

#5 If I be Lifted Up

- 1 John 3: 14 And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:
- 2 Let us bow our hearts and our heads in a word of prayer.
- 3 Dear gracious and loving Father, we come before Thy throne of Mercy this morning believing that you are still the same yesterday, today and forever, and that you are the Sovereign God, the self existing God and the author and finisher of our Faith.
- 4 Father, as we approach this sermon of Brother Branham's called, "The Spoken Word is the original Seed," help us to understand the words which you spoke through the mouth of Your Prophet, Dear God, knowing that this Message is only for Your Elect who were in your mind before the foundations of the world were laid.
- 5 Grant us a refreshing from Your presence this morning Lord, for we ask it in Jesus Christ's name and for your Glory and that Your Word may be Glorified in Your Saints, Amen.
- 6 Now, this Morning after a month of studying this great sermon of Brother Branham's, we will finally reach his opening prayer and believe me when I tell you, his opening prayer is very rich with many thoughts to ponder.
- 7 You know, I've always said that brother Branham would say more in his prayer than most ministers will say in their entire sermons. Therefore let us begin reading his opening prayer as we read from paragraph number 7 of the Spoken word is the Original Seed.
- 8 7. Our heavenly Father, You said in Your Word: "If I be lifted up from the earth I will draw all men unto Me." And, that is our purpose in life, is to lift up before a dying generation of people, that Jesus Christ is still the Son of God, the Saviour of the world. And I'm so happy to know that I live where there is people who believe that, and along with the thousands that has accepted Him as their Saviour. And knowing that after this life is finished, there will be a life on the other side that'll be so glorious that this toils and few hours that we're passing through these shades and shadows of life here in the testing ground, that we are merely entering into the orbit now, waiting for the countdown, for soon there will come a time that when God's time is fulfilled. The great arm, that's held back the time so long, will finally let go, and His church will move off from this earth in space out yonder into a land where there'll be no sickness, sorrow, old age, death. That's why we are gathered today, Lord, is to express our feeling about these things. 8. We're so glad to know that this is just not bringing the people together for something in vain; that it has been proven the greatest reality the world has ever known, that the Son of God is not dead, Who made the promises, but is alive among us forevermore. And we're so happy this morning, Lord, above all things, though we own the world and could be young for hundreds of years to enjoy it, but it would only be a season compared with what's the time that's laid up for those who love Him. So we are trying to point our brother and sister to this great hour that's approaching us. And as we see that time coming, Lord, our hearts burn. We want to make ready.
- 9 9. And one by one we go down the lane. We just got through burying one from our midst. Our Sister Bell, going quickly (according to her request), so quick we couldn't get to her to pray with her, but it was her request to go to see how good that You are to provide all the things that we desire in our hearts. You leave none of them. You promised it. Now, we pray that You'll bring hearts to understand You today, those who do not understand

You. Bring sinners to repentance; bring sick people to the healing knowledge of God. O God, bless Your saints and bind their hearts together. And as these tapes goes out to the cities and the churches all out through the nations around the world, may ministering brethren who has maybe once misunderstood understand now that Thy church might be prepared.

10 10. And now, O Lord, Who separated me from my mother, Who's fed me all the days of my life and has brought me to this hour, by Thy grace, feeling it was Thy will that I should explain to the people why that I have acted and did the way I have done; may it be in such a way that people will have a better understanding, Lord, of the peculiarity of Thy servants. Grant these things, Father, these Scriptures and a text and words that we have written here through the week, praying and studying. May they fall on good ground everywhere they are heard, a ground that can hold them and nourish them, and then all praise shall be given to Thee, for we ask it in Jesus' Name. Amen.

11 Now, there are so many thoughts that I would love to speak on here this morning but we just do not have enough time to focus our thoughts on all of them. So let's begin with the first sentence of this opening prayer and reflect upon what God's prophet was speaking to God in this prayer concerning this lost and dying generation that we are living in.

12 7. Our heavenly Father, You said in Your Word: "If I be lifted up from the earth I will draw all men unto Me." And, that is our purpose in life, is to lift up before a dying generation of people, that Jesus Christ is still the Son of God, the Saviour of the world.

13 Now, there are two thoughts that I would like to take this morning concerning this opening sentence of this opening prayer.

14 First of all we hear brother Branham quote Jesus from John 12:32 If I be lifted up from the earth I will draw all men unto Me.

15 Secondly we hear him say that our purpose in Life should be to tell others that Jesus Christ is still the Son of God and Saviour of the World.

16 Now, let's examine this first thought here. When brother Branham quotes the words of our Lord there is a double meaning that is laid out here for us to understand. One is that as the serpent was lifted up on a pole for all Israel to see and thus be healed, so too would the Son of Man be lifted up as Jesus also said in John chapter 3.

17 But this also speaks of his resurrection from the dead in which God took him up beyond all pulls of the earth where he sits on the right hand of the Majesty on high.

18 The Words Jesus is quoting here are very specific. He said, "When I be lifted up FROM the earth I will draw all men unto me."

