

#18 "No Matter what they do"

1 1 John 4:15 Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God. 16 And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him. 17 Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world. 18 There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love. 19 We love him, because he first loved us. 20 If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? 21 And this commandment have we from him, That he who loveth God love his brother also.

2 This evening we will take our study from paragraph 14 of Brother Branham's sermon, The Spoken Word is the original Seed.

3

4 14 And I have never, ... there's been many times that I have scolded churches, denominations, the dressing of women, the acting of men. I think I have thoroughly supported that by Scripture. And never one time, God knowing my heart, have I ever had a bad feeling towards anyone. No matter if they disagreed with me as far as the east from the west, I still loved them. And as long as I have the Spirit of God in me I'll always love His church, His people. No matter what they do, or how they treat me, that won't have anything to do with it. I still love them.

5 Now, we could easily pass by these words and think very little of them but that would not be consistent with our efforts to take every thought that Br. Branham presents to us back to the Scriptures.

6 Notice here he said, No matter if they disagreed with me as far as the east from the west, (now, that would be no small disagreement. How far is the west from the east? It's a lot further than you can see isn't it. And he said though our disagreements be as far as you could even imagine) I'd still love them. And as long as I have the Spirit of God in me I'll always love His church, His people. No matter what they do, or how they treat me, that won't have anything to do with it. I still love them.

7 Now, can you say amen to that? Can you in your heart say that is where you are at with your relationships with the people of God? Because if you can't I think we know where we need to work on. And to be honest with you, I don't see this in practice among the ministers or laity in this Message. I wish I did, but I don't and I have traveled far and wide around the world many times and I've sat down with all races of people throughout all the world and it seems to me that the main attitude is, "If they are not for us they must be against us". And they think they are quoting scripture when they say that.

8 But that is not what Jesus said at all. He said in Luke 9: 50 And Jesus said unto him, Forbid him not: for "he that is not against us is for us".

9 And again in Mark 9: 40 Jesus said, "For he that is not against us is on our part".

10 Now, why is it that men seem to misconstrue what Jesus said to mean, "If they are not for us they must be

against us", because clearly he never said that.

11 Now, let's look at the two statements for a minute to see how different they really are. First let's take what Jesus said, "For he that is not against us is on our part". Now, the Wuest Translation translates this word part as on our behalf. So if some one is on your behalf, they are for you. It is just that simple. Now, you can not use the "associate property of addition" with the Scriptures, because it just doesn't work. "if $A = B$ and $B = C$, then $A = C$ ". It just doesn't work.

12

13 Let's say $A = \text{God}$, and $B = \text{Love}$, so forth. for God is Love. Then what if we introduce another factor. Love covers a multitude of sin, there fore Love is blind. So $C = \text{Blind}$.

14 And if we say B which is Love = C which is blind, therefore love is blind. And we can say, ok, so far so Good. But now, wait, If ' A ' which is God = ' B ' which is love, and if ' B ' love = ' C ' which is blind, those statements may be true, but just because $A = B$ and $B = C$ it does not mean that $A = C$.

15 Now, that is taking a mathematical property into Scripture and it won't work. Then you would have God who is the all seeing one, not able to see.

16 Well, that is where men get themselves into trouble with Scripture. And that is where many have fallen short and come into error even in this message. They say, brother Branham said you have two natures. Tat is true.

17 Communion 65-1212 P:16 Like in the book here, and the spot there we was talking about the--the two Books being one, the Book of Life. The first Book of life coming up, was when you were born, that was your natural birth. See? But then one time, way back down in there, there was a little grain of Life as I've explained to some of the young sisters at the house this afternoon. See, there's a little grain of Life laying there which you'd wonder, "Where did It come from? What these strange things?" I was saying this, taking for myself, like you was going to say, "William Branham, well, forty years ago, the William Branham, this and the same one tonight." And somebody back there would say, "We're, very... He was a rank rascal." See? Because I was born of Charles and Ella Branham. In their nature I was a sinner; I came to the world, a liar, and all the habits of the world laid right in me. But down in there too, was another nature present (See?), predestinated, was in there by God. In this same body (See?) two natures in there. Well, I only catered to one. As it growed, I goosed as a baby, "Da-da." First thing you know, I become a liar, become everything else that's a sinner, because I raised up that way. But down in there was a little speck of Life all the time.

