **5** *That in everything ye are **enriched** by him, in all **utterance**,* (that's Logos) *and in all knowledge;*

6 *Even as the testimony of Christ was **confirmed** (or stabilized) in you:*

(Now, the Greek word used here speaks more deeply than the word confirm would suggest unless you take the word confirm more deeply to mean "after a period of growth, and understanding, you become stabilized.

And the purpose of this is we see verse **7**) *So that ye come behind in no **gift**;* (which is actually the Greek word Charisma, that means spiritual endowment, or ability to comprehend) *waiting for the **coming*** (which is the Apokalupsis, or the unveiling.

And when we speak of children in school, we say, well, they're really endowed, they are gifted. They are very good at the piano, they are gifted. Or they're very good at this and that. They just have an attainment. They've got a certain ability to attain.

This manifestation or revelation) *of our Lord Jesus Christ: **8** **Who** shall also **confirm** you* (shall stabilize you unto the end.) *unto the end, that ye may be **blameless*** (totally justified) *in the day of our Lord Jesus Christ.*

9 *God is faithful, by whom ye were called unto **the fellowship** of his Son Jesus Christ our Lord. **10** Now I beseech you, brethren, by the name of our Lord Jesus Christ, **that ye all speak the same thing,***

Now, if you have the same mind, guess what? You're going to speak the same thing. If you don't have the same mind, you're going to be left. You're going to be right, you're going to be whatever, in between. You're going to be all over the place. But if you have the same mind of Christ, you will speak the things of Christ, and that stabilizes you.

*and **that there be no divisions among you**;* How can there be a division among you if you've got the Holy Ghost thinking in you? He's going to say the same thing Christ said.

*but **that ye be perfectly joined together in the same mind and in the same judgment.***

So therefore, when we have all these different sects in Christianity, Lutheran, Baptists, Methodist, Presbyterian, and Pentecostal, or whatever other, and they're all saying different things, it shows they don't have the same mind. They don't have the same Holy Ghost in them.

So, you see, he is telling us that there is no way we can all speak the same thing and there be no divisions among us unless we are all joined together with the same mind, and same judgments.

And that is totally impossible unless we all have the same Spirit, because only having the same Spirit can we have the same mind.

So when you've got different isms, even in this message they raise up, it shows that those groups don't have the same mind. All right?

In other words, it's not Parousia only, it's not Seven Thunders only. It's not Two Souls only. It's not this and that only. It's having the same mind of God. You'll see a truth in all of them, but you won't put your anchor behind any of them, because if you just stick with those things only, you're not going to see the blessings of some of the other stuff. And I'm not saying that all of what they're saying, is true.

Just like every denomination starts with a scripture, it starts with a verse, starts with something that's scriptural, but they go off and they add to it their own thinking. And that's what happened with the Seven Thunders. There's some truth to it, but there's also what is not truth. And that not truth is what men have added to it. Just like Two Souls, there's truth to that. But you see, the Bible says **the soul that sinneth, it shall die. But if that soul shall repent, it shall live.**

So, there's a truth there, but it's twisted. Like Brother Branham said, don't dissect. Don't take the word apart. So I know that the Parousia of Christ, which we know is a dear study, but there's people that say they believe it, and they don't take communion anymore. Why? Because they say, well, you take it until He comes, and if He's come. See, they don't understand Appearing and Coming, See? But they use the word Parousia. Well, He's come, and then they don't realize the Father's come, but the Son hasn't come yet, See? So there's a truth to everything, but there's also error in everything. All right? So you have to rightly divide the word of truth.

And in fact, that is what he goes on to say in the next chapter. And remember, this was not written with chapters and verses. It was a letter. It was a letter to the Corinthians. And remember, the Corinthian Church was not a very mature church. But you know what?

The Laodicean Church is not either. They're blind and miserable, naked, and don't even know it. See? And although they (The Corinthian church) professed to believe, yet they were not mature believers.