19 Notice Jesus, said, "FROM the earth," and that is the key here in understanding how it would draw all me unto him. Jesus death without resurrection would have been no different than all other men. What set's Jesus supreme above all men, is that God did not suffer his body to see corruption. God raised up Jesus from the dead before corruption could set in. He was uncorrupt in life, and even in death he never saw corruption in his flesh. This was prophesied of Him by David in the Psalms.

20 Psalms 16: 10 For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption.

21 Peter quoted this on the day of Pentecost in the book of Acts. Acts 2: 25For David speaketh concerning him, I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved: 26Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope: 27Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption. 28Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance. 29Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. 30Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; 31He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption. 32This Jesus hath God raised up, whereof we all are witnesses. 33Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear. 34For David is not ascended into the heavens: but he saith himself, The LORD said unto my Lord, Sit thou on my right hand, 35Until I make thy foes thy footstool. 36Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ. 37Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? 38Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. 39For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. 40And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation.

22 Paul also quoted these words of David in Acts 13: 35 Wherefore he saith also in another psalm, Thou shalt not suffer thine Holy One to see corruption.

23 Now, I want you to notice that David, Peter and Paul all said the same thing here, and three is a witness. David spoke of what was to come and Peter and Paul spoke of what had taken place. And All three spoke that there would be One who would not suffer Thine holy one to see corruption.

24 God raised up Jesus from the dead. Jesus did not raise himself. He said "IF I be lifted up." Now the word IF was taken from the Greek word "ean" and is a conditional particle often used in connection with other particles to denote indefiniteness or uncertainty. In other words it is a word that is dependent upon another, and that is what Jesus was saying here that he was dependent upon another, and that other was God Himself.

25 Now, it is not the lifting up on the pole or cross like the serpent was lifted on the pole that would draw all men unto Christ, but his being lifted from the grave by the power of God's resurrection and Life that would draw all men unto Him.

26 When Jesus said, If I be lifted up FROM the earth the literal translation as seen in the Wuest translation is "when I be lifted up out from underneath the earth, all men will draw to myself."

27 The Word FROM is: Used to indicate separation, removal, or exclusion.

28 Therefore it is not talking about being lifted up above the earth as if to be erected on a pole, although that is the method in which they killed him. But rather, it means to be lifted up and away from this earth and all that this earth holds in its power. Lifted up beyond the pulls of the earth. Lifted up beyond its gravity, and thus refers to His resurrection. So Jesus was speaking of His resurrection. His being lifted up from or away from the earth as in resurrection.

29 After all, when Jesus was lifted up on the cross, it did not draw all men to him, but rather away from him. His crucifixion caused the men who had followed him everywhere to disperse and hide. No men came to him at

hour of need with the exception of one, and he was just a young man who had not yet arrived at manhood, and that was John who was still in his teens at the time. I believe he was only 16 when he began to follow Jesus. All the others that stood by him were women. It was only women that stood by him when He died.

30 So we see that it is the resurrection that will draw all men unto Him, and that resurrection was performed by God Himself.

31 Now, there are twenty times that brother Branham says that John 12:32 speaks of the resurrection of Jesus Christ.

32 From his sermon Life is the healer 57-0611 P:54 brother Branham said, "Jesus said, "If I be lifted up, I'll draw all men unto Me." The Gospel yet in its simplicity has the greatest drawing card the world has ever known. It was the power of the resurrection of Jesus Christ. Amen.

33 And from End time the 54-0307A P:55 he said, What It needs is a good old-time Saint Paul's revival, and the Bible Holy Ghost back into the Church, repentance preached in the fire and the simplicity of the resurrection of Jesus Christ. "If I be lifted up, I'll draw all men unto Me," said Jesus.

34 Now, we know that the Son of God ascended up on High after God raised Him from the dead. In fact there are 18 times in the New Testament which specifically speaks of God raising up His Son. And it is this Son which is allowed to set down at the right hand of the majesty on High. Paul quotes this in I CORINTHIANS 15:25 For he must reign, till he hath put all enemies under his feet. 26 The last enemy that shall be destroyed is death. 27 For He (God) hath put all things under his (The Son of God's) feet. But when He (God) saith all things are put under him, (The Son of God) it is manifest that He (God) is excepted, which did put all things under him (The Son of God). 28 And when all things shall be subdued unto him (The Son of God), then shall the Son also himself be subject unto Him (God) that put all things under him (The Son of God), that God may be all in all.

35 So we see that God places all things under the feet of His son except of course Himself, that He God may be all in all. Therefore, we are looking at the resurrected Lord Jesus which will draw all men unto him. And just after brother Branham quotes the Lord Jesus in his opening prayer here, he says, And, that is our purpose in life, is to lift up before a dying generation of people, that Jesus Christ is still the Son of God, the Saviour of the world.

36 Now, these words that brother Branham said we should reflect upon in our daily walk. He said, that is our purpose in life, is to lift up before a dying generation of people, that Jesus Christ is still the Son of God.

37 Now, you wouldn't think that those words would not be fighting words, but they are. It boggles my mind to see that most everyone you speak to concerning the relationship of Jesus Christ to His Father want to reject the fact that Jesus was the Son of God.

