

## Unveiling no 58

*That you may Know that you echo life*

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**1 John 5:13** *These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.*

Let us pray...

Notice that he said, "***that ye may know that ye have eternal life***" now, this is different than just to echo life, as we see in **1 John 5:10** *He that believeth on the Son of God hath (echoes) 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. 11 And this is the record, that God hath given to us eternal life, and this life is in his Son. 12* Therefore, *He that hath (echoes) the Son hath (echoes) life; and he that hath (echoes) not the Son of God hath (echoes) not life.*

Now, notice in verse 10 he tells us that if we believe on The Son of God we echo the witness of the Son of God life in us, and then he tells us in verse 11 *this is the record, that God hath given to us eternal life*, (what is the record that God has given us eternal life? That we are echoing The Witness in us. And then he says) ***and this life is in his Son*** So we see that the very same life that lived in His Son lives in us if indeed our life is an echo of his life. Then in verse 12 he says, *He that (echoes) the Son (echoes) life; and he that (echoes) not the Son of God (echoes) not life.*

Now, this in itself is a very important thing to understand, but verse 13 is even more important because in verse 12 we are looking at the ability to echo the son of God in speech and in life, but in verse 13 we are given an ability to know and to understand that we are echoing the son of God in both our speech and life.

And this ability to know you have life is so very important because that is what gives you rest.

And ***if we know we echo His Life*** our whole nature is changed and we know it, and thus our relationship with God has changed, and we know that also, and thus we have entered into such a peace that no man could ever rob you of your confidence in your relationship to God as your Father and Jesus Christ as your eldest brother.

Again we find that the word "***have***" used here as well was also translated from the Greek word echo. "***These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have*** (that you ***echo***) ***eternal life, and that ye may believe on the name of the Son of God.***"

So we are not looking at just the fact that you may echo the very life of Christ but also the fact that you ***know that you are echoing*** his life. And if we know that we echo Life, then we know that we are most certainly a part of God who is the great fountain of Life.

You know an echo is not just something that is done out of a rote type learning, as though you are able to simply repeat something, because to just repeat does not mean that you truly know and understand what you are repeating. But *to know that you are echoing* back the same words as the Son means that *you also understand* what those words are that you are saying.

We spent several sermons showing you the importance of not only believing but knowing what you believe. And this is just that. It is one thing to echo but a far greater thing to know that you are echoing.

Because many people can quote the scriptures verbatim and not even know what it is that they are saying. The denominational world is full of such people. And Jesus faced those kind of people all the time.

From his sermon **Who do you say this is? 64-1227 P:34** brother Branham said, "*And again, the church seen Him in His great power of manifesting. Manifesting what? Not manifesting a creed, He was manifesting the Word. He was the Anointed Word, Himself. And when they seen that taking place, the manifestation, the anointed Messiah, they turned It down. They didn't want It. It wasn't in their taste. That's the pitiful part.*

Remember Paul tells us in **1 Corinthians 2:7** *But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory: 8 Which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory.*

So their very reaction to the manifested Word showed they did not know nor did they understand the Written Word, for when the very written word was manifested in flesh they turned it down and even crucified it.

And that was the difference between the elect *who saw it* and *knew it* verses those who saw it and did not know or understand it.

That's **1 John 1:1** *That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; 2 (For the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us;) 3 That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ.*

Both professed to believe the written Word but when it manifested itself in the form of God life in the Son of God, one group received it while the other group turned down the manifestation of the revelation. And never forget the Bible is of no private interpretation, as Peter said in **2 Peter 1:20** *Knowing this first, that no prophecy of the scripture is of any private interpretation.* because after all God interprets His own word by bringing it to pass. So when the Word manifests itself, it is the correct interpretation. And one group accepted God's interpretation of His own Word by accepting His manifestation of it, while the others denied God's interpretation of it because they denied the manifestation of it. and that shows they just did not know even though they claimed they did.