They were in fact quite immature, and so Paul had to rebuke them more than the other churches, because they were not stabilized like the Ephesian church.

That is why Paul had to speak to them about this stabilizing effect of the Holy Spirit in their lives.

Therefore, as we read on, we will see Paul tell them that unless they have the Spirit of God in them, they will never understand the things of God.

For the rest of what we call chapter one, Paul goes on to rebuke them for all their contentions and divisiveness that is going on.

They were pitting one brother against another as though the brothers are in different categories or something.

As though one brother's ministering, or his role in the family is more important than the next brother's role to pray.

11 *For it hath been declared unto me of you, my brethren, by them which are of the house of Chloe, that there are contentions among you.*

So, if it was declared to him, then someone saw it, because they told Paul about it.

12 *Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ. 13 Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?*

Just like the message today, "I am of Coleman," "I am of Vayle," "I am of Byskal," "I am of Green" or "I am of Reagan" or "I am of Branham only." You know it's all carnality.

He goes on to say, **14** *I thank God that I baptized none of you, but Crispus and Gaius; 15 Lest any should say that I had baptized in mine own name.* Why would he say that?)

It shows they had to deal with the same lying spirit we have to deal with today. There are all kinds of things in the media about Charlie Kirk. That, "He was against gays," "he hated gays" and "he wanted to kill gays." He did not. He just said they need to be saved. That's true. But they say in this message, Vayle preaches two God's. No, he didn't, and he said, in fact two

Lords is a fallacy, that means it's false. It just shows that same liberal lying spirit is still with us today.

Now, let's skip past the rebukes, and get to the real point that Paul is making here.

1 Corinthians 2:1 *And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God.*

2 *For I **determined** not to know anything among you, save Jesus Christ, and him crucified.*

3 *And I was with you in weakness, and in fear, and in much trembling.*

Can you imagine that, that great apostle of our Faith, the Apostle Paul telling them that he was in fear and trembling among them when he talked to them?

Look at the attitude he had, it was not like the pompous attitudes we see today.

Men have this twisted the Pentecostal idea that you have to speak powerfully with all boldness and power to be a man of God. But Paul said, I didn't come that way. No, sir. He just simply talked to the people.

No sir, all you need to do is stay straight with God's Word, and you'll see the power of God. Paul said he approached his preaching with fear and trembling. He was a nervous guy.

4 *And my speech and my preaching was **not with enticing words** of man's wisdom, but in demonstration of the Spirit and of power:*

You see he had nothing to do with producing power, but being in the Spirit with all lowliness of mind, he stayed true to God's Word and God backed up those Words with God's power.

5 *That your faith should **not stand in the wisdom of men, but in the power of God.***

If I was here speaking like some great intellectual, making you feel little, you say, well, I don't even understand what he's talking about because those words aren't in the dictionary. What good would it do you? I've chosen to speak and write at an eighth-grade level.

So it catches the children as well as the adults. I mean, adults, you can still understand eighth grade level, right? And children, you understand eighth grade level. So you see, that's why newspapers and magazines are written in an eighth-grade level. Brother Branham spoke at an eighth-grade level. So just because I don't speak like some great college professor, I do that intentionally. I was a college professor and could speak that way if I

chose too, and I'd have you sitting here wondering what in the world is going on here. He's not even preaching Christ. He's preaching himself.

And that is where the Message followers have veered away from the Message itself. God came down and used the vessel of William Branham to hide the truth in simplicity. A man who had an eighth-grade education. And yet the words are so powerful, they just move your spirit.

He hid the truth from those whose minds are blinded from the simple truth, and whose minds think the deeper you teach the better it is. I have seen it in every camp in this Message. You get some guys, and I know, and I'll speak of one. I won't say what country he's in, but he'll go on for three, four hours, act like he really knows everything. It's like his sermon is going all over the place, every which way, but there's no stability to it. You don't even understand what he's saying. Because he doesn't understand what he's saying.

When it comes to the pulpits, they are going to teach so deep that no one can understand where they are coming from thinking man will admire them as being deep thinkers.

