

#15 "Binding our Hearts Together"

1 This morning we will read from the last two paragraphs of Brother Branham's opening prayer for his sermon "The Spoken Word is the Original Seed" and we will pick up at paragraph number 9 and read through paragraph number 10.

2 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.

3 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.

4 Now, this morning I would like to take our thoughts from brother Branham's words... "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."

5 What I would like to show you is that this request that he is asking God to perform is a Scriptural promise that has been given to us for this hour.

6 Now, a few weeks ago I showed you how that just coming together and being One is not God's desire, but to come together to become one with Him is His desire. In Genesis 11: 6 we read, "And the LORD said, Behold, the people is one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do."

7 And yet we saw Jesus pray to His Father in St. John 17: 11 that we all might all be one. "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."

8 So you see, being one is not the issue, but how we are made one is the issue. And we find here in John 17 that Jesus is praying to His Father that we might be one, as He and the Father are one. So unless we know and understand how that God and His Son are one, we will never be one in the same way. And all our efforts to be one with one another is in vain unless we are one as He and the Father are one. That is evident as we saw in Genesis chapter 11. The people there tried to be one but all their oneness produced was more darkness upon the earth, and a distancing themselves from the Oneness with God.

9 Now, remember, Jesus prayed in John 17:11 that we would be one, even as He and the Father were one. Now, later in this prayer he tells us how that we become One even as, or in the same manner, as He and the Father are one. John 17: 21 "That they all may be one; 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.

10 Now, I want you to understand what Jesus is praying here because, let's face it, the majority of mankind haven't got a clue to what Jesus is saying here. But we have a vindicated prophet in this hour who told us how that Jesus and His Father were one, so if we look at what he taught us concerning the oneness between God and His Son, then we will understand the words that Jesus is saying in, John 17: 21 "That they all may be one; 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.

11 Now, first let's look at what William Branham said concerning the oneness between God and His Son. From Jesus own words, and from William Branham's own words, I want to show you from this simple prayer how that Jesus defined his own Oneness with His Father, and also how William Branham taught the very same thing as did the Son of God.

12 We are referencing JOHN 17:11 first, where Jesus makes the statement concerning our being one with God in the same way that he and His Father were one. ¶ 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. And how is it that we might be one "even as" which means in the same manner as Jesus and His Father were one? Jesus said in, JOHN 17:14 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. So we see here that Jesus gives us a clue as to how we are to be one with God even as He and the Father are one. Jesus tells us we become one with God through the same Word that He became one with God.

13 Notice in JOHN 17:20 ¶ Neither pray I for these alone, but for them also which shall believe on me through their Word; 21 That they all may be one; 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.

14

15 Now, here is the key that Jesus is defining how that we might be one with God even as or in the same manner as He is one with the Father. He says, "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us:"

16 Now, notice he said, That they all may be one; as thou, Father, art in me,... That is the first thing that makes us one with God right there.

17 So number One: we must know how that "The Father was IN Christ"...

18 Number Two: he said, "That they all may be one; as I am IN thee," So we must know how Jesus was IN His Father...

19 And Number Three: he said, "That they all may be one IN us:" Now, notice he did not say, that they may be one with us... Nor did he say, that they may be one of us... But He said that they may be one IN us. Now, listen!!! There is that nasty little word again, that word IN that so many people do not know how to read.

20 Paul never said, God was Christ, in no way shape or form did he say that. He said, God was IN Christ. The Bible never said God was manifested flesh. It never said that. It said, God was manifested IN the flesh.

21 Therefore in order to understand how that Jesus could pray the words, That they all may be one; as thou, Father, art in me, and as I said earlier, we must know how God the Father of our Lord Jesus Christ was IN His Son.

22 Now, John tells us in John 1:1, that God is the Word. Then how was "God IN Christ?" Well, God is the Word. Genesis 1:1, tells us "in the beginning God"... and John 1:1 says "In the Beginning was the Word, and the Word was with God, because the Word was God".. And then we find in verse 14 "and the Word was made Flesh"...So we must know how the Word was made flesh.