Then brother Branham goes on to say, "*Just think of it. Just as in other days. See, **each had their own interpretation of the Word.** That's what the reason Israel didn't recognize Moses. That's the reason the world didn't recognize Noah. That's **the reason all the prophets wasn't recognized.** **They had their own interpretation of the Word.** But God in every age has had His Messiah. See? **To reject Noah's Message was to rejecting God. To reject Noah was to perish. To reject Moses was to perish.** It was... **They were the anointed messiah's for that age, the Word that was promised for that age.** And when Jesus came, He was the Fullness of the Word, God, Himself, made into a man's structure, with bones and flesh; **the anointed One.** And **they should've seen that.** But you see, **their church world had so added here and taken away here and so forth, until it was so messed up till they trusted in their church in the stead of the Word.** And when they seen **their church anointed, then they thought something great was taking place.** But **when they seen the Word anointed,** then they said, "*That's fanaticism. This man is a devil, a Beelzebub.*" **'Cause it was so contrary to their church creeds and what they had done.** And it was that way in every coming of a prophet, the church would be so messed up.*

You know we see that same thin in politics every day, because that is what politics is all about. The Democrats will condemn a republican for doing something that they refuse to condemn their own people for. And that is not just politics my brothers and sisters, that is the evil ways of humanity.

I've seen it right in this Message, and even amongst our own groups within in this Message. I remember years ago, preachers cutting down other preachers for doing something very mundane, and yet when preachers in their own group did the same thing they said nothing about it.

And I saw it with a certain preachers wife who would wear clothing that was so sheer you had to turn your head and look away when that woman came into the room because you could see right through her sheer blouse. But would the preachers say a word of correction to her husband? No way, and yet if a preacher from another camp dressed that way, the criticisms never ended. And I thought to myself, this is not right, someone should say something. It disgusted me, to see such human-isms in the church of the living God.

And when I first saw that the Holy Spirit quoted His scripture to me **Romans 2:15** *Which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another;)*

Accusing those not in their group while excusing those in it. That just told me they were just respecters of persons. The Apostle Paul rebuked the teachers of the law in his day as we see in **Romans 2** because they would teach others one way while doing just the opposite of what they taught.

**Romans 2:17** *Behold, thou art called a Jew, and rest in the law, and make thy boast of God, 18 And knowest his will, and approve the things that are more excellent, being instructed out of the law; 19 And are confident that thou thyself are a guide of the blind, a light of them which are in darkness, 20 An instructor of the foolish, a teacher of babes, which hast the form of knowledge and of the truth in the law. 21 Thou therefore which*

teach another, **teach thou not thyself**? thou that preach a man should not steal, dost thou steal? **22** Thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhors idols, dost thou commit sacrilege? **23** Thou that make thy boast of the law, through breaking the law dishonour thou God? **24** For the name of God is blasphemed among the Gentiles through you, as it is written. **25** For circumcision verily profiteth, if thou keep the law: but **if thou be a breaker of the law, thy circumcision is made uncircumcision.** **26** Therefore if the uncircumcision keep the righteousness of the law, **shall not his uncircumcision be counted for circumcision?** **27** And shall not uncircumcision which is by nature, if it fulfill the law, judge thee, who by the letter and circumcision dost transgress the law? **28** For **he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh:** **29** But **he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God.**

We continue with what brother Branham was saying in his sermon **Who do you say this is? 64-1227 P:42** By the way, **did you know the Word of God never did come to a theologian?** Find the Scriptures where It ever did. **The Word don't come to theologians;** not at all. But, you see, **if the Word was made manifest today,** the Word for our day, **It would be in the taste of God's Word, not in the taste of somebody's idea. God would take His Word that He promised for this day, and anoint It, and It would happen.** That's all. There's no way to keep It from happening. It'll do it anyhow, no matter what the church says and what the rest of them believes and it... God will do it anyhow. **There'll be just a very few that'll ever know about it. That's right, just a very few. It's always was that way.**

So you see, when God says there will be sons of God who will manifest as sons of God, very few will see that but there will be some who actually will manifest that. When God says there will be sons of God who will come to adoption, very few will ever see that and even fewer will manifest it, but that doesn't mean that it is wrong doctrine. God interprets his word by bringing it to pass. When we read that God will have sons who will conform to the image of the first born son, very few will venture to believe it, but even fewer will hear it, recognize it and act upon it by stepping into it.

But just because you don't see it in your own life doesn't mean it is not happening in the world right now somewhere.

Therefore, when we speak of **echoing** God's Word, there must be an understanding of that Word for us to echo it or the echo will not give that certain sound, but an uncertain sound.

So we are looking this morning at something that God gives us by grace to know that know, to know we are actually echoing the very life of the son of God and thus the life that was manifested in the Son.

***"These things have I written unto you that believe on the name of the Son of God; that ye may know that ye "Echo Eternal life, and that ye may believe on the name of the Son of God."***

As I said earlier in knowing that we *echo* we receive a certain peace and rest from our own works, and enter into an assurance of Faith that brings us into a peace that surpasses all understanding.