38 In fact that is why they crucified Him, for saying he was the son of God. John 19: 7 The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God.

39 Now, it was apparent that the religious people of His day could not receive that Jesus was God's Son, and in St. John chapter 10 we see a heated discussion going on between Jesus and the most religious people of his day, the Pharisees.

40 John 10:29 My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand. 30 I and my Father are one. 31 Then the Jews took up stones again to stone him. 32 Jesus answered them, Many good works have I shewed you from my Father; for which of those works do ye stone me? 33 The

Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God. 34Jesus answered them, Is it not written in your law, I said, Ye are gods? 35If he called them gods, unto whom the word of God came, and the scripture cannot be broken; 36Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God? 37If I do not the works of my Father, believe me not. 38But if I do, though ye believe not me, believe the works: that ye may know, and believe, that the Father is in me, and I in him. 39Therefore they sought again to take him: but he escaped out of their hand,

41 Today the majority of the world's so called Christians are either Trinitarian or Oneness. There are only a few who correctly understand that there is one God and He had a uniquely born son. But hardly any will call Jesus what he was, and that is the SON of God. The Trinitarians want to make him one in a committee which makes up God, which is so ridiculous that it makes my head spin. And then the Oneness or "Jesus Only" want to make Jesus his own father. But none understand that he was the Son of God. He was a SON. And it boggles their mind to think that God had a SON. And we see that it was this proclamation that they wanted to kill Jesus for.

42 Matthew 22:41 While the Pharisees were gathered together, Jesus asked them, 42Saying, What think ye of Christ? whose son is he? They say unto him, The Son of David. 43He saith unto them, How then doth David in spirit call him Lord, saying, 44The LORD said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool? 45If David then call him Lord, how is he his son? 46And no man was able to answer him a word, neither durst any man from that day forth ask him any more questions.

43 Acts 2:29 Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. 30Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; 31He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption. 32This Jesus hath God raised up, (who raised up Jesus? God did.) whereof we all are witnesses. 33Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear. 34For David is not ascended into the heavens: but he saith himself, The LORD said unto my Lord, Sit thou on my right hand, 35Until I make thy foes thy footstool. 36Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.

44 John 8: 28 Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself; but as my Father hath taught me, I speak these things.

45 1 John 4: 15 Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God.

46 Now, many people do not understand just what it means to confess that Jesus is the Son of God. The fundamentalist bases his whole salvation on his own confession and that is why the fundamental churches are full of people who have not been born again. They have made a confession, but not according to the Scripture.

47 They think this simply means they that declare Jesus to be the Son of God, and so just to say it to them is in answer to this scripture and thus they believe they have fulfilled this scripture. And I am afraid the message is also full of this sort of thinking. People will quote Br. Branham and say the evidence of being filled with the Spirit of God is to believe the message for your hour. And that is true, but just what does it mean to believe the message for your hour? And so we have some questions here that need answering, because many have not sought after the new birth because they think they are ok since they believe that God sent a prophet. But that is not what the Message of the hour is. No message of any hour was ever God sent a prophet. If a prophet even came forth on the scene declaring self he could only be a false prophet and we should not believe him. Jesus Himself said in John

Chapter 5 Verse 31 If I bear witness of myself, my witness is not true. And if a prophet, any prophet comes on the scene declaring himself, then he is a false witness of God, because the job of a prophet, any prophet is to declare the things of God. As a messenger, his first obedience is to the Message God gives him to deliver to the people. And that message is never to point the people to Himself, but to the One that sent him.

48 So that is the first mistake people do when they say, "The evidence of being born again is to believe the Message of the hour, because they more likely than not do not understand what the message is. And so we see the same mistake made among the fundamentalists, whether they be Baptist, Evangelical, Pentecostal or whatever their brand of organization. They place the full evidence of their new birth in their own confession.

49 They go to ROMANS 10: 9 That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. 10 For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

50 Now the fundamentalist will take this scripture and combine it with 1 John 4: 15 Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God, and they place there salvation and belief that they are filled with the Holy Ghost in their own understanding of these two scriptures, and because they misunderstand what these two scriptures says, they stop moving forward with God and think they got it. They think, "If I just tell people that God raised up Jesus from the dead, and if I confess that Jesus is the Son of God, then I am saved and filled with the Holy Ghost. And if you question whether they are even born again or not, they say, you do not believe the Bible.

51 Well, just because I do not believe it your way, does not mean I do not believe it. Look, the Jews claimed to believe every word of the Bible, and yet it is very evident that when the very One the Bible speaks of came to them, they rejected Him. Why? Because He did not come the way they had interpreted the Bible to say he would come.

52 Yet He came exactly as the Bible said He would come. So you see, they believed the Bible, and yet they believed it in their own way of thinking and thus missed the King of Glory when he came. And they think because I confess Jesus to be the Son of God, I've got it, and yet they make that son a third part of a trinity and coexistent and co-equal with the Father and with another being they call the Holy Spirit.