I don't care what you think of me. I don't even care what my wife thinks of me. And I'm sorry to say that, but I don't care what anybody thinks of me. I only care what God thinks of me. Can you please understand that I'm not here to rip you? I'm not here to throw anything at you. I just don't care. Because I only care what God thinks. Because that's the only one at the White Throne I have to answer if I happen to stand there. But I think I'm going to be sitting with Him in judgment.

So I don't care. Jesus didn't care. Paul didn't care. Brother Branham didn't care. Brother Vayle didn't care. I wish I did, but I don't. That's why people say, oh, he's so rough. Listen, Brother Branham said rougher things. He said about a woman who's one of these makeup artists, Max factor type. A real Jezebel. He said, they're not worth a good bullet. That's what he said. They're not worth the money you pay for a good bullet. Now, was that rough?

Well, it was rough to some, because I know people that walked out on him. But was it rough to others? No, I think people understood. He's saying, God don't care. He called them cannon fodder. Oh, that's a terrible word to use, Cannon fodder. Well, you know what? It's going to be a lot worse if you're found to be serpent seed. I'd rather be called Cannon fodder than serpent seed. At least I have a hope of a second resurrection and perhaps life after the resurrection. But if I'm called serpent seed, I have no promise of any benefits at all.

But God's prophet never did that? Jesus didn't do that.

He said, "**Suffer not the little ones to come unto me for such are the kingdom of God.**"

And you can't get the little ones to come if it goes beyond their capacity to think. I think Jesus himself spoke very common to the people, because the scripture says, "**the common people received him gladly.**"

He said, "**unless you become like these little ones, not in understanding but in your opinions of your own selves, unless you humble down like them you will never make it.**"

And that's the problem that we have amongst Christians today, is, they got such a high opinion of themselves instead of realizing. "**But by the grace of God, there go I.**"

That's what Jesus was telling them. So, Paul says the same thing in verse 6. **Howbeit we speak wisdom among them that are perfect:** That word is, "**teleios**" "mature", **yet not the wisdom of this world, nor of the princes of this world, that come to nought: 7 But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory:** Unto our opinions and values.

8 Which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory.

Had this transvestite lover out west known Charlie Kirk was a son of God, he wouldn't have touched him. Now, I don't know if he was or not. I believe he was from various things he said.

So, the princes don't know what you know. The princes of this world are highly trained in the things of the world. And they are trained to use big words to sound educated. But they don't know God's Word, His **Doxa**. They don't know God's Opinions and Values and Judgments. But you do. So you got an edge over them.

And because that is the way they are trained up, they missed him when He stood in their midst. They ended up crucifying Him because His humility was mistaken for weakness, and not for a man who knew His place with God.

In other words, when you see a man that's very humble, you don't say, oh, we're going to push him over. You say, maybe I should sit and listen to what he has to say. Like Apostle Paul said, if you want to judge something that's going on in the church, ask one of the humblest brothers in the church and he'll tell you what the Word says.

9 But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.

So, here is the key...**10 But God hath revealed them unto us by his Spirit: for the Spirit** (that's God's Spirit) *searcheth all things, yea, the deep things of God.*

11 For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God knows.

It does not matter what, if a man even knows his ABC's, and whether a man thinks he knows and understands the things of man, what matters it is whether he has been born again and filled with the Spirit of God.

That's the main thing. We have today, children that have, oh, I got a college degree, in transvestite studies or women's studies or some godless thing, instead of medicine or science or whatever.

And yet they think that they're really somebody because they went to college. And yet the guy that's working as a plumber or electrician is making much more money. He's got no bills from college, he doesn't have any of these things. So who's actually better off? The kid who applied himself or the kid who went to school but took a humanity studies of some sort and thinks that, well, I really know people because I took psychology. I know people because I took sociology. No, you don't. You know people because you know the Word. And the word says, "**every seed after its kind**". That throws out all your psychology and all your sociology.

12 Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God.