23 Now, let's go to John chapter 1 and begin reading at verse 14 to get a clue as to How the Word (God) was made flesh. What does this mean, "was made flesh". That is the part everyone seems to misunderstand. Now, remember, this is the same John that wrote what Jesus prayed in John chapter 17. So therefore he is not going to say one thing in chapter one and then a completely different thing in chapter 17. So let's look at John's own testimony to see how he lays out this "God the Word" being "made" flesh. 14And the Word was made flesh, and dwelt among us, (Now, I want to stop here for a moment to look deeper at this thought because the word "made" that is being used here to describe what is taking place is translated from the Greek word, Ginomai, and this word Ginomai comes from the root word that we also use in English called genes. Now, we know genes speaks of genealogy. The genes are the little codes in the strands of flesh that give the characteristic and attributes to that strand of flesh.

24 So we read, "The Word was made flesh" "The Word was Ginomai flesh". Now, this particular word Ginomai speaks of coming into being... so we read it as "The Word come into being"...So the logical question would be, if "the Word come into Being," then Whose Being did it come into? This word Ginomai also means "to be assembled"... So we can read this as "the Word was assembled into a Being"...I believe then what we have here refers to God placing His DNA into this flesh called the Son of God. Now, concerning DNA, we see little strands of code that is assembled together into what looks like twisted pair wire with little balls attached here and there. And it looks like it has been "assembled together"... What has been assembled in a DNA strand?

25 It is many different attributes and characteristics, which makes the strands complete, and a perfect reflector of the very nature of the being.

26 This word Ginomai also means "to be divided", which we know that all cells must divide as they are multiplied in order to increase from one cell to two, from two to four, from four to eight, from eight to sixteen, from sixteen to thirty-two, from thirty-two to sixty-four, from sixty-four to one hundred twenty eight, etc. The cells divide in order to multiply. And it's interesting that in Math, in order to check any multiplication equation you must use division to take it back to it's root. Hallelujah!!! See how perfect God is. And one day at the white throne God will take your genes, and by rightly dividing them, will trace all your characteristics back to their source which will either be Himself or the beast in the garden.)

27 Now, this word Ginomai also means "to be fulfilled". Therefore, we can also then read this verse of Scripture as, "The Word was to fulfilled IN flesh"...

28 Now, lest anyone think that this was simply God putting on a mask of simple flesh, as though he was just putting together some clay, let me tell you something. John is not finished here describing what is going on with the Word. And when brother Branham speaks of you and I being just a little clay, he is only talking about the vessel in the simplest of ways as to help you understand a greater and more complex thing than most people can imagine. For DNA is not simply substance but a reflector of LIFE. Those little twisted pairs have little balls all over them that are the codes for attributes and characteristics of the very nature of the being.

29 Therefore notice John's very next thoughts here, ("and we beheld his glory", (Whose Glory John? Whose Glory did we behold? And he tells us...) "the glory as of the only begotten of the Father,) full of grace and truth."

30 Now, notice that this word "made" or "Ginomai" was speaking of the very genes of God coming into manifestation of God-life and was made visible, in order to bring into fulfillment the very same life that was in God who is the Word.

31 That is what this same man, John who wrote this report in the Gospel of John said in the 1st Epistle of John... 1 John 1: "That which was from the beginning", (and what was in the beginning? The Word...) "which we have heard", (and what do you hear? WORDS!!!) "which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life;" (so John is telling us that the very God-Life that was in the Father was manifested in and through His Son Jesus Christ) 2"For The life was manifested, and we have seen it, and bear witness, and show unto you that Eternal life, which was with the Father, and was manifested unto us;"

32 So here we must understand how this God-Life, this Eternal-Life that was with the Father was manifested unto us, and John tells us it was manifested in His Son. 3That 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.

