

The Doctrine of Christ no 71
The Life of Christ no 11
“Fathers Life echoing in you”
Brian Kocourek

Let us remain standing this morning and open our Bibles to the Book of John and we will read verses 15 and 16 for our text.

John 3:15 *That whosoever believeth in him should not perish, but have eternal life. 16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but **have** (echoes) everlasting life.*

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

John 5:26 *For as **the Father hath** (echoes) **life in himself**; so hath he given to the Son to **have** (echo) **life in himself**;*

John 6:47 *Verily, verily, I say unto you, He that believeth on me **hath** (echoes) **everlasting life**.*

Let us pray, Dear Father we come to you this morning in that wonderful name you gave to your son, the Lord Jesus Christ, and we ask Father that if there be one thing that you may do with us, and through us, we ask that you would echo Your life in these frail bodies that we are at home in while here on earth. We also ask you Father to help us to understand what your purpose and plan for each of our lives is because without knowing why we came into this world, we will waste the time here on frivolous things instead of living a life that is pleasing to Thee. Help us to prepare our hearts for the going home. Help us to come forth in the image of your dear son, our eldest brother Jesus. Help us to reflect Your Life, Father, and may we have the same testimony as your dear son, when you said, *“**This is my beloved son, IN Whom I am pleased to dwell.**”* For we ask it in Jesus Christ’s name, amen.

Now, this morning I would like to speak about the Life of our Father, (Eternal Life) as it is meant to be echoed by our very vessels. Now when we think of the word echo we think in terms of what comes to us we give back, just as an echo is the same sound not only in the precise tone and quality, but also in the same word, same notes, or whatever is given forth is reflected back in the very same way it went forth.

That is what Eternal Life, the Life of our Father in us is supposed to do in us. Not just stay in us so that we can hoard it to ourselves. But it is given to us, and we are made in such a way as to be able to echo it back so that others may receive what we have received. And that is what John 14:12 is all about. It is not about being able to work miracles, but it is the very life of the Father living itself out in us just as it lived itself out in Jesus Christ. And that is what brother Branham’s sermon on the Token is all about. It is about the Life of God, (God-Life) echoing in you as it echoed in the son of God.

From his sermon **The Token 63-0901M P:138** brother Branham said, "And it displays His power. **John, 14:12**, says, "He that believeth on Me, the works that I do shall he do also." New Testament is new covenant, new life. Shows Jesus has met every requirement for us that God required to make us back **truly sons and daughters of God**, under the Blood where there is no more condemnation. **Romans 8:1**, "There is therefore now no condemnation to them that are **in** (not those who are believing it), those who are **in Christ Jesus, that walk not after the flesh, but after the Spirit.**" And "My Word is Spirit and life?." Oh, couldn't I take a text from that, and stay about a couple more hours, but we'll hurry over it. You see? No more condemnation; free from sin; free from the cares of the world. No condemn... Why? To them that have been by one Spirit baptized into one Body, there the Blood of the Lamb has been applied. **The God of heaven has accepted you. And His life is in you, and you are sons and daughters of God. Your character is God's character.** What is it? A little pushover? No, sir. God's a God of judgment. He's a God of correct. It must be on the line. Nothing else will do. **That's the kind of character you are, because you're the character of your Father.** See? Watch.

Romans 8:11 But if the Spirit of him that raised up Jesus from the dead dwell in you, he (that's God's Spirit he talking about) **He (God) that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.**

Now, as I have said many times your mortal body is this body that is capable of dying. And it is this body that he will quicken. He's not talking about here after you are dead, for that is a corpse, not a mortal body. Too many people place this after the death, and they place it in the resurrection. But he says, mortal body. Mortal means capable of dying. That is why God is the Immortal King. Because God can not die.

So he is not speaking of after you are dead here, he is speaking of God's own spirit in you quickening you, or making this body come to life through His Spirit Living and abiding in you.

12 Therefore, brethren, we are debtors, not to the flesh, to live after the flesh.13 For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live.

Now, to mortify means to kill off. So God wants us to kill the actions in your flesh that are flesh driven. He wants us to echo His Life in these bodies, and you can not do that unless His Spirit is in you doing it.

14 For as many as are led by the Spirit of God, they are the sons of God. (So I ask you this morning, who is leading you? The Spirit of God or man?)

15 For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.

And listen closely to verse 16 because it is very important how you read this.