We find ourselves saying the same thing as the prophet said, when we are confronted by the same unbelief he was confronted with. I do not know how many times this has happened to me when men will bring up a question, or will challenge our understanding of the doctrine of Christ, and I find words coming out of my mouth that I had not even thought about, but when I check them out later, I find brother Branham had said those very same words and so it brings comfort.

Remember, Jesus said, *"He that will confess me before men, I will confess before My Father which is in Heaven."* And knowing the word *confess* was taken from the Greek word *Homo-logeo* which means the *"same word"*. Homo meaning the same, and logeo meaning Word. Therefore *He that says the same words about me, the son of God, I will say the same words about them before my Father in heaven.*

And what are those same words we say about him, that he will say about us? *"He is my brother."*

And don't you find it comforting when you find yourself saying the same words as the Son of God has said, because those are the Words of Life that came forth from the Father. For Jesus said, *"My words are spirit and they are life."*

Now, this rest that is prophesied to take place in this hour, is called by the Greek Word *parrhesia* which means *a certain boldness to speak.*

The word *Parrhesia* means *Assurance, Openly Confident, Absence of fear in speaking.*

This word *Parrhesia* is a Greek word used in scripture to show *assurance, open confidence* and an *absence of fear.*

This condition of *assurance, confidence* and *absence* of fear are a direct result of the *Parousia of Christ*, and His *manifesting in His true character* and the fact that when He *openly reveals* Who He is and Why He's here, this brings the Elect into a place where they **know** and **understand** their own position in Christ.

This gives us **boldness**, and allows us to be *unashamed before Him*. And so in examining this word *parrhesia* and how it ties in with the revelation of Christ in this hour.

In **John 7:13** we read, *"Howbeit no man spoke parrhesia (openly without fear) of Him for fear of the Jews."*

This shows plainly that *parrhesia* has to do with having **no fear** and these people could not have had *parrhesia* which is an *absence of fear* and then have *fear of the Jews* at the same time. They were too concerned with what others thought, and not concerned enough with what God Himself thought, so they did not have *parrhesia*.

This is where *parrhesia* comes. When we have become so filled with a sense of honor to God that we have no other thoughts but His thoughts that we are willing and wanting to express.

But not so when people are looking for position with man, because then they will then trim their words to please man. But those with **parrhesia** are those who because **they know** who they are and that He is here, they are willing to say only what He said, and do only what He says do. They have placed the highest esteem in the Vindicated Word of the hour, and no other words have value to them.

We also see this word used in **I John 2:28** " *And now, little children, abide in Him; that when He shall **phaneroo**, (manifest in His True Character) we may have **parrhesia**, and **not be ashamed** before Him at His Parousia."*

So we see that having parrhesia makes us to not be ashamed of Him. This lets you know that God's Children are to come into this condition of **Parrhesia** or this **absence of fear** when Christ's great Presence and disclosure (His manifesting Himself in His True Character) takes place. And this is ordained to happen in this hour.

Remember in **1 John 3:1-2** we are told that when he **phaneroo**'s we too will **phaneroo** because we see his **phaneroo**.

**1 John 3:1** *Behold, what manner of love the Father hath bestowed upon us, that **we should be called the sons of God**: therefore the world knoweth us not, **because it knew him not**. 2 Beloved, now are we the sons of God, and it doth not yet **appear** (pahneroo) what we shall be: but we know that, when he shall **appear**, (pahneroo) we shall be like him; for we shall see him as he is. 3 And every man that hath this hope in him purifieth himself, even as he is pure.*

So in essence, we begin to **echo** Him, and in **echoing** Him, we begin to manifest his Word to the world, and thus as His true character is revealed or openly manifested to us. We in turn begin to manifest openly our true character that was predestined in us from before the foundations of the world, which is the Word coming into manifestation again, which the word **again** means another echo off from the original.

And we know that since the Spoken Word is the Original Seed, then it is the original Life. And then each time it manifests, it will echo forth from the original, again and again and again.

Therefore at the time we come into this condition of **uninhibited assurance** and **open confidence**, we know it is a result of His Appearing to us, because our manifesting is a result of his manifesting. Our **knowing** is result of his **knowing**. And **we will know as we are known**.

This condition is a result of **the unveiling of Christ**. That is why we are studying this sermon of Brother Branham's. He comes not only as Husband, but as our Advocate and Judge. As Husband He does not have to testify against us, and as our advocate He is our defense attorney, and as our Judge the case is all sown up. We are **predestined not to fall**. "**He that has begun the good work in you shall perform it**". For "**He is the Author and finisher of our faith**." after all, "**it is God that is working in us both to will and to do**."