18 Questions and answers COD 64-0830E P:35 This is a dying spirit in a dying body; but now, you can't be in two bodies at one time, but there can be two natures in you at one time. So we see that brother Branham definitely speaks of having two natures in you at the same time. But then he defines the one as your own nature by birth and the other as the nature of the Spirit of the Lord.

19 When you're born again, you're not born of physical, like the baby was; but what's happened, the spiritual birth has come to you. And while this spiritual birth is growing into your heart, of God, there is a physical or a celestial body growing to receive that spirit. And when the life leaves this body, it goes to that body. Just as when the body is presented to the earth, the spirit comes in, and when the spirit goes out of the body, there is a body waiting. "For we know that after this earthly tabernacle be dissolved, we have one already waiting." See? That's it, the spiritual body of the people.

20 So we can easily see that William Branham is telling us we have two natures by two sets of parents. One by

our natural parents and the other by our Father God, because the Scripture tells us that every seed must come forth according to it's kind or nature.

21 Well, then where does the Two Souls doctrine come from? These men who teach it take yet other quotes where brother Branham says, you have two natures, and the soul is the nature of the spirit, and then they make their conclusion and say, "if you have two natures you have two souls", and that is heresy.

22 Taken the 64-0308 P:15 Now, the animal life could not come back in the human, because they wouldn't match; the animal life has no soul in it. The human life has a soul. The animal doesn't know he's naked. He doesn't know right from wrong. He has a spirit, but not a soul. Now remember, now the soul is the nature of the spirit, of course.

23 Now, you have to be careful here or you will have brother Branham saying two things very contrary to each other. He said the animal has a spirit, and if it has a spirit it must have a nature. For every seed must come forth after the nature of the seed giver.

24 So animals do have natures. On the wings of a dove 65-1128E P:16 brother Branham said, How beautiful it's typed here as Jesus being the Lamb, and God being the Dove. And the dove would not have settled on a wolf; his nature's not right. It couldn't have settled on a dog; his nature's not right. It had to be on a lamb; the two natures had to be the same. And that's the way we have to be; our natures has to change from the roaring sinner to the meekness of a lamb. And did you notice the Dove led the Lamb? And notice, the Lamb forfeit everything He had to the Dove. And look where the Dove led Him: to crucifixion for the sins of us all. Now, the Dove, if God wanted to represent His Son, He was represented by the most cleanest and meekest animal on the earth, a earthbound creature; but when God represented Himself in the heavens, was by the meekest and most cleanest bird there is in the heavens: a dove.

25 So animals do have a spirit, and they do have a nature, but animals do not have a soul. So you can not say that every nature is a soul, and that is where the 2 souls people make their mistake.

26 Taken the 63-0901M P:40 Now, there's a life, a blood, a life, and a soul in the life. The soul is the nature of the life.

27 Now, we see here that the soul is the nature of the Life, but not be careful here to not lump everything together and make all natures souls, because we have already established that animals have natures but no soul.

28 Voice of the sign 64-0313 P:55 The Bible said there's one faith, one Lord, one baptism. And that baptism is spiritual baptism, the body being washed. It's just only an illustration to give a sign that something inside has happened. But it's that soul that's got to be baptized with the Holy Ghost. That's the eternal, coming into that human nature and changing it around, to make it a believer...

29 And in the Scripture it tells us, Ezekiel 18: 20 The soul that sinneth, it shall die. But then the next verse says, 21But if the wicked will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die.