Paul says what really matters is if we have the Spirit of God indwelling us that we might understand the things of God.

13 Which things also we speak, not in the words which man's wisdom teaches, but which the Holy Ghost teaches; comparing spiritual things with spiritual.

Now, just because I'm up here trying to do my best to teach you the Word, unless you have the Holy Ghost, you won't understand what I'm saying. You'll just think there's some guy up there, he's got an attitude or something like that.

14 But the natural man (the man who has not been filled with God's Spirit) **receiveth not the things of the Spirit of God: for they are foolishness unto him:** You know, *the fool has said in his heart there is no God.*

The Word of God is only foolishness to him because he can't understand it. You understand the irony of that? You understand the Word and it's a precious jewel to you. But they don't understand the Word. So they'll be out playing baseball or soccer on Sunday and everything else.

neither can he know them,

Wow. He can't know them. It's impossible to know them, huh? Impossible for them to know. So the transvestite on campus, you're not going to convert them to Christianity? They can't know. They don't know. And they can't know, they don't have the Holy Ghost. Or you are hoping they will become right-wingers. They might have a little more common sense, and that's as far as you can get them. If God didn't see them before the foundation of the world, they aren't going to make it. Brother, Sister.

So it says, *neither can he know them, because they are spiritually discerned.* (In other words, if you're spiritually you are spirit-fully, (full of the Spirit) and you discern.) **15 But he that is spiritual judgeth all things, yet he himself is judged of no man.**

16 For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ.

Now, in getting back to **Colossians 1:28 Whom we preach**, (Now, notice this Christ in you that Paul is preaching is the same Spirit that was in Jesus.) *Christ in you, the hope of glory*

28 Whom we preach, and in preaching *Christ in you, the hope of glory*, (Your hope of receiving God's Doxa, His values, His opinions, and His judgments) is from being filled with God's Spirit.

Paul adds, *warning every man, and teaching every man in all wisdom; that we may present every man perfect* (or complete, finished off, mature) *in Christ Jesus*: What's going to do it? The Gospel, God's Opinions, His Values are going to mature you. (and then in verse **29** he tells us that is why he so labored among the people)

29 Whereunto I also labor, striving according to his working, which worketh in me mightily.

Now, why would he speak of striving to get the brethren to the place where they were mature and complete or finished in their character?

Remember, Brother Branham said, all the people I saw over there, they were lovely people, they were mature people, they were lovely people.

And why would he choose to use the words, “**warning every man**” concerning this state of maturity that he strove to bring us to? Because, God is not coming for immature kids.

You've all heard parents say, “**grow up**” to one of your children. There's a reason for that. God saying, we've got to “**grow up**,” we've got to reach maturity. Okay?

Now, why would he speak of striving to get the brethren to the place where they were mature and complete or finished in their character?

And why would he choose to use the words, “**warning every man**” concerning this state of maturity that he strove to bring us to? Because, God is not coming for immature kids.

The adoption of sons is not for children, but for sons that have fully matured, and are responsible and are walking and talking in the image of the first-born son.

The same Greek word “**teleios**” which the Apostle Paul used here and was translated as the word “**Perfect**”, is also used in various epistles by the Apostle Paul to mean a fully matured person as we see in...

1 Corinthians 13:10 *But when that which is “**perfect**” that which is “**teleios**” is come, then that which is in part shall be done away.*

11 *When I was a child, I spake as a child,*

So why are parents saying goo goo, gah gah to little children? You shouldn't be doing that. You should be teaching them words that mean something. Not like some of these kids grow up and the first words out of their mouth is, very bad, and nasty words. Parents are not doing their job. They should be teaching them about Christ, about the glory of God.

*When I was a child, I spake as a child, (because) I understood as a child, (I spake as a child because I understood as a child) because I thought as a child: but when I became a **man**, (an adult male) I put away childish things because I put away childish thinking.*

And again, this word “**teleios**” is used in **1 Corinthians 14:20** *Brethren, be not children in understanding: howbeit in malice be ye children, but in understanding be **men**.* “**teleios**”

In other words, two little children fighting over a toy. Then after five minutes, the kid gets

bored with it, and now the kids are playing back together again. That's being a child like you're supposed to be.