16. The Spirit itself beareth witness with our spirit, that we are the children of God:

Now, who is The Spirit talking about? It is talking about God's spirit bearing witness

16. For The Spirit itself beareth witness with our spirit, that we are the children of God:

He's not talking about our spirit bearing witness with God's spirit. The whole word of Christendom do that. But he is talking about God bearing witness. So we must ask the question, how does God bear witness with our spirit? We will get to that in a moment but let's first finish our reading here.

17 And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together. 18 For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.

Now, I asked the question, how does God bear witness to your spirit that you are indeed one of His children? He would have to do it the same way he did His own son, if he is the same yesterday today and forever, wouldn't he? Or else he is a respecter of persons, and we know that is one thing He is not.

YOU can talk all you want and say you bear witness to the truth, and to God, but Jesus Himself said in **John 5:31** *If I bear witness of myself, my witness is not true.*

And then he said a few verses later in **John 5:36** *But I have greater witness than that of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me.*

And again in **John 10:25** *Jesus answered them, I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me.*

Therefore if God's Spirit is to bear witness to your spirit that you are indeed a true son or daughter of God then God must do the same thing He did for his son, or he is not the same yesterday, today and forever.

Notice Brother Branham said in the Token that when you are born again, God has accepted you, and when He places His Spirit in you, your character is transformed into his character. Your life is taken over by His life.

Christ is the mystery 63-0728 P:54 Now, God's secret mystery He had before the world began... Now, back in the back part of God's mind, there was something that He was trying and was going to achieve, and He had a motive in doing it, in order to let Himself be expressed. Because first, there wasn't even a moon, star, atom, molecule, or anything; He was God. But He exactly wasn't God at that time, because God is an object of worship, and there wasn't nothing to worship Him. So in His great mind He wanted these attributes to be expressed. And in Him was love; in Him was to be Father; in Him was to be Son; in Him was to be a Saviour; in Him was to be a Healer. And all these great attributes that we see already expressed, they were in God.

Christ is the mystery 63-0728 P:58 Therefore, the entire Bible is the revelation of God's mystery in Christ. Huh? The entire Bible is an expression of one goal that God had, one purpose He wanted to achieve in the entire Bible, and all the acts of the believers in the Bible has been in type and expressing what God's great goal is.

Christ is the mystery 63-0728 P:59 What was He doing?--identifying Himself to these apostles that all of the prophets, and all of the Psalms, and everything was Him expressed. See?

Christ is the mystery 63-0728 P:72 He was made to be the Judge of the sinner, if he don't accept it. He was made the Glory for the believer who does accept it.

Christ is the mystery 63-0728 P:78 He wanted to express Himself. That was His, one of His great threefold purposes, was to express Himself, identify Himself with human beings, to reveal Himself in Christ.

Christ is the mystery 63-0728 P:80 He is a Saviour, and He had to express that, and how could He do it? Only through Christ. How could He be a Son? Only through Christ. How could He be a Healer? Only through Christ. See, all things are wound up in that one Person Jesus Christ. Oh, my.

Now, before we read from **Ephesians 3:1** I am going to say some things this morning that are going to change your entire world of understanding of what it means when we speak of revelation. And I want you to listen attentively this morning, because if you do not listen you may miss what I am going to tell you, but if you listen carefully, you will receive a new understanding of what Revelation is and thus what the new birth is all about. Now, let's read what Paul says here in Ephesians 3.

Ephesians 3:1 *For this cause I Paul, the prisoner of Jesus Christ for you Gentiles, 2 If ye have heard of the dispensation of the grace of God which is given me to you-ward: 3 How that by revelation he made known unto me the mystery; (as I wrote afore in few words.*

Now, notice that Paul speaks of revelation here, but it was not an intellectual thing Paul is talking about here. Let me ask you this question. What caused Paul to know and thus change his mind concerning Christ? Remember now, Paul was reeking havoc on the early Christians because in his mind they were teaching heretical doctrine. But something happened to Paul that changed his mind forever. Now a mystery is *something that is not fully understood or that baffles or eludes the understanding. And Paul says in verse 3 How that by revelation he made known unto me the mystery, or how that by revelation he made known to me the thing which had been unknown, which had baffled the minds and understandings of men. He made known unto me the mystery of Christ.*

Now, before I begin to explain what took place, let's read a few other places where the Apostle Paul speaks of the mystery of Christ. Notice the very next verse.