30 Now, those who teach the Two Souls doctrine will not teach you both of these verses. They will show you that the Soul that sinneth it shall die, and so they make a case that one soul has to die that another can live. But it tells us that the same soul shall live, not another soul living in it's place. But a converted soul that lives, a changed soul.

31 Yes, we do have two natures of course. We are born with the nature of the flesh and then when we are born again we receive the nature of God in our Soul. Now, because we have two natures does not mean we have two souls.

32 Just because the soul is said to be the nature of the spirit, it does not contend that the other nature is also a soul. No way. That other nature is the nature is unregenerate. A flesh that is not being led by the Spirit of God, but rather a soul that is dead while it yet liveth.

33 Now, in getting back to our thought this evening, we can see that we must be very careful in how we align the Scriptures together. Br. Branham taught us that there are three musts that we must never do.

34 Christ revealed in His own Word 65-0822M P:53 Now, in order to study the Scripture... Paul told Timothy, "Study It, rightly dividing the Word of God which is Truth." Then there's three musts in the Scripture. In using God's Word there is three things that you must not do. Now, let's study those for the next ten minutes: Three things that you must not do... And all out in the land wherever you are across the nation, be sure to put these down in your mind if you haven't got a pencil. You must not do these things. We tell you all the time how you must do; now, I'm going to tell you what you must not do. Now, you must not misinterpret the Word. You say, "Well, I believe It means this." It means just what it says. It needs no interpreter. And you must not misperplace the Word. And you must not dislocate the Word. And if we would do either of these, it throws the whole Bible in a confusion and in a chaos.

35 1. You must not Misperplace

36 2. You must not Dislocate

37 3. You must not misinterpret

38 But that is exactly what the people do who claim to read this Bible and follow this Message.

39 Now, first, let's see what Webster tells us these three words "Misinterpret, misperplace, and dislocate" mean.

40 #1) The word Misinterpret means: to interpret wrongly, to understand or explain incorrectly. #2) The word Misperplace means: to put in the wrong place. To wrongly place or to improperly place. To take away from the proper, or natural position, time, or character.

41 #3) And the word Dislocate means: to upset the order or connection of.

42 So we see God does not only require that we believe His Word, but that we believe and apply the correct Word for the Correct time and occasion. And so it goes beyond just saying that we believe every word. The Bible tells us the devil believes and trembles.

43 In the Message The Token, brother Branham said, "Don't just come this far and say, "I believe the Message, " You obey the Message. Come into Christ. You say, "oh, I believe every word you said, brother Branham." That's good, but that is just being able to read. Take the Message; take it into your heart, that you must have the Token, the very Life that was in Christ, be in you. "When I see that, I will pass over."

44 And so we see the importance of not only hearing, but how we hear. In Luke 8:18 we are commanded to "take heed how we hear." And in 1 Corinthians 3:10-15 we are commanded to "take heed how we build upon the Word seeing that the foundation is Christ". And in Romans 10:13-18 we see that "although they might have

audibly heard the voice, yet they did not understand what was said".

45 We see the same thing in Matthew 13:10-16 and Mark 4:11-12 where Jesus tells us, "It is given for you to know the mysteries of the Kingdom of God, but to them on the outside, I speak in parables so that they will see but not perceive and they will hear but shall not understand, and this will be the fulfillment of what Isaiah the prophet spoke.

46 Now, in getting back to what Paul said in Romans chapter 10, we see Paul raise the question, How can they call on Him if they don't believe in Him? and how can they believe in Him if they have never heard of Him? And how can they hear of Him without a preacher? And yet we must ask the question, what if they hear a preacher that has not been sent by God? Then What? Then, if they do not hear a True God sent Preacher, they will not hear the True God sent Message, and therefore, if they hear a false preacher, they will receive a false message, and therefore they will have a false hope in a false Word, And there you are. That is why Paul was so concerned in the First Church Age, because already by this time seen false brethren having crept in unawares.