53 To prove that you can confess that Jesus is the Son of God and not be filled with the Holy Spirit just take for example the man that is spoken of in the Scriptures that was actually filled with many devils, and yet that man identified Jesus as the Son of God, and was afraid that Jesus had come to torment him. We find this story told three times in the Scriptures.

54 The 1st time this story is told we find it in Matthew 8: 29 and in this version it actually speaks of two men. And, behold, they cried out, saying, What have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before the time?

55 The 2nd time we see it told in Mark 5: 7 And cried with a loud voice, and said, What have I to do with thee, Jesus, thou Son of the most high God? I adjure thee by God, that thou torment me not.

56 And the 3rd time for a witness we see the story in Luke 8: 28 When he saw Jesus, he cried out, and fell down before him, and with a loud voice said, What have I to do with thee, Jesus, thou Son of God most high? I beseech thee, torment me not.

57 Now, in getting back to Romans chapter 10, the error of the fundamentalist in believing that he only has to

say some mystical magical words and he will be saved, is in how they interpret Romans 10: verse 9 and 10. 9 That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. 10 For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

58 But in order to fully understand verses 9 & 10, you must begin reading at least in verse 8.

59 ROMANS 10:8 But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach; Now, just any word will not do, but Paul says the Word which we preach, and in the book of Galatians, he warned us that if we preach any other Gospel than what He preached we are cursed with a curse.

60 GALATIANS 1:6 ¶ I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel:

61 Notice here that Paul is telling us that these people had become removed from the Gospel as he had taught it unto another Gospel. Now this word another was translated from the Greek word "heteros", which means of a different nature. Now, to know the nature of anything is very important because every seed will bring forth after its nature. And what Paul is saying is that although you might be using my words to say what you are saying, yet a very different nature is coming forth and it is affecting the way you believe. Because, notice in the very next verse he says, 7 Which is not another; and the Greek word that this word another was translated from is the Greek word "allos," and not heteros. The word allos means a totally different one altogether. And Paul says you have been removed to one of a different nature, yet not a totally different one, and then he continues by saying, but there be some that trouble you, and would pervert the gospel of Christ.

62 Now he also said the same thing in 2 Corinthians 11: 1-4 where he speaks of the people receiving another spirit. That word is also heteros, speaking of a spirit which has a different nature.

63 2 Corinthians 11: 4 For if he that cometh preacheth another Jesus, whom we have not preached, or if ye receive another spirit, which ye have not received, or another gospel, which ye have not accepted, ye might well bear with him.

64 Now, in this case they are preaching an allos Jesus and thus receiving a heteros spirit because their Gospel has become a heteros Gospel. In plain English they are preaching a different Jesus, not just one of a different nature, but a totally different one altogether, and because they are preaching this different Jesus the spirit which they receive is of a different nature, and thus the Gospel although they use the sane terms becomes one of a different nature altogether.

65 So we see that Paul was warning the people that it was not a different message altogether they were being removed to, but it was the same message, only it had a different nature because it had been perverted from the message he had first presented to them. And if Alpha has become Omega as Brother Branham warned us it would, then the same thing has taken place in this hour. The message has become perverted, and it no longer has the same pure nature as it was taught by William Branham, but there is a perverted nature that has taken over the Message where most of the people are Oneness in their thinking. Now, you can't lay that on William Branham because he flatly denied he was oneness as they are teaching it today. He said Jesus was not his own Father, and he said he was a dual being because God indwelt the Son of God.

66 Before Brother Branham left the scene he told a brother I know that there are already 17 different versions of the Message being preached. And that was almost 40 years ago. So in getting back to what the Apostle Paul said,

8 But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. Then to make sure he was fully understood, he says again in verse 9, As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed.

67 Notice here that the Apostle Paul is making it pretty clear that any other gospel is a perverted gospel if it is not presenting the same nature as what he already preached. And then he tells us why in verse 10 ¶ For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ.

68 Now, that is a pretty important statement he is making here, because it flies in the face of all those who would use the pulpit to make gain for themselves and try to attract men to themselves rather than to God. He says, If I please men, then I should not be the servant of Christ.

69 Now, he is not saying "I should not be a servant of Christ if I please men", as though it is up to him whether he should be or should not be. No, that is a bad translation. Rather what Paul is saying is that If I please men rather than God, then I would not be the servant of Christ, because you can not serve both God and man. Because it is not our message to begin with. It's either God's message you are preaching and believing or it's a man's message. Take your pick. Because in verse 11 he says, But I certify you, brethren, (that means I have made you fully aware brethren) that the gospel which was preached of me (or out from me) is not after man. 12 For I neither received it of man, (out from man) neither was I taught it, (by man) but by the revelation (that word is apocalypses which is the appearing) of Jesus Christ.

70 So Paul tells us that the Gospel he was preaching was made known to Him not by reading his Bible, and not from some man somewhere, but by Jesus Christ personally appearing to Him. It was the personal Presence of God making Himself known to Paul just as it was to William Branham in this hour. And so it is a vindicated understanding that Paul was bringing to the people. Now, that brings us to Romans 10 again. Remember, the fundamentalist believes all he has to do is make an oral confession that Jesus is the son of God and he's in, he's saved and he's filled with the Holy Ghost. But notice that they will read Romans 10: 9 -10 but do not go back to verse 8 which speaks of the word which Paul preached that has a curse placed upon it that whosoever deviates one iota from it and produces another nature in the way they present it, there is a curse placed upon him or her.