Ephesians 3:4 *Whereby, when ye read, ye may understand my knowledge in the mystery of Christ)* So Paul is telling us how that he has this knowledge of Christ.

And in **Romans 16:25** Paul tells us this mystery has not been known to man since the world began, but it has the power to establish you. **25** *Now to him that is of power to establish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began,*

Then in **Colossians 4:3** he says, *withal praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ, for which I am also in bonds:* Notice here again Paul is telling us that he is in bonds to this mystery of Christ. He says *the mystery of Christ, for which I am also in bonds.* In bonds for and thus a prisoner to it.

Now, a little further in Ephesians chapter three Paul tells us that this mystery that he received an understanding of is supposed to do something to us, and he calls it *the fellowship of the mystery.* **Ephesians 3:9** *And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ:* Now, we must ask our self what is this *fellowship of the mystery* he speaks of?

Well, fellowship is two fellows in a ship according to br. Bosworth. Right? So what does that mean? It means that understanding this mystery is not just for one person. And when we receive it, the results are that it will bring us together in *fellowship* around this mystery which is made known.

So individually this mystery he says will bind us like a prisoner is bound, and although bound as a prisoner it also bring us together in fellowship like a chain gang that is tied together. That's what the fellowship of the mystery is, it is like prisoners bound to one another held together by this mystery which we all share in common.

And in **Colossians 1:27** he tells us what this mystery of Christ is? **27:** *To whom God would make known what is the riches of the glory (of the Doxa, of the values, of the opinion, of the judgment) of this mystery among the Gentiles; which is Christ in you, the hope of glory:*

Now, notice that the opinion, the values and judgment of the mystery of Christ is that Christ in you is the hope or earnest explanation of God's Glory, or His opinion, His Values, His judgments in you.

Now, in getting back to verse one, notice he tells us he is forever a prisoner of the Lord Jesus Christ. Not unwillingly, but willingly, nevertheless he describes himself as a prisoner. Now, the Greek definition of the word prisoner means *a band, or ligament of the body or shackle of a prisoner; that binds us as a chain or string together.* In other words, he is letting us know that he is no longer his own man to come and go as he wishes. But rather he is tied to this mystery along with others and there is no way we can remain in this mystery and be separate one from another. We are tied together like the ligaments of the body is the definition we just read.

Now, usually we think of being a prisoner as something that is against our own will. But to be this kind of prisoner we must willfully give over our own will to something greater than our own will, and that is God's will.

In verse **3** he tells us how that his own knowledge changed when this mystery was revealed to him. He says, *How that by "revelation" he made known unto me the mystery.*

Now, we know usually think of the word revelation as something that has to do with the mind. But the word revelation actually means (*disclosure*) in other words an (*uncovering*) The Greek word is *apokalupsis* and means (*appearing*) which means (*To make visible*) and that means *to make known by manifestation*. So we see revelation is not simply a knowing as though it is some mental activity which can come by a man's intellect. But rather *revelation* is the process of knowing by experiencing manifestation. So it has nothing to do with your education or how well you can explain something. But rather it comes by observation and watching the thing in manifestation.

And that is what we see in **Ephesians 1:17** where Paul says, *That the God of our Lord Jesus Christ, the Father of glory, (the Father of Doxa, the father of values, opinion and judgment) may give unto you the spirit of wisdom and revelation in the knowledge of him: 18 The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, 19 And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power,*

Now, notice something is supposed to happen and it is not a knowledge as though it is some intellectual thing that is supposed to take place, but an experiential thing that we witness which brings understanding and knowledge of Him.

Now, this wisdom is simply correct understanding, but notice the spirit of wisdom and revelation in the knowledge of Him. So this spirit comes or is given to us to bring not only wisdom which is understanding, but revelation in the knowledge of Him. So revelation is not understanding as though it is a mental or cognitive thing. Other wise you are using two words to say the same thing. He did not say he will give us the spirit of understanding and understanding in the knowledge of him. And the word knowledge here does not mean understanding, or else it could be read, He will give you the spirit of understanding and understanding in the understanding of him.

So let us not look at revelation as understanding nor knowledge as understanding. Because this word knowledge is translated from the Greek word epi-ginosko and in *Luke 1:34* Mary said *“How shall this be, seeing I know (ginosko) not a man? 35 And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God.*

Notice her words, How can I be pregnant with child having ginoko'd no man. In other words it was not a mental activity that got Mary pregnant. And she did not say, how could I be with child having not mentally known any man. But the word Ginosko means an experiential knowledge. Knowing based upon experience not based upon intuitive or intellectual capacity. Now, I won't go so far as to say this knowledge of her being with child was with sensation, but it certainly was by an experience. Now, the definition of knowledge is *to become fully acquainted with*. And that doesn't mean through talk either.