Not like these people on campus who are 20 to 24 years old or even older, and they haven't even grown up past the age of three mentally or emotionally, or they might be mentally, well, I can do this science, and I can do this and I can do that. But they're not stable as far as being human. They don't know how to talk to one another.

Ephesians 4:13 *Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a **perfect** (a“teleios”) man,*

unto the measure of the stature (that word is *helikia*, maturity (in years or size):--age, stature.) *of the fulfilling of Christ:*

In other words, we want to be in the image of Jesus, but we don't want to be in the image of Jesus in the crib, as an infant. We want to be in the image of Jesus at 30 to 33 when he was expressing the fullness of God.

So again, we see that it is not about just being a son, but it is all about coming to full maturity in Christ so that we might fulfill Christ.

What does it mean to fulfill? It means to fill fully? Think of the word full, fill. I've got a bucket of sand. I got a bucket, I put sand in it until it's filled full, fully filled. Right?

That's what he's saying. He's saying, In everything, you have to fit the pattern. Now, if you only have 90% material and you have 100% pattern and you put it in the 90%, it will flow to where it's supposed to be. But there's going to be pockets, where there's going to be nothing in the mould. You understand what I mean? So some people, their pockets are left because it all fills from the feet down, up to the top. And then you can tell by their brains that they hadn't been filled yet. There wasn't enough material to fill the pattern. You understand what I'm saying? There's a pocket of air there somewhere.

So again, we see that it is not about just being a son, but it is all about coming to full maturity in Christ so that we might fulfill or fill up Christ.

Again, in the book of **Philippians** we hear Paul say the same thing in **Philippians 3:15** *Let us therefore, as many as be **perfect**, (as many as be **teleios**- full maturity), be thus minded:*

and if in anything ye be otherwise minded, God shall reveal even this unto you.

So if anywhere you're not mature, it's in the brain and God's got to fill that too, so you can be like Him. Now, to better understand what this Scripture speaks of let's back up to verse 9 and read.

Philippians 3:9 *And being found in him, not having mine own righteousness, (not having mine own right-wise-ness)* (That's what the word righteousness means. It was taken from the Hebrew, right thinking. And the King James people put it down as righteousness, but it was from the Old English word called right wiseness. Okay,) *(not having mine own right-wise-ness)*

which is of the law, but that which is through the faith (the revelation) *of Christ,*

the right-wise-ness which is of God by Revelation: (In other words, you are rightly wise because you have a right revelation). **10***That I may know him,* (Not know about Him. How many Christians do you know that they know about Jesus? They can tell you facts and figures from the Bible, but) *That I may know him.* not know about him, but *that I may know Him,* (*That I may Ginosko Him, know Him,* by experiencing him). Because Mary used the same word.

She said, *"how can I be with child having known no man?"* She didn't experience a man, therefore how is she going to have the seed of a man.

That is what this word **know** or **ginosko** actually means. It does not speak of an intellectual knowledge, but a knowledge that is based on experience. And this is the same word Mary said when she said,

"How can I be pregnant with child having known (having Ginosko) no man."

Luke 1:34 *Then said Mary unto the angel, How shall this be, seeing I know not a man?* Seeing, I **Ginosko** not a man.

And this word **ginosko** is a word which means to know by experiencing. In fact, the definition of the word experience means:

An Active participation in events or activities, which leads to the accumulation of knowledge.

An event or a series of events participated in or lived through which leads to knowledge. Then when Paul says, *"That I may know Him and that I may know the power of His resurrection."*

That means that I may experience it. It doesn't mean that I might be able to intellectually talk about, oh, Jesus did this, and Elijah did this, and Elisha did this, and we all know about it. That's not it.