71 And so we pick up at verse 9 now with that understanding. So let's read it again. ROMANS 10:9 That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. 10 For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. Ok, now, if we really want to understand what Paul is saying here, we need to continue reading.

72 11 For the scripture saith, Whosoever believeth on him shall not be ashamed. 12 ¶ For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. 13 For whosoever shall call upon the name of the Lord shall be saved.

73 You see this is where the fundamentalist stops reading. Because he believes that the calling upon the Lord is the confession that is being made. But Paul clarifies to us that just not any calling will do. For in the next verse he says, 14 How then shall they call on him in whom they have not believed? (now, this is a good question, because he is telling us that they could be calling and yet not really be believing.) and how shall they believe in him of whom they have not heard?

74 Now, what if they have heard that other Gospel that Paul was speaking about in the book of Galatians? If they believed in that other Gospel of that different nature, then what nature do you suppose they would be

receiving? The correct nature which is the nature of God? I don't think so. And so he asks the next question, and how shall they hear without a preacher?

75 Now, that is a very good question. How can they hear if there be not a preacher to speak the Word with the right nature. But Paul is not finished here, for he asks yet another question,

76 15 And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!

77 So we see Paul ask the question, and how shall they preach, except they be sent? and this is the most important question of all, because what if they were not sent and they went anyway? Then whose message are they preaching? If it is not God that sent them, then who sent them? Because the one who sends them it is their message they will be preaching. And If they were not sent by God and went on their own accord, then it will be their own message they will be preaching.

78 So you see how important it is that God sends out somebody? Because if he does not send out a man, then the man the people are listening to is preaching a message which is not God's message, but a message which is his own understanding and if so, then it is of another nature, and if so then, the people that will believe it, are believing a perverted Gospel, and if so then they will be calling out to a false one, and thus believing in a false hope, and thus when they call upon God to save them, He will not hear them.

79 16 But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report? 17 So then faith cometh by hearing, and hearing by the word of God. 18 But I say, Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world.

80 But the question still remains, did they actually hear what was being said, or just the sounds that were made.

81 And so we see in this verse of scripture that we have taken for our text this morning, that we must first look at this word confession that is spoken of here, for in this Scripture we are told Whosoever shall confess that Jesus is the Son of God, and in this is made a promise that there is a certain benefit that we shall receive. And in this case it happens to be that God will dwell in him, and he in God.

82 So we must examine what it means to confess that Jesus is the Son of God, for in knowing what this confession is all about, we will also understand why God will come into them that make this confession, and we will also avoid the trap that has beset so many fundamentalists into believing that the confession is merely some magical words that are said by the believer.

83 Now, the word confess was translated from the Greek word Homo-Logeo or Homo-logos, and just about all Christians know the word Logos speaks of The Word of God. We know that in the beginning was The Logos and The Logos was God. So we see that this word for confession is made from two Greek words, of which one is the word Logos which speaks of The Word.

84 Now, the first part of this two part word, "Homo-Logeo" is the Greek word "Homo", and it does not mean homosexual. It simply means "the same". We use it in the English language as a prefix with many words. We say homo-centric which means having the same center, or homo-gamous which is used in botany and means having one kind of flower on the same plant, or homo-genous which means having a similar nature and comes from the two words homo meaning the same and genous which speaks of the genes. So it speaks of having the same genes.

85 So you see the word homo Logeo or logos means "having the same Word". So if we are to read this verse of

Scripture correctly we must read it as follows: Whosoever shall have the same words and say the same Words that Jesus is the Son of God, God will dwell in him, and he in God.

86 Now, it says, whosoever will say the same words, and we must know who first said those same words, and then we have a clue as to the author of those words, and thus whose Life is expressed through those words. For Jesus told us "as a man thinketh in his heart so is he, and out of the abundance of the heart the mouth speaketh".

87 Then really what we are essentially and intrinsically is what we think in our minds or our hearts. And what we do must first come from what we think, and then when we do what we think it brings our thoughts into some form of expression. So when we read the statement, Whosoever shall confess that Jesus is the Son of God, we are thus saying, Whosoever shall think and thus say the same Word, and what is that Word we must think and thus say? "that Jesus is the Son of God".

88 William Branham taught us that confession means to say the same thing. And the reason he could tell us that is not because he was a prophet, nor is it because he just arbitrarily decided to call it that and we must believe it because he was vindicated. But the reason he could say that is because that is what the Greek word *homologeō* means. It means the "Same-Homo, Word-Logeo".