As Paul said in **Galatians 2**, "*we live by the faith of the Son of God.*" Therefore it is **His faith** we are to live by, and not our own.

Therefore, "*whom the Son shall make free is free indeed.*" What else could we ask for. This brings confidence as never known before, when, "**He which gave the Word is here to confirm it.**"

As brother Branham said in his sermon **All things 62-1124E P:66** *It's over. It's finished. The God that made the promise is here to confirm the promise. Jesus said, "As the Father sent Me, so send I you." An the God that sent Him was with Him and in Him. He said, "If I don't do His works, don't believe Me." And if I'm not telling you the truth, He won't back it up. But the God that sent forth His disciples, has sent this move of God into the land. He's with it to prove that He's with it. The very signs that was promised are vindicating His Presence. We're in the Presence of Jesus Christ.*

Again the Apostle John uses this word parrhesia in **I John 4:17** "*Herein is our love made perfect, that we may have **parrhesia** in the Day of Judgment: because as He is, so are we in this world.*"

And how do you know this? Because you are echoing what he said, and you are living what he lived.

Notice, there is that **echo** again. "As he is so are we"...In the Day when the Judge is present, which we find in **James 5:8** *Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh. 9 Grudge not one against another, brethren, lest ye be condemned: behold, the judge standeth before the door.*

**Revelations 3:20** *Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. 21 To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. 22 He that hath an ear, let him hear what the Spirit saith unto the churches.*

And **John 12:48** *He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day. 49 For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. 50 And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.*

So we see that Jesus tells us that the words He speaks are only what God has already spoken, and therefore His confidence is in knowing he is only saying what God has already said. And that brings **parrhesia**, which is an **absence of fear**. It also lets us know that this **parrhesia** comes as a result of seeing Him as He truly is. Because, "**As He is so are we**".

And thus **we know that we echo eternal life.**

So you can see this statement alone ensures us of tremendous blessings and confidence or absence of fear. How could God deny any part of Himself. He can't.

Then how could He deny His own Seed? He can't. Then what have we to fear? He is here to ensure that we do not fall this time.

As the Apostle Paul tells us in **Romans 8** right after telling us that we were predestined while yet in God to become conformed to the image of the first born so *For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. 30 Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified. 31 What shall we then say to these things? If God be for us, who can be against us? 32 He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? 33 Who shall lay anything to the charge of God's elect? It is God that justifieth. 34 Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. 35 Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? 36 As it is written, For thy sake we are killed all the day-long; we are accounted as sheep for the slaughter. 37 Nay, in all these things we are more than conquerors through him that loved us. 38 For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, 39 Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.*

In **Ephesians 3:12** we read, *"In Whom we have **parrhesia** and access with confidence by the faith of Him."*

Notice, this **uninhibited confidence** or this **absence of fear** comes by receiving **His Faith**. It tells us that it comes by **the faith of Him**. Therefore, it is not our faith, but His faith that does this.

Jesus was the first one to display this **uninhibited boldness** because He knew who he was and he also knew Who sent Him as we find him in **John** chapters **6,7,8,9**, and **10** where he was willing to take on the entire Pharisee organization by letting into the Pharisees and religious leaders of His day, and letting them have it with both barrels.

Again we find the Apostle Paul speaking of this **parrhesia** in **Hebrews 4:16** *"Let us therefore come with parrhesia unto the throne of Grace, that we may obtain mercy, and find Grace to help in time of need."*

God wants us to come into His presence by revelation with a full assurance and He has assured us that in so doing we shall receive not only His mercy but also His Grace that will meet whatsoever requirements we might lack.

*"He that cometh to God must believe that He is and that He is a Rewarder of them who diligently seek Him."*

We must come in confidence that He hears us.

The very fact that He has come down in this hour and has unveiled Himself to His Seed and has let us know Him as never before, and has established a relationship with us, lets us see how much He loves us and wants to fellowship with us.

Then, seeing through the revealed Word for this hour our place in Christ, and our relationship to God as our Loving Father, we understand more fully our relationship that began in Him before the foundations of the world, where we were in His thoughts and made manifest finally in this hour. What confidence this should brings to us.

Again we find in **Hebrews 10:35** "*Cast not away therefore your parrhesia, which hath great recompense of reward.*"

He has already blessed us with all spiritual blessings in heavenly places in Christ Jesus, but we fail to receive what He has already assured us by promise. Therefore, Paul is telling us here that we must first receive this **Parrhesia** in order to receive every other predestined blessing; especially those promises that have to do with our placement and inheritance.