It's to know it personally in your life. In your life personally. To know that you have a relationship with God that your mother doesn't understand, your sister doesn't understand, your brothers don't understand, but you have a heartfelt, knowing, experiencing God working in your life.

Then Paul is talking about knowing or experiencing Christ and also experiencing the power of His resurrection. So, what then is this power of His resurrection? It's the Holy Spirit, that's what it is.

The Apostle Paul said in **Romans 8:11** *But if the Spirit of him that raised up Jesus from the dead dwell in you,*

he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.

So, the Apostle Paul speaks of not only Knowing Him by experiencing him, but you have experienced the same Holy Spirit that was in Him.

So don't tell me that just because you believe Brother Branham was a prophet or you believe Brother Vayle was a teacher, that you have the Holy Spirit.

Well, I believed in everything Brother Branham said. You know what Brother Branham said about that? He said, When you say, *I believe everything you said, Brother Branham*, he said, *that's good. That just means you can read.* Isn't that good? *That just means you can read.*

You've got to have the experience of Him in you. Not just an intellectual understanding.

From his sermon, **Earnestly Contending for the Faith 55-0123E P:28** Brother Branham said, *"Paul was down here in the natural realm with his Ph.D. See? He didn't know...*

He had an intellectual faith, but he didn't have a Divine faith. There's quite a difference in me having an intellectual faith than a Divine faith. There's where you, my Baptist friends, fail to go on.

*You get the intellectual faith by that, but it must be a Divine revelation of Jesus Christ to you that just came out of the heart. **The intellectual faith is not enough.***

*That's all right, but it only brings you to the Holy Spirit. **The Holy Spirit is a personal experience of the birth, the new birth, regeneration, making a new creature in Christ.***

So did Charlie Kirk have the Holy Ghost? Well, he certainly had an intellectual faith. Had he had the Holy Ghost, he'd be believing this message, and he would know what the Word says about either you have representation in God before the foundation of the world, or you don't. And he wouldn't have wasted his time trying to transform a hog into a believer.

That's Baptist theology. Well, I was a hog, and now I'm a son of God. You can't do that. You can't change species. Now the transvestites are trying to change, but they can't. You see, they have no understanding. They have no representation. So it doesn't do you any good to try to convert the unconvertible. All right?

If anybody's going to convert them, God will do it. It's not going to come because of your effort. It's going to come because God chose him before the foundations of the world. Now, something you say, might spark, that, which God has been dealing with in that person. I don't deny that at all. Well, we'll get into that in another sermon. So he says,

*That's all right, but it only brings you to the Holy Spirit. **The Holy Spirit is a personal experience of the birth, the new birth, regeneration, making a new creature in Christ.***

Even in this sermon, **Christ is the Mystery of God Revealed 63-0728 P:147** Brother Branham tells us the same thing, '*Notice, God holds this key alone.*

No theologian can tell you. It's not known; it's hid from them. They know nothing about it. So the schools... "Well," you say, "I got a Ph. LL.D." You only make...

I know what he's going to say. Why? Because I have the mind of Christ. He's only going to say, you got PHD. And that is piled higher and deeper. In other words, you only got intellectual faith. You don't have the Holy Spirit.

*To me and I believe unto God and to any real, true believer, that means you're just that much farther away; you just backed off. **God is not known by education; He's not known by how to explain it.***

God is known by simplicity and of revelation of Jesus Christ in the most illiterate person. See? Not your theology; it's a revelation of Jesus Christ. "Upon this rock, I'll build My Church."

*No other rock's accepted; no other thing's accepted; no other Roman rock; no other Protestant rock; no other school; no other nothing; but on exactly **the revelation of Jesus Christ in a new birth.***

He (God) is born in there and injects His own Life, and your life is gone, (g-o-n-e, gone) and the Life of Christ is projecting Itself through you with the pre-eminences to the people that they see the very Life, and works,

and signs and wonders that He did is doing the same thing through you. Outside of that, the rest of it's not even called to at all.

So I don't care how big this church, if we had 500 people in this church, or if we have two people in this church, it's the Word and the Word only.