89 Now in the sermon Christ 55-0221 P:49 William Branham said, You're not using your own thoughts; you're using His thoughts. "Let the mind that was in Christ be in you." See? Think His way of thinking; say what He says. "Confession" means "to say the same thing." Confess is to confess the same thing, say the same thing. Then don't confess your own mental conception. Be borned again and confess His Word, confess what He said. That's confession. Say, "By His stripes, I was healed." By His stripes, I have a right--by His wounds, right now, I have a right for salvation. I have a right for the Holy Spirit. He promised it to me. Said, 'It's in you and your children, and them that is far off, and as many as the Lord our God shall call.'" I believe it. It's for any generation. "Lo, I am with you always, even to the end of the world." He died that He might raise again and be with His church all the way to the end of the world, to confirm the Word with signs following. How far was that to be? "Go ye..." Did it end it with the apostles? Mark 16 said, "Go ye into all the world, and preach the Gospel to every creature." It's never met there yet, just about one third of it. God's depending on us.

90 And again from the sermon Be not afraid it is I 62-0629 P:9 William Branham told us how to just say the same Word. He said, "I just believe the Word and just stay right with the Word. And any level thinker will know that that Word is right. It's just got to be right. See? And I don't put any interpretation to it. I try to just read it the way it reads, then say the same thing. That's confessing. "Confess" means the same thing, like, "He's the High Priest of our..." Well, King James puts it "profession." But "profess" and "confess" is the same thing. See? So then "to confess," that means "to say the same thing He did." "By His stripes I am healed." I'm confessing. See? I am confessing the same thing that He said. See? I'm making a confession. That's what it is in court. You have to say the same thing. Now, I am... To my great High Priest, for He sits at the right hand of the Majesty to make intercessions upon my confession."

91 So we are looking at a promise of God that is promised to us, that if we have the same confession that God gave to us, then He promises to come into us and indwell us. In the book of Luke 12: 8, and Matthew 10: 32 we read, Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God: Here we find Jesus telling us if we say the same Word about Jesus before men, then He will say the same Word before His Father about us.

92 And in 1 John 1: 9 If we confess our sins, (if we say the same Word that God says about our sins,) He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. But how many people would rather deny what the Father says, and try to justify there own actions instead of repudiating their own actions as

God has repudiated them.

93 How many times over my 30 years in this Message have I met people who have had two sets of rules for conduct. They have one set for themselves and another set of rules for everyone else. But Jesus said we must say the same thing God says of us and of our sins. Thus as Brother Branham said, we do not try to interpret the Word for ourselves, we just simply say what God said, and that means we are to repeat His words, just like an echo. And if you hear an echo it sounds just like the original, only it repeats it over and over again. And when you echo you must have the same expression in the echo as was in the original Word.

94 The Apostle Paul tells us in the Book of Romans, chapter 10, that our confession is most important if we are to place into action what we actually do believe. Romans 10: 9 That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.

95 So we see our salvation is not just dependent upon the act that the Son of God performed in dying on that cross, but it is co-dependent upon your confession of that act, and to what God has done, in raising him from among the dead.

96 That if thou shalt say the same word with thy mouth about the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. And to do so you can not believe, nor can you confess that he raised himself from the dead. For if you believe that Jesus raised himself from the dead, then you do not believe that God raised Him from the dead as God said it in His Word.

97 There are 18 different verses of Scripture (God's Words to us) that speak of God raising up Jesus His Son from among the dead.

98 1) Acts Chapter 2 Verse 24 Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it.

99 2) Acts Chapter 2 Verse 32 This Jesus hath God raised up, whereof we all are witnesses. 3) Acts Chapter 3 Verse 26 Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities. 4) Acts Chapter 4 Verse 10 Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole. 5) Acts Chapter 5 Verse 30 The God of our fathers raised up Jesus, whom ye slew and hanged on a tree.

100 6) Acts Chapter 10 Verse 40 Him God raised up the third day, and shewed him openly; 7) Acts Chapter 13 Verse 33 God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee.

101 8) Romans Chapter 4 Verse 24 But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead;

102 9) Romans Chapter 8 Verse 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.

103 10) Romans Chapter 10 Verse 9 That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. 11) 1 Corinthians Chapter 15 Verse 15 Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not.

104 12) 1 Corinthians Chapter 6 Verse 14 And God hath both raised up the Lord, and will also raise up us by his own power.

105 13) 2 Corinthians Chapter 4 Verse 14 Knowing that he which raised up the Lord Jesus shall raise up us also by Jesus, and shall present us with you.

106 14) Galatians Chapter 1 Verse 1 Paul, an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead;)

107 15) Ephesians Chapter 2 Verse 6 And hath raised us up together, and made us sit together in heavenly places in Christ Jesus:

108 16) 1 Peter Chapter 1 Verse 3 Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead,

109 17) 1 Peter Chapter 1 Verse 21 Who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God.

110 18) Hebrews Chapter 13 Verse 20 Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant,

111 Now, we have just read 18 verses from God's own Word that speak of God raising up His Son Jesus from among the dead. And if you can not say it like God Himself says it in His own Word, then you are denying God. And to deny Him you make Him a liar. In 1 John 5: 10 we read, He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son.