33 In John 5:26 we are told that the Life that was in the Father was given to the Son...26For as the Father hath life in himself; so hath he given to the Son to have life in himself; And how else would any son get his life except it come from His Father... God hiding in simplicity...

34 So we go back to the Gospel of John to pick up on this testimony of how that God was manifested or declared through to man through the body of His own Son.

35 John 1:15John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me: for he was before me. 16And of his fullness have all we received, and grace for grace. 17For the law was given by Moses, but grace and truth came by Jesus Christ. 18No man hath seen God at any time; and in fact the Scripture tells us that no man can see God and live.

36 John that wrote John 1:18"No man hath seen God at any time", also wrote 1 John 4: 12 that said, "No man hath seen God at any time". And he also wrote John 6: 46 Not that any man hath seen the Father, save he which is of God, he hath seen the Father.

37 So if we believe John's testimony then we must say as he said. So let's look at verse 18 again.

38 John 1: 18 No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him.

39 Now, why did John say this? Because he was telling us that God the Word was made or Ginomai was manifested in flesh. It was through His son, that 's how. God expressed His God - Life through His own genes, when he brought forth a son in His own image to manifest God-Life to mankind.

40 John said, the only begotten Son, (This word begotten was translated from the Greek Word, monogenes which means "the only genes", or "the single genes") which is in the bosom of the Father, he hath declared him. So where did these genes come from? From "the bosom of the Father", that's where.

41 John 1:19 And this is the record of John, and so we see this record in verse 32... So let's go down to verse 32 And John bare record, saying, I saw The Spirit (not a spirit, but THE SPIRIT, and there is only one "THE SPIRIT", and that is God Himself.) And John bare record, saying, I saw "The Spirit" descending from heaven like a dove, and IT abode upon him. (And IT abode upon Whom?) 33 And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost. 34 And I saw, and bare record that this is the Son of God.

42 So we see the John's testimony is that when the Word "God Himself" came into flesh, and manifested His God-Life in that flesh, it was IN and through the genes of God that were manifested in the Body of His own Son. You know this Bible is so accurate that it is a wonder that more than nearly 7 billion people on earth do not know how to read it right.

43 And the Word coming into the Son and manifesting through the Son made the Word flesh. Therefore when we read Jesus' prayer to the Father in John 17, it is very apparent that we become one with God in the same way as Jesus became one with God, and that is by receiving the same Word that He received, which brings us into the same same mind as was in the Father.

44 John 17:21 That they all may be one; 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. That is why Jesus continued in his prayer, saying, ..."22: the glory which thou gavest me I have given them; that they may be one, even as we are one:"

45 Notice Jesus tells us what it is that makes us one with Him and the Father... he says, the glory which thou gavest me I have given them; that they may be one, even as we are one: So what is this glory? This word was translated from the Greek word Doxa which means the opinion, values, and judgment. So we see Jesus is saying, the opinion, values, and judgment which thou gavest me I have given them; that they may be one, even as we are one: Now, how could that read any easier? It is receiving the very mind of God, how He thinks, what He thinks that makes us one with Him. And that is why Jesus continues in verse, 23 I in them, and thou in me, that they may be made perfect in one; (that they may be made complete or finished off in their character in this one mind, the Father's mind) and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.

46 Now, this is exactly what William Branham vindicated prophet of God said in his sermon... HARVEST TIME 641212 87 034 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. 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.

47 SHOW US THE FATHER IT'LL SATISFY 56-0422 E-36 Now, it's many times it's been said that no man can see God at anytime, the Bible said so. But the only begotten of the Father has declared Him. Philip, here was very inquisitive; he wanted to see the Father. Says here He said, "I've been so long with you, Philip, and you don't know Me?" Said, "When you see Me you see My Father." In other words, you see the Father express Himself through the Son. Him and the Father were one in the sense that His Father was dwelling in Him, not Him doing the works; He was a Son, Himself, the immortal, virgin born, Son of God. And then IN Him was dwelling the God the Father, expressing Himself to the world, His attitude towards the people. See? Well, that's how Christ and God were one. God was IN Christ reconciling the world to Himself. Now, He said, "When you see Me, you see the Father, and why do you say, 'Show us the Father?'"