Now, listen friends, you might think I am harping on this over and over again, and you are right, but I am not harping,

I am trying to get you to the place where you will get desperate enough to die to your self and your church spirit and allow the Spirit of Christ to come in and live your life for you.

And when it does, you heard what he said, it would take place in your life. He said, When you are born, it is actually Christ being born in you.

And when He does that, He injects His very own life, and works, and signs and wonders will follow.

The same things He did, you cannot help but do, If it is His life living in you.

But you've got to die. Everything that is not important seems to be important to you. Why?

If Christ has come alive in you that is all you want to talk about, think about, because Christ in you becomes the center of your Life.

Now, why is it that when you women are expecting a child, that you can make that little child the center of your life, and yet when Christ, the Very same Spirit that dwelt in Christ wants to be birthed in you, you don't pay no attention to it? Now, come on, women, can you identify with that? The Very same Spirit that dwelt in Christ wants to be birthed in you, and you don't pay no attention to it?

Just look at the activities that go on when a woman is expecting. They begin to get a room ready, they paint the walls, they try to create an atmosphere that they think the baby will be at home with.

They think about “*oh, my what should my baby wear? What kind of clothes can I buy for her or for him?*” And that mother begins to look at her own nutrition and says to herself,

I better cut out this and I better cut out that because it would not be healthy for my little baby, and yet when Christ is wanting to be clothed upon in us.

When Christ, that child Christ in you is wanting to grow up to be a teleios person. And he needs nutrients, which is the Word. And you won't give him the Word. You'll give him television. You give him “I love Susie.” You give him YouTube, you'll give him all these other things. Feed the Word. Look at Rebecca, the same camel that packed Rebecca home, is the same camel she watered before it packed her home. You understand? The same Holy Spirit that's in you is needing you to water it, by the washing of water by the Word.

But we don't spend half the time thinking about what we should feed him. Or how we should dress the body he wishes to live in. Do you know why?

Because Christ being born in you, is not as much a reality to you as that little flesh and blood baby is.

But I tell you this, if ever you get that revelation in you of the New Birth, then all your thoughts are turned towards birthing that Christ child in you and raising it up to full maturity.

Brother Branham said in **Christ is the mystery 63-0728 P:120** “*Look, Christ in you makes Him the center of Life of the revelation. See?*”

Christ, not church, not churchianity, not sitting in the right pew at the right time. But Christ in you makes Him the center of the revelation. Doesn't make your pastor the center of the revelation, doesn't make the prophet the center of the revelation. It makes Christ.

Christ's Life in you makes Him the center of the revelation. Christ in the Bible, makes the Bible a complete revelation of Christ. Christ in you makes you the complete revelation of the whole thing.

Can we stop there for just a minute? Think about that. Christ in you makes your growing up to be a real son of God. The most important thing that you'll ever do in this life.

See, what God's trying to do? **What is the new birth then?** You say, "Well, Brother Branham, what is the new birth?" **It is the revelation of Jesus Christ personally to you.** Amen. See?

Not you joined a church, you shook a hand; you done something different; you said a creed; you promised to live by a code of rules; but Christ, the Bible... **He is the Word that was revealed to you.**

Muslim women, they live by a code of dress. Pentecostal women live by a code of dress. Message women live by a code of dress. And it's not about a code of dress, it's about, Christ living in you. **He is the Word that was revealed to you.**

And no matter what anybody says, what takes place, it's Christ. Pastor, priest, whatever it might be...**It's Christ in you.** That is the revelation that the Church was built upon.

Anything other than that is a distraction. I don't care if it's your husband, I don't care if it's your wife, I don't care if it's your children. I don't care if it's your parents. It's a distraction if it takes you from Christ.