112 So God has a record, and that record declares to us that God raised up His Son. And if you do not believe there are two involved here, One being the Son of God who needed to be raised from the dead, and the other being God Himself who did the raising up of His Son, then you do not believe "The Record" and I have shown you "The Record" where there are 18 individual Scriptures that speaks of God raising up His Son. And if you do not believe God's record, you are making Him a liar in your own eyes. Paul said, "he that believeth not God hath made him a liar."

113 And we are warned by the Apostle John in 2 John 1: 7 For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist. So we see the deceiver is the one that will not confess, and remember to confess means to say the same thing God said. So these are those who will not say the same thing God said. So what are they saying If they are not saying the same thing God said? They have to be saying their own words, and not God's Word.

114 So you can see how important it is to make a right confession, and that right confession is to say the same thing about the Son of God, that God Himself says about Him. Romans Chapter 10 Verse 10 For with the heart man believeth unto righteousness (which is right-wise-ness. Now, that 's what you do with the heart); and with the mouth confession is made unto salvation. And that is because the mouth can only say what is in the heart to begin with, "for out of the abundance of the heart the mouth speaketh". Now, that we have established that the confession is an all important act of faith towards God in believing His report concerning His Son, let's look now at the second half of our text where we are told that if we have the right confession concerning the Son of God, we will receive a promise from God that He will come into us and we into Him. 1 John Chapter 4:15 Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God.

115 Now, notice the promise is, "that if we make this right confession, if we say what God Himself says concerning His Son, then God Himself will come into us, and indwell us". Now, this takes us to John 17 where we find Jesus praying in the garden before he is taken to finish the work that He was sent to do on the cross.

116 JOHN 17:1 ¶ These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: (Now, if Jesus and God were one like your finger is one, then this prayer is pretty ridiculous, because why would he ask for something he already had, and why would he ask to begin with. Why ask if you already have what you ask for? And why ask if you are talking to yourself?) 2 As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. 3. And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent

117 Now, if Jesus is declaring here that God has given him power, then he did not have it before God gave it. And notice here that he shows us what eternal life is, to know God and to know His Son.

118 4. I have glorified thee on the earth: I have finished the work which thou gavest me to do. Now, why would God give him a work to do if He and the Father were one like your finger is one.

119 5. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was. 6. ¶ I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word. Now, notice here that He does not say they have kept my word, but they have kept Thy Word.

120 Showing that God is the Word, and it is His Word that Jesus came and spoke to them, not his own word.

121 7. Now they have known that all things whatsoever thou hast given me are of thee. 8. For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me.

122 (Now, if you believe that Jesus and God are one like your finger is one, or if you believe that the son of God is actually His own Father, then you can not believe that God sent Him. Then surely you have not received the Words which Jesus gave us which words also were given to Jesus by His Father.)

123 9. I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine. 10. And all mine are thine, and thine are mine; and I am glorified in them. 11. ¶ And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are.

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125 Now, again we see here that Jesus is asking the Father to make us one with the Father in the same manner as he and the Father are one. So if you are not a hypocrite, then you must believe that God has made us One with Himself in the same manner as He made Himself and His Son Jesus one. And if you believe it in any other way, you are not confessing the same thing Jesus confessed here.

126 12. While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled. 13. And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves. 14. I have given them thy Word; and the world hath hated them, because they are not of the world, even as I am not of the world. 15. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. 16.

They are not of the world, even as I am not of the world. 17. ¶ Sanctify them through thy truth: thy Word is truth.

127 Therefore he is saying here that the Word is what sanctifies the believer.

128 18. As thou hast sent me into the world, even so have I also sent them into the world. 19. And for their sakes I sanctify myself, that they also might be sanctified through the truth. Remember Thy Word is Truth, so the Word of God is what sanctifies us. 20. ¶ Neither pray I for these alone, but for them also which shall believe on me through their word;

129 That is you and me who have believed the Word of God that was written for our admonition.

130 Now, here is the jest of what confession is all about. It is entering into the same mind set that we might become one through that same mind set. Now, listen to what Jesus is petitioning the Father for. 21. That they all may be one; as (and the word as means in the same manner or in like manner) as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.

131 Now, notice the context of the prayer is that God may grant to us oneness as he did with His Son and in the very same manner as He did with His Son. And the⁴ next verse tells us how this is made possible.

132 22. And the glory which thou gavest me I have given them; that they may be one, even as we are one:

133 Now, I want you to pay close attention to the Words of Jesus here. He says, the glory which thou gavest me I have given them...Ok, so there is something about this glory that we should know about because the same Glory God gave to Him He has given to us, and what is there about this glory? Notice he continues, that they may be one, even as we are one:

134 So we see that it is the glory that was given to Jesus from God that made Him One with God, and in the same Manner he has given us this glory that we might also be One with God and one with Him.

135 And the glory which thou gavest me I have given them; that they may be one, even as we are one: Therefore in order to make the same confession or to say the same thing, we must know what this glory is that we all share together having received it from Jesus and He from His own Father, God. And once we know what this glory is, then we should be able to see how it is that we become one with God even as the Son of God was One with God.