Mary said how can I be with child having known no man. Having not had an intimate relationship or experience with any man.

So when Paul speaks of the spirit of wisdom and revelation in the knowledge of Him, as I said he is not speaking of a mental thing, but rather this Spirit is to bring an understanding by an intimate relationship with is experiential.

So this revelation Paul speaks of which gives us this understanding is not a mental thing but rather something that happens, something we have experienced that gives us a knowledge based on relationship. *How that by "revelation" he made known* (he made experientially) *unto me the mystery.*

Now, as I mentioned before, we know usually think of the word *revelation* as something that has to do with the mind. But the word *revelation* actually means (*disclosure or unveiling*) or (*uncovering*). And to uncover means something has to happen. Something that was hidden has to be made known by something that takes place, something manifested.

The Greek word *apokalupsis* means (*appearing*) which means (*To make visible*) and that means *to make known by manifestation*. So we see revelation is not simply a knowing as though it is some mental activity which can come by a man's intellect. But rather *revelation* is the process of knowing by experiencing manifestation.

Brother Branham said in [Christ is the mystery 63-0728 P:82](#) "*A Prisoner of Jesus Christ, Paul, a Prisoner...*" *See? When God gets you to be His prisoner, then you can't do nothing but what the Spirit says do. Paul, with all of his great intellects... He was taught by Gamaliel to be a great priest or rabbi someday. And he had high ambitions. He was intellectually a great man: great authority, great man in the nation. But he had to sacrifice every bit of it (See?) to become part of the Word, to express Jesus Christ. He knew what it was to say... He had a notion to go to some place (some brethren had called him), but he was forbidden by the Spirit to do his own will. Oh, if people half spiritual can pick that up... See? He was forbidden to do his own will. He only could do... "The Spirit forbid me." See? He was a prisoner to Christ.*

Now, I hope this sinks in today. Notice he is speaking of Paul, and how it was not Paul's intellect that meant anything to God. It was not his intellect that brought on his change from Christ Persecutor to Christ expression. It was something he experienced. It was Christ coming into him and changing him.

Paul said in **Galatians 2:20** *I am crucified with Christ* (not I was crucified with Christ, but I am, every day I am crucified with Christ, I am present tense now crucified with Christ) *nevertheless I am living; yet it is not I that am living, but Christ Himself is living in me: and the life which I am now living in the body of this flesh, I am living by the faith,* (by the revelation), (knowing by experiencing the manifestation of the life) *of the Son of God in my flesh.*

Christ is the mystery 63-0728 P:150 Now, lack of this, now... And Paul, this great intellectual man, never tried to express his great theological terms upon the people. He

humbly accepted the Word of the Lord, and he lived the Word so that it expressed It. He lived so godly until they seen Jesus Christ in him so much, till they wanted his handkerchief to take it and lay it upon the sick. There's the Life of Christ.

Again from **Christ is the mystery 63-0728 P:85** brother Branham said, *Now, that's when He can express the preeminences. You see? He's got the man or the person so that he knows nothing but Christ. You get what I mean? All right. That's secondly. First, to express Himself completely: God in Christ. Second, to have the preeminence's by this in His Church (which is His Body, Bride) to... He could have the preeminence to express Himself through them. (now, brother sister, them is plural, it is not speaking of one person here, them) All right. And thirdly, to restore the Kingdom to its rightly position that fell by sin by the first Adam, back to where He walked in the cool of the evening with His people, talked with them, fellowshipped with them. And now sin and death had separated them from His Presence and His entire expression.*

Christ is the mystery 63-0728 P:93 *God became from God and become me, to take my sin upon Him, that He might make me Him (Amen.), back to His great purpose of sons and daughters of God, for He is a eternal Father. That attribute was in Him (See?), so that had to be displayed. Now, see the whole threefold purpose? See? To express Himself. He wants to become... Notice, God wanting to express Himself in His sons and daughters, that's you and me.*