And notice here that he tells us that our, "parrhesia has great recompense of reward."

Now, the word **Recompense** is an award *given as a form of retribution for hurt or damage*. God knows that "*all that live Godly in Christ Jesus shall suffer persecution.*"

So He gives us a **boldness** "*to stand when we have done all we can do to stand*", and "*through faith and patience we shall inherit the promises.*"

We also see in **2 Thessalonians 1:4- 5** *So that we ourselves glory in you in the churches of God for your patience and faith in all your persecutions and tribulations that ye endure:5 Which is a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer:*

And again in **2 Thessalonians 1:7** *And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels,*

And also we see in **2 Thessalonians 1:10-12** *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. 11 Wherefore also we pray always for you, that our God would count you worthy of this calling, and fulfill all the good pleasure of his goodness, and the work of faith with power: 12 That the name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the grace of our God and the Lord Jesus Christ.*

That we receive a manifest token of God's judging us worthy, and thus we receive His very mindset, His Glory, His Doxa.

Notice that in **John 16:25-29** "we find Jesus speaking to the disciples the following about this parrhesia.."*These things have I spoken unto you in proverbs: But the time cometh, when I shall no more speak unto you in proverbs, but I shall show you parrhesia of the Father. At that day ye shall ask in my name; and I shall say unto you, that I will pray the Father for you: For the Father Himself loveth you, because ye have loved me, and have believed that I came out from God. I came forth from the Father, and am come into the*

*world: again, I leave the world, and go to the Father. His disciples said unto Him, lo, **now speakest Thou parrhesia**, and speakest no proverb."*

Jesus Himself was so full of **parrhesia** and He says that in the day when He discloses or unveils the Mighty God before us, that we will also come into this same state of **parrhesia** and will not be inhibited in our prayer to God, knowing our relationship with the Father is the same as His was.

**We will know the will of God and the mind of God.** He will show **parrhesia** to us. This lets you know that we get this **parrhesia** from something that is shown us or disclosed to us. And thus echoed to us, and we thus echo it back to God from whence it came originally.

From his sermon **The Spoken word is the original seed 62-0318E P:175 brother Branham said**, "*Notice, what harmony. Jesus never did anything until seen of the Father or the Father showed Him first: (Harmony between God and Christ. See? **John 5:19**) So will the Bride, and He shows Her His Word of Life (He shows Her), and she receives It. She never doubts it. (as John says, we will know that we echo His Word and His life). Nothing can harm Her, not even death; for if the Seed be planted, the water will raise it up again. Amen. (Now, I got a great big "Hallelujah.") **Here is the secret: the Word is in the Bride and the mind of Christ to know** what He wants done with the Word, and **She does it** in His Name. **She has THUS SAITH THE LORD**. Then it is germitized; so the Holy Spirit waters it until it is grown and serves its purpose. They do only His will. (Amen. I'll believe that.) No one can persuade them different. They have **THUS SAITH THE LORD, or they keep still**. Then they will do the works of God. For it is Himself in them, continuing His Word to fulfill as He did complete in His day. All things when He was here--He did not complete all when He was here, for it was not time yet.*

So we can see that it is God working in us both to will and to do, and that gives us **parrhesia**, "***we know that we are echoing Life***".

In our text we read of the importance **to know that we echo the Son of God**. And we found that it brings us into **a rest** and an **assurance of Faith**.

In this next scripture we will find the evidence of our parrhesia with God.

**I John 3:21** "*Beloved, if our heart condemn us not, then have we **parrhesia** toward God."*

The condition of our heart is the only inhibiting force in our **parrhesia** toward God. As we saw earlier, our **parrhesia** comes by **His faith**. We are assured of receiving His **parrhesia** if we receive **His Faith**, if we **echo Him, we echo the Father**. And how could God condemn you for echoing him? Every Father wants his child to echo himself, and His Words.

In **I John 5:14** we read, "*And this is the **parrhesia** that we have in Him, that, if we ask anything according to His will, He heareth us.*" Notice he said "**according to Your will**." That's what Jesus said, "**I have come to do thy will O God**". "*I have come to manifest openly thy thoughts and echo thee Father*". What uninhibited confidence we have in Him, that we are assured that He will always hear us.

In closing lets turn in our Bibles to **1 John 5:13** and read our text for this sermon once more, "*These things have I written unto you that believe on the name of the Son of God; that ye may know that ye echo eternal life, and that ye may believe on the name of the Son of God.*"

Let's bow our heads and our hearts in prayer.