47 In 2 Corinthians 11: 1 - 4 Paul worried about the Corinthians because they were too open to just anything that claimed to be a preacher sent from God. The same as Eve opened herself up to the lies told her by Satan. And what did it produce? They're opening up themselves produced "Another Gospel" first. Then it produced "another Jesus" and then "another Spirit".

48 Remember, Jesus said in John 6: 63, " My words are Spirit and they are Life." But so too are the devils words a spirit and another form of life, demonic life.

49 We see in 2 Corinthians 11: 13-14 that Satan's ministers actually appear to be ministers of light. But who are they serving? And what is the end product? The end product is they believe Another Jesus and receive another Spirit which was given to them for believing in another Gospel.

50 Now the Greek word for another that was translated here was the word heteros and it means that these are not another as though numerically they are different. But it means they are of a different nature altogether. Just as a man and woman are heterosexual, or of a different nature sexually. So too as these men preach another Gospel which is different in nature from the genuine. When the people open themselves up to it, they receive a seed-life that is different in nature, just as the Serpents seed was different in nature from Adams seed.

51 Now, remember, the Word is a Seed that was sown. And a seed, by definition is a carrier of Life. Therefore, whether it be sown by God or Satan, it is a word that contains a life.

52 In Matthew 13 after the Son of Man went forth sowing His Seed, or His life, we find the devil following closely behind also sowing his seed. So then we can see that two different life seeds were sewn. The first Life came forth from the Son of Man, which is God Life. The other life comes forth from the devil, which is a perverted life. So then those people who receive the false word seed, will receive the life of that word into themselves and therefore they will receive another spirit or life instead of the Holy Spirit.

53 Therefore we see that there must come forth another Gospel first. One of a different nature, pointing the people to a different Jesus, and by receiving this other Gospel, they birth in themselves another spirit which is one of a different nature than that of the Holy Spirit of God which brings forth a new birth by His Own Word.

54 In Galatians 1: 6-9 we also read that this "other Gospel" is a perverted Gospel. It was translated from the Greek word *Metastrepho* which is two Greek words, *Meta*: meaning to transfer and *strepho*: meaning to twist or reverse." Or to transmute...

55 And According to our Webster's dictionary, it means to change from one from, specie, condition, nature, or substance into another. Then we will notice the men in 2 Corinthians 11 : 13-14 shows that they have been transformed from Satan's ministers into what appears to be angels or ministers of light.

56 We see also the same example in Matthew 7 where these men are likened unto wolves in sheep's clothing. So what is the end product of their doctrine and seed that they sow to these gullible people? These people will think they are what they aren't and therefore we would call such as these make believers. Make believers therefore are actually hybrid products. And we know that there is no life in a hybrid.