Christ is the mystery 63-0728 P:115 *He said, "Who do you think that I am, now?" Now, there's the church He's talking to. See? "What does man think that I am?" Today: "He's a philosopher" this social religion. "He's a good man. We believe His teaching's right. It's a subject to be lived by. I think it'd make us all better if we did. We ought to have our churches, our so forth." That's like a Santa Claus story. It's not expression of some church that we should express something. It's a life that you don't live yourself, but He comes in you and lives by Himself, and you become a prisoner to any human intellectual being at all. You're led by the Spirit. And how do you know?*

Colossians 3:4 *When Christ, who is our life, shall appear, then shall ye also appear with him in glory, in doxa, in the same values, same opinions, and same judgments.*

Christ is the mystery 63-0728 P:116 *if you have the mind of Christ, Christ expresses Himself through you. ...But a real man is to lose his own thoughts and his own thinking, not come up blindly like that. No, sir. You come up with your right senses and Christ takes you over and expresses Himself. And now, to the world you're an insane person. Now, if you're insane, you're actually insane, then there's nothing... The devil can't take you in complete control. He will make you do everything contrary to this Word, but when Christ takes you over, He will express that Word right through, because it's Him. He is the Word. See? And then you can see the expression of Christ, not some illusion of some sort, but a real genuine Christ, expressing Himself right through you. How beautiful.*

Acts 17:28 *For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring.*

Philippians 2:13 *For it is God which worketh in you both to will and to do of his good pleasure.*

Christ is the mystery 63-0728 P:121 *You say, "Well, I'm a Lutheran"; "I'm a Baptist"; "I'm Presbyterian." That don't mean one [Brother Branham snaps his fingers--Ed.] that to God, not a thing, not a snap of your finger. What is it? **It's Christ being revealed, and He is the Word.** And **when the Word is revealed, It expresses Itself.** See? That's God's purpose for Jesus Christ, was to express **Himself**, to take His own laws and live by His laws, and fulfill His law by death.*

Now, notice br. Branham's words here. He said that **when the Word is revealed, It expresses Itself.** So you can't have revelation apart from manifestation. So these people who say they know they have the Holy Ghost because they believe, is like saying, since I believe therefore I have been filled. But that's placing the cart before the horse. I have the cart therefore I have the horse too? Well, the devil believes and he trembles. Does he have the Holy Ghost? Being able to parrot the doctrine doesn't mean you are born of God for one minute. I can show you a denominational college and The CHURCH OF GOD that teaches there is one God and he had a son and that the son is not God but he is the son of God. They use the systematic theology of Alva Huffer and in it they state many of the same arguments that brother Branham said concerning the God head. They have only one difference that I could see, and it was when the son of God was birthed by God. So to teach One God who had a son is no evidence they are filled with the Holy Spirit? And the Jehovah's witnesses teach the parousia, so that is no evidence of being filled with the Holy Ghost. You say, well the evidence is to believe the Message for the day in which you live. Ok, then what is your version of the Message. Brother Branham said right before he took that final trip from Tucson that he believed at that time there was all sorts of different versions of what people thought the Message was? And when people said they believed every word brother Branham said, he said that only means you can read. So if you claim to believe the message, then please tell me what is your version of it? And if it is knowing the doctrine or being able to teach it, proves somehow you got it, then what about these denominational colleges that teach the doctrine. And if denominationalism is the mark of the beast, then tell me how can you have the mark of the beast and the spirit of God at the same time? We know the mark of the beast is denominationalism, because we have a vindicated prophet who said so.

World again falling apart 63-1127 P:86 *That denominational system is the mark of the beast.*

God of this evil age 65-0801M P:78 *To wear the brand of a denomination is the mark of the beast. We've done been through it on here to do it. Flee it, children, flee it.*

Brother Branham said, **Christ is the mystery 63-0728 P:123** *So it's Christ expressing Himself in the individual, whether he's intellectual, or whether he don't know his*

*ABC's. Half the apostles didn't know them. That's right. But they knew Christ. They never taken heed to Peter and John, knowing that they had been out of some seminary. They said they taken heed and **noticed that they'd been with Christ** when they healed the lame man (See?) at the gate. They knew they had been with Christ.*

Christ is the mystery 63-0728 P:147 *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 born in there and **injects His own Life, and your life is gone, and the Life of Christ is projecting Itself through you with the preeminences 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 outside of that what have you got my brothers and sisters? If he has not injected you with His very Life, and if that Life is not projecting itself in and through you, all you have is theology, and that and a big tithe check might merit you something in some of the churches but it means nothing to God.