Philippians 3:9 And being found **in him**, not having mine own right-wise-ness, which is of the law, but that which is through the revelation of Christ, the right-wise-ness which is of God by Revelation:

10 That **I may know him**, and that I may know **the power of his resurrection**, and that I may know the **fellowship of his sufferings**, being made conformable unto his death;

There we are, three things here, 1. *to know Him by experiencing him,*

2. *to know the power of His Resurrection by experiencing His Spirit alive in you quickening your mortal body by making it come alive to the fact that Christ is in you,*

And living your life for you, and that brings us to the third point Paul makes here,

3. *to know him in the fellowship of his suffering*, which he says is "being made conformable unto his death".

Now, what does this mean, "being made conformable unto his death?" Well, the word conformable means Quick to comply; submissive.

So, when he says, “*being made conformable unto his death*,” he is saying, you must be quick to be submissive to your own death of self even as Jesus was quick to be submissive to His own self in death.

Philippians 3:11 *If by any means I might attain unto the resurrection of the dead.*

12 *Not as though I had already attained, either were already perfect: but I follow after, **if that I may apprehend** (grasp or understand) **that for which also I am apprehended of Christ Jesus.***

13 *Brethren, I count not myself to have apprehended: but this one thing I do, **forgetting those things which are behind, and reaching forth unto those things which are before,***

14 *I press toward the mark for the prize of the high calling of God in Christ Jesus.*

You hold a grudge. You know what? You're not thinking about Christ. You're not thinking about, how can I be more **teleios**? You're thinking about, oh, that person is not teleios. It doesn't matter what that person is or not. It matters how you yourself are teleios.

15 *Let us therefore, as many as be **perfect**, (complete, finished off, teleios, arrived at adulthood)*

*Let us therefore be thus minded: and **if in anything ye be otherwise minded, God shall reveal even this unto you.***

The woman whose husband was not very respectful. She made him some eggs, and he threw them on the ground. I challenge any woman in here to have the same spirit that woman had. She started singing must Jesus bear the cross alone and all the world go free. No, I'll tell you what would happen. You women would rise up and you would rebuke that man and say, you're not **John 14:12**, instead of saying, Am I **John 14:12** for saying that to that person? But she just started singing, must Jesus bear the cross alone. No, there's a cross for me.

*Let us therefore be thus minded: and **if in anything ye be otherwise minded**, (In other words, if anything gets you off the track,) **God shall reveal even this unto you.***

16 *Nevertheless, whereto we have already attained, let us walk by the same rule, **let us mind the same thing.***

James 1:4 *But let patience have her **perfect** work,* (her work that matures, completes, and finishes off work, her teleius work) *that ye may be perfect* (mature, complete, and finished off) *and entire, wanting nothing.*

James 3:2 *For in many things we offend all.* (Yeah, I offend all. I'm sorry, but I might be abrasive. I might be too strong a personality.) *If any man offend not in word, the same is a **perfect** man,* (mature, complete, and finished off) *and able also to bridle the whole body.*

1 John 4:18 *There is no fear in love; but **perfect** love* (mature, complete, and finished off love) *casteth out fear: because fear hath torment.*

*He that feareth is not made **perfect** in love.* (is not mature, complete, and finished off)

If you have any fear in your life, you're not made perfect. I don't care what it is. If you have any fear of anything, whether it be rattlesnakes or whatever, Paul grabbed a viper, didn't have fear, just threw it off into the pile. It bit him. He got a little bit sick. But you know what? The Holy Ghost saved him.

If you think that, well, you know what? I've done everything I can do in life, and so now I can start fearing, because Job said, "**the thing I feared the most will come upon me**". So don't fear it at all, because if you fear it, and that thing will come upon you. It's a test. Or you can just say, I believe Jesus saves. Not only does He save my soul, He saves my body. Can you say that Jesus saves? Amen.

Let's bow our heads in prayer.

Gracious Father. We're so thankful, Lord, that Jesus does save. He not only promised to save our bodies, but our souls for eternity. And we're just so thankful for this. And we ask you to help us to become more mature every day. In Christ Jesus Name we pray. Amen.

Remember the old saying when our colleges asked, what would Jesus do? Think, what would Jesus do? Amen.