48 JEHOVAJIREH 56-0429 053 "That's the reason people couldn't understand Him. Sometime it was Christ speaking... or was the Son speaking. Other times it was the Father speaking. He was a dual Person. He was one Man, the Son. God was in, which was tabernacling in Him. But what did He do? Did He go around saying, "I'm the Healer." Very contrary, He said, "I'm not the Healer." He said, "It isn't Me that doth the works; it's My Father that dwelleth in Me." And in Saint John 5:19 when He was questioned for passing a whole bunch of crippled, lame, withered, halt, blind people, healed one man laying on a pallet, the Father showed Him to go there and heal. Walked away and left the rest of them laying there, they questioned Him. A man packing his bed on the sabbath. Listen to what He said. Saint John 5:19: "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 what He said? "I do nothing till the Father shows Me a vision first what to do."

49 John 17:22 And the glory which thou gavest me I have given them; that they may be one, even as we are one: 23 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."

50 So you see Jesus was praying that the Spirit of Wisdom and Revelation in the knowledge of God would come into the church making them one in Mind and Spirit even as Jesus was one in Mind and Spirit with God. And remember the Word is Spirit and Life. Jesus said so in John 6:63. He said, "The Words which I speak they are spirit and they are life."

51 Now, Peter looked for this great time when the revelation of Jesus Christ would come into the church to bring it to its completion in character.

52 1 Peter 1:13 Wherefore gird up the loins of your mind, (notice he is talking about the condition of your mind here. He says,) be sober, (what's that? Be watchful) and hope (what's that? Be earnestly expecting) to the end for the grace that is to be brought unto you at the revelation of Jesus Christ;

53 So we are speaking of a special grace that is to be brought to us at the time of the Revelation of Jesus Christ., then he says it all next...) 14 As obedient children, (and that is what it is all about. God will not adopt a son that is not obedient and that does not have his own mind... So Peter says this special grace that will come to us at the time of the Revelation of Jesus Christ is to bring us to the place where the every mind of the Father is in His children so they may be obedient children. Why? because you won't be adopted if you are not obedient children...) not fashioning yourselves according to the former lusts in your ignorance: 15 But as he which hath called you is holy, so be ye holy in all manner of conversation; 16 Because it is written, Be ye holy; for I am holy.

54 In other words, He is saying to us, "be what I am". I am holy be ye also holy... So we are to come into the image of the very Father of Glory, the Father of Doxa, the Father of His Opinion, values and judgments, the Father who wants us to have His own mind...

55 And Paul said the same thing as Peter in 1 Corinthians 1.

56 I CORINTHIANS 1:3 Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ. 4 I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ; 5 That in every thing ye are enriched (that means like fertilizer, we enrich the soil to produce a finished harvest from just a seed.) That in every thing ye are enriched by him, (notice it is He that is doing it. He said in the Book of Acts). ACTS 13:41 Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you.

57 Notice, he says, I will do the work but a man shall declare it unto you. Then who is that man, and what does

He represent? A ministry of Grace to the people, though God will be the one doing it, yet the man will be declaring it. "That in every thing ye are enriched by him in all utterance" (that word utterance is translated from the Greek word logos), and in all knowledge (in all "ginosko" which speaks of an experiential knowledge. And remember, Jesus Himself in explaining the parables said, "it is given for you to know the mysteries of the kingdom of God, but to them on the outside it is not given for them to know nor to understand it". And he said, to him that hath will more be given....And the word hath was translated from the Greek word "echo". Then we can see that this ministry of Grace was echoed in others as grace also, and so the echo produced "Grace", "Grace" unto it.