Brother Branham said in **Christ is the mystery 63-0728 P:124** *The new birth is Christ, is a revelation. God has revealed to you this great mystery, and that's the new birth. Now, what are you going to do when you get all that group together, where the revelation is perfectly in harmony, and God expressing it through His Word by the same actions, the same things that He did, making the Word manifest? Oh, if the Church only knew its position. It will one day. Then, the rapture will go when it knows what it is. Now, notice. You say, "Brother Branham, but that ain't..." Oh, yes, it is, too. It is the Truth.*

Notice his language here, he says it is not intellect, it is not how much or how well you can teach it. He says *where the revelation is perfectly in harmony, and God expressing it through His Word by the same actions, the same things that He did, making the Word manifest?*

Now notice brother Branham uses this word “*express*” 3 dozen times or more in this one sermon alone. And it means “*to convey a thought or feeling by words or by gestures or conduct*”. And brother Branham said, **God expressing it through His Word by the same actions, the same things that He did, making the Word manifest?**

Now, if that isn't **John 14:12** in scripture you tell me what Scripture is it? Jesus said, “*The things that I do the believer shall do also.*” Is that not what Jesus said? Oh, you say no he didn't say that he said the works that I do shall you do also. Well, God's vindicated prophet quotes it as “*the things that I do.*” What things? Listen to what God's prophet says as I read a few quotes to you in closing.

Christ is the mystery 63-0728 P:284 *And then the Word moves on down into the Body from the Head. What is it? **This same word.** Nothing can be added or taken from It. So that same Word moves from the Head as the day comes close, down into the Body, **down into the Body vindicating that they are One.** They're Husband and Wife. They're flesh of His flesh, **Word of His Word, Life of His Life, Spirit of His Spirit.** See? Amen. **How do you know it?** (now, that's a very good question, because we got people who think they know they got it, but haven't got anything to base it on except they think that they got it. Notice he said "**how do you know it?**") **it Bears the same record, same fruit, same Word** (See?), **manifests Christ: same Life, same God, same Spirit, same Word, same Book** (Amen!), **same signs, "Things that I do shall you also."** Oh hallelujah. My...*

Queen of Sheba 60-0710 P:40 *The Bible said that **"No man can call Jesus the Christ only by the Holy Ghost."** If you've never the received the Holy Ghost, you don't know that He's the Christ yet. Remember that. You're only walking towards that light. You can say, "My pastor said so." That's true. "My Bible said so." That's true. "My mother said so." That's truth. "My church believes it's the Holy Ghost." That's true, **but what about you? As an individual, you don't know until you've received It.** And when you receive the Holy Ghost, then you are a witness that **He's alive forever more.** Now, the Holy Ghost is within you; now, and then you watch Him as He works. **If the Life of Christ is in you, it will produce His Life in you." The works that I do shall you do also." The same works, because it's the same life.** If the life in a watermelon vine produces a watermelon, well, The next branch that comes out, it'll produce another watermelon; every time it'll be a watermelon. And if the church is really anchored in Christ, **every church will write a book of Acts behind it.** That's exactly right, because the first one wrote a book of Acts behind it. So, there we are.*

Hear ye Him 62-0711 P:68 *That's the reason He could smile here. Jesus had carried out every Word of it. That's it. **He'd carried out just exactly to the Word, now, because He was that perfect Son.** And He is the same, and He died to become the Vine, that we might become the branch, that **He can energize us with His Life to make the same Life that He had, living in us.** Then we'll do the same thing. Jesus said in Saint **John 14:12, "He that believeth on Me, the works that I do shall he do also."***

Jesus Christ the same 58-0312 P:31 *If a Christian church is the vine, or the branch that's in Christ, they'll do the works of Christ and bear the Life of Christ. **"By their fruits you shall know them."** Now, then the way that He is today, He's here in the form of the Holy Spirit, working through His Church, performing the same things that He did there. That makes Him the same yesterday, today, and forever. His Life, the Life that was in Christ, which was God, produced the kind of a life that He lived then, **that same Life comes into His churches, His church members,** since they have been purged by His Blood and given the Holy Spirit access to work through them, **bears the same fruit that He bore.** So therefore, the world can see then that Christ is the same yesterday, today, and forever.*