136 Now, the Greek word that this word glory was translated from is the Greek word Doxa which means the opinion, judgment or assessment of... And the word assessment means the judgment of the value. Therefore, if we are to receive the same opinion Jesus has and He received the same opinion God had, this is what makes us one. Thus we receive not only the same opinion, but the same judgment, and the same assessment or values that God possesses, and the same values, opinions, and judgments that He gave to His Son and Jesus here in this prayer tells the Father that He has passed these along to us that we might become one with the Father even as He and the Father were One. Thus the very mind of God coming into the believer makes us one with the Father in the same way that Jesus was one with the Father.

137 From the sermon HARVEST TIME 641212 87 034 William Branham said, Jesus said, "That they might be one, Father, as You and I are one." Not for some man to be over something, it never will work; one denomination wants to take over the other, and one man over the other. But that you might be one with God, like Christ and God was one; that's what the prayer is. That... He was the Word, and Jesus prayed that we might be the Word, reflecting Him. That's His prayer to be answered. See how Satan scruples it up in the carnal mind? But that wasn't

Jesus' prayer, at all, that we might all congregate together and all have a certain creed and so forth. Every time they do it, they go further and further from God. He wants us to be one with God, and God is the Word. Each individual in his heart must be that one with God.

138 So we see here in brother Branham's own words that the Oneness that Jesus had with the Father and that he prayed that we would have is that we might be one with the Word even as Jesus was One with God's Word, for God is the Word. And that is how God will come into us when we say the same thing. When our confession is His confession. When our thoughts are His thoughts, "let this mind be in you that was in Christ Jesus."

139 What more can a man ask of his wife than to have the same mind-set concerning the family and the raising of the children. What greater oneness than to share the same values, opinions, and judgments. And what more could a Father ask of his children than for them to share His values, opinions, and judgments. And that is what Jesus prayed for.

140 GIFTS 56-1207 E-30 Now, notice closely. Now, God dwelling in Christ used His voice to speak by. Jesus said in His miracle, "Verily, verily, I say unto you, the Son can do nothing in Himself, but what He sees the Father doing, that doeth the Son likewise." Is that right? Saint John 5:19. Then He did not do nothing within Himself. No prophet ever did anything within himself, until first God showed what to do. What a mistake Moses made when he went out without the vision of God and smote down the Egyptian, thought he'd liberate them with his hands, because he thought he had a lot of faith and could do it, because he was called for the job. No matter how much you're called for the job, God has to do the leading. See? He failed. Of all of his schooling and his military mind and his training as a great Egyptian leader. But yet it failed, 'cause God had a program and we've got to work according to God's program. No matter what we do, how smart we are, we've got to humble ourselves and work according to God's program. Amen. So he failed and God had to keep him another forty years to educate him. So what it was, that he must forget himself, and it's not him, but it was God.

141 And why do you think we have had to wait almost 40 years since God took home His prophet. He's waiting for us to get ourselves out of the way, that God might have the pre-eminence, and that we might think God's thoughts, and do His actions, and speak only His words. That's what He's waiting for. And adoption can not come until the son has the mind of the father.

142 From the sermon, SHOW US THE FATHER AND IT WILL SATISFY 60-0731 E-15 Brother Branham said, "The works that I do, shall you also." And seeing the same results by human beings so submitted to God, until the Holy Spirit can work through those human beings just like the Holy Spirit worked through Jesus, Who just has confessed that, "I and My Father are One. My Father dwelleth in Me. He doeth the works. It's not My words; it's His words."... See? He was so submitted to God.

143 And from the sermon, UNVEILING OF GOD 64-0614M 257 Brother Branham said, Jesus once said, "When you see Me, you see the Father." See? God and His Word is One. Now you understand? When the Word is manifested, what is It? Right. See? 260 Jesus said, "Search the Scriptures, you think you have... You believe in God, believe also in Me. If I do not the works of My Father, then don't believe Me. But if I do do the works, I and My Father are One. When you see Me, you have seen the Father." And when you see the Word made manifest, you see the Father God, because the Word is the Father; the Word is God. And the Word made manifest is God Himself taking His Own Word and manifesting It among believers. Nothing can make It live but believers, just believers.

144 Now, in getting back to St. John 17:23. Jesus continues praying, I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me. 24. ¶ Father, I will that they also, whom thou hast given me, be with me where I am; (see, that's a desire for

presence) that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world. 25. O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me. 26 And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them.

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146 And so He has given us the same mind that he might give us the same Love. Hallelujah, Hallelujah, Hallelujah, Let's just bow our heads in a word of prayer. And now, heavenly Father now, that we understand what our confession is, that it is the same confession your son had, and that His confession was the same as your confession, your words in Him and now in us, therefore, we come with that same confession that you placed on the lips of your Beloved Son Jesus, that the confession he confessed might be our confession, and that the Glory which you gave to Him that he might manifest to the World your Opinion, Your Judgment and Your Values, so too Father we thank Thee for having come in this hour in answer to the prayer of Your Son Jesus, and have given us Your Glory in that you have given us Your Opinion, Your Judgment, and Your Values that we might become One with thee as Thou hast manifested Your son Jesus to be One with Thee. Grant this to us as we ask it in the name of your Beloved son Jesus, Amen!