58 Now in getting back to 1 Corinthians 1 and picking up at verse: 6 Paul says, "Even as the testimony of Christ was confirmed in you: 7 So that ye come behind in no gift;"

59 Now, the word gift in the Greek is the word charisma and it means endowment. In other words when we speak of a child being gifted, it does not mean they are athletic, but they are mentally endowed to be able to understand what others among their peers just don't seem to be able to understand. Thus this grace is to endow us to be able to understand the unveiling of Christ.) Even as the testimony of Christ was confirmed (that means the testimony of witness of Christ was established in you) in you: 7 So that ye come behind in no gift (no lack of understanding); waiting for the coming (the apokolupsis or unveiling or revealing) of our Lord Jesus Christ (that is exactly what Peter told us would take place. He said this grace would get us ready for the unveiling of Christ. And he told us to gird up the loins of our mind, which means to get ready to move out because it will come fast and furious just like a race. As it says, in 2 corinthians 3:18 it will come from image to image and from glory to glory (from doxa to doxa, opinion to opinion, judgment to judgment, assessment to assessment)

60 1 Corinthians 1:8 Who shall also confirm (that means to establish you, for he which began the good work in you will perform it. And He is here to do it.

61 He that gave the word is here to confirm it, PRESENCE OF GOD UNRECOGNIZED 64-0618 1 Working for this one purpose, for you to recognize the Presence of Jesus Christ. See? If He is present, then, why, everything is settled. He made the Word. He is here to confirm It. He proves that He'll confirm It. "He is just the same yesterday, today, and forever.")

62 And so we see that He Himself has come in this hour to confirm His own Word to us, and to confirm) you unto the end, that ye may be blameless in the day of our Lord Jesus Christ. 9 God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord. 10 ¶ Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing,(and how can you all speak the same thing unless you think the same thing.) and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment. (So that is how you can all speak the same thing, is because you all have the same mind, and thus the same judgment)

63 GOD'S ONLY PROVIDED PLACE OF WORSHIP 65-1128M 262 But now we come to the head, the capstone. "Grace. Grace." the capstone cried. The headstone crying what? "Grace. Grace." Passed from death and creed into a living Word of the living God. God's only provided plan for His age, His sons in the Word age quickened by the Spirit like a spark that's lit off of something to make it alive; and seated now in heavenly places in present tense, already alive and subject to every promise in the Word. Then what does that do? You being a part of God's gene, a part of the Word, other men a part of God's Word, seated together, manifest the entire Body of Christ, because there's no leaven among you. (See what He's talking about, Brother Brown?) No leaven among you, just the Word only, seated in heavenly places in the door where He put His Name: Christ Jesus. (And I would like to add, remember the parable of the leaven, that is false doctrine, and here he says there is no leaven or false doctrine among this group that has the Grace, Grace headstone, capstone ministry.) 264 No leaven among

you,(No false doctrine among you) that brings the entire Fullness of the Godhead bodily among you. Couldn't do it in Luther's age, couldn't do it in Wesley's age, couldn't do it in the Pentecostal age; but in the day when the Son of man will be manifested, revealed, brought back the church together with the entire Deity of God amongst His people, showing the same visible signs, manifesting Himself like He did at the beginning when He was manifested on earth in a form of a Prophet God (Oh, Glory.) promised by Malachi 4, promised by the rest of the Scriptures. Where you worship at? The house of God, seated, in present tense.

64 And that brings us back to our thoughts from brother Branham's opening prayer in The Spoken Word is the Original Seed paragraph 9, where brother Branham said, "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."

65 And how does God bind our hearts or understandings together? By having the same mind that was in Christ. Let us bow our heads and our hearts in a Word of Prayer.

66 Dear Father, we see how that you have come down in this Hour with a Great Message declaring Yourself to be among Your people, and we see how that you have come with the Spirit of Wisdom and Revelation in the Knowledge of Yourself, that we might be One even as you and Your Son Jesus were one. Help us Father to learn to let go and just trust you to finish that work which you have began in us, for we ask it in Jesus Christ's name. Amen...