Darkest hour Jesus comes 55-114 P:22 Now, God gave Him the Spirit without measure. He gives it to you and I by measure. **He measured me out a spoonful.** But when He measured it out to His Son, He measured the whole oceans. See what I mean? But notice, the same chemicals that's in this spoon is in the whole ocean. And all the chemicals in the ocean is in the or a measure of them is in this spoon. It's the same kind. See, it'll do the same thing. **It'll do the same works. It'll produce the same Life. Don't you believe that? That's what makes us Christians.**

Faith once delivered to the saints 57-0610 P:46 Now, if Jesus Christ, God's Son, said, **"These signs shall follow them that believe. The works that I do shall you also. These things that I do, you'll do it also. I'll be with you even in you to the end of the world,"** then **the disciples** followed right behind Christ, **doing the very same things that He did.** That's right. Exactly. When they found out that Peter and John were ignorant and unlearned men... They wasn't educated, neither was they smart. But they had to take notice that they had been with Jesus, because **the Spirit that was in Jesus was in them doing the same things Jesus did,** taking the same kind of a motive. And **everything that Jesus had, that's what they had.** You don't have to be smart, you don't have to have an education. **You just have to have a willing heart.** God sends His faith down, His power. Faith is power.

Five identifications 60-0911E P:56 John 14:12, He gives the teaching what **the church should do.** In **John the 14th chapter,** and the **12th** verse, we'll see what that says. **John 14:12,** so we read it, make it official. All right, **John 14 and the 12th** verse. Verily, verily, I say unto you, **He that believeth on me, the works that I do shall he do also; and greater works than these do he, do, shall; because I go to my Father. That's the message of the church: "Jesus Christ, the same yesterday, today, and forever,"** living in the church, King of the church, raised from the dead, same yesterday, today, and forever, **performing the same works, doing the same things that Jesus did.** That's the message of the church. **If the church isn't teaching That, it's teaching some false theology. That's what Jesus commanded them to preach.**

Christ is the mystery 63-0728 P:128 But the only way that you're saved is by know Him by revelation. I can take the Presbyterian doctrine and tie you Pentecostals till you won't know... I can take the Baptist doctrine and show you Pentecostals a million things that you know nothing of. That's right. **But that's not it; that's not His Church. That's not His Church. His Church is Himself revealed** (Amen. Do you see it?) and **expressed by the Word Itself that He is God.**

Christ is the mystery 63-0728 P:130 And Paul knew Him by revelation. That's how we know Him today, is the only way you could know Him. Not say, "I'm Methodist." That means nothing. "I'm Baptist." That means nothing. "I'm Catholic." That means nothing. But by **the revelation that God has revealed the Word to you.** He is the Word, and the Word, **how you know It's revealed, It lives Itself and expresses Itself through you.**

Christ is the mystery 63-0728 P:179 He's expressing Himself. That's His purpose. That's why He died. That's the second fold of His threefold manifestation. **First, to**

express Himself in Christ and then He expressed Himself through the Church, and the same thing, Christ was the Word. And the church becomes the Word when it lets the Word go through them.

Christ is the mystery 63-0728 P:220 *When I think of it makes me shiver. Oh, to live with Him: going home with Him to live with Him, going home with Him to live with Him forever, having Eternal Life...This is God's great mystery of love expressed, that God and man became one. See? The whole thing is God and man one. God and man was one there, and God and man is one here. See? What is it? Being filled with His Spirit, Him having the preeminences. That was God's achievement. That's God purpose to do that, that He might be in Christ and Christ in us, and all of us together one. The Holy Spirit, same thing that revealed it to Christ reveals it here, the supernatural, creative power. Oh, my.*

Christ is the mystery 63-0728 P:226 *His Presence in the individual with a personal a-vindication of Himself expressing Himself, the living Word that's promised for the day, expressing Itself through you, a vindication of the great revelation of God... Look, only in an individual, never in a group: an individual, not in a group, His identification is with an individual. You get that? Not with the Methodists, not with the Baptists, not the Presbyterian, not the Lutheran, not the Pentecostal, but as an individual. "I'll take one and leave one. I'll separate them." That's right. "There'll be two in the field; I'll take one and leave one. There'll be two in bed, and I'll take one and leave one." It's not a group. It is a personal vindication of a pregnated child of God filled with the Holy Ghost, so surrendered to God that he don't care about anything else, and the Holy Spirit living Its Life, pulsating through him, showing the personal, personal vindication of the Word Itself expressing Itself to the people and to the world.*