57 Martin Luther in his Commentary on Romans, said, "How shall they call on Him in whom they have not believed? (10:14) Here the apostle meets the arrogance of all who teach falsely and are a haughty mind. Oh, that the false prophets (or teachers) only would heed these words! How shall they believe in Him of whom they have not heard? And how shall they hear without a preacher? (10:14) Even though they say they hear, they boast in vain, unless they hear true preachers; for to hear false prophets means as much as not to even hear. They hear and they do not hear; they have ears, but do not hear, nor do they preach (the Word of God). This is a striking statement against all conceited hearers and students of the Bible. How shall they preach, except they be sent? (10:15) This is directed against conceited teachers and arrogant instructors. These four statements (10: 14 -15) follow one another in such a way that one leads to the other, but so that the last forms the foundation on which the others rest. Thus, 1) It is impossible that those preach who are not sent. 2) It is impossible that those hear who are without a preacher. 3) It is impossible that they believe who do not hear. 4) It is impossible that they call upon Him who they do not believe. To this add a last one, namely: 5) It is impossible that they who do not call upon the name of the Lord shall be saved. So then, the entire source and origin of salvation rests on this, That God sends out someone, A true minister of the Word. If He does not send out any, then they who are preaching are preaching falsely, and their preaching is no preaching at all. In fact they would be better off had they never preached at all. Then they who hear, hear error, and it would be better for them to not have heard . Then they who believe, would believe false doctrine, and it would be better for them to not believe. Then also they who call upon Him would be calling falsely (upon a false Lord), and it would be better for them not to call. For such preachers do not preach; such hearers do not hear; such believers do not believe, and such callers do not call; and they will be damned because they would be saved by falsehood. So we read in Proverbs 1: 28 "Then shall they call upon Me, but I will not answer, they shall seek Me early, but they shall not find me: for that they hated knowledge, and did not choose the fear of the Lord." ... Then only they can preach with certainty who proclaim the Gospel without error. How beautiful are the feet of them that preach the Gospel of Peace (10: 15). By this quotation the Apostle shows that only those can preach who are sent by God. Those cannot preach the Divine Word and be messengers of God whom He has not sent and to whom He has not entrusted His Word. So with these same words the Apostle points out the nature of Spiritual Peace and it's gifts. These blessings are heard only in the Divine Word and are apprehended only by Faith. They can not be presented in visible form...Now the words " Beautiful" stands for purity, for they that preach the Gospel of Peace and bring glad tidings of good things do not proclaim the Gospel for their own advantage or on account of vain Glory, as this happens here and there today. They preach solely from obedience to God and for the sake of the salvation of their hearers. (this word beautiful is a Greek word Ho-rah-yos and according to Strong's it means belonging to the right hour or season (timely) by implementation to be flourishing.)

58 And Irenaeus in Chapter VIII.of his book How the Valentinians pervert the Scriptures to support their own Pious opinions said, "Such, then, is their system, which neither the prophets announced, nor the Lord taught, nor the apostles delivered, but of which they boast that beyond all others they have a perfect knowledge. They gather their views from other sources than the Scriptures;(4) and, to use a common proverb, they strive to weave ropes of sand, while they endeavor to adapt with an air of probability to their own peculiar assertions the parables of the Lord, the sayings of the prophets, and the words of the apostles, in order that their scheme may not seem altogether without support. In doing so, however, they disregard the order and the connection of the Scriptures,

and so far as in them lies, dismember and destroy the truth. By transferring passages, and dressing them up anew, and making one thing out of another, they succeed in deluding many through their wicked art in adapting the oracles of the Lord to their opinions. Their manner of acting is just as if one, when a beautiful image of a king has been constructed by some skillful artist out of precious jewels, should then take this likeness of the man all to pieces, should rearrange the gems, and so fit them together as to make them into the form of a dog or of a fox, and even that but poorly executed; and should then maintain and declare that this was the beautiful image of the king which the skillful artist constructed, pointing to the jewels which had been admirably fitted together by the first artist to form the image of the king, but have been with bad effect transferred by the latter one to the shape of a dog, and by thus exhibiting the jewels, should deceive the ignorant who had no conception what a king's form was like, and persuade them that that miserable likeness of the fox was, in fact, the beautiful image of the king. In like manner do these persons patch together old wives' fables, and then endeavor, by violently drawing away from their proper connection, words, expressions, and parables whenever found, to adapt the oracles of God to their baseless fictions. We have already stated how far they proceed in this way with respect to the interior of the Fullness.

59 Acts 20:28-30 28Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. 29For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. 30Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them.

60 As you can see, these three musts that brother Branham is bringing to us, have been an important discipline since the very founding of the Church 2,000 years ago. You must not misinterpret God's Word. And how do you know the interpretation of His Word? God interprets His Word by bringing it to pass. So we must wait for God to do the interpreting, then we will know that our understanding is correct. Therefore, I hope we can see that by misinterpretation, or misplacing or dislocating the scripture, we not only get a false understanding, but a false hope and a false Revelation as well. Therefore what we really receive is death instead of Life. For if the Just shall live by Faith and our Faith is a False one, then we shall not receive Life but death.

61 2 John 1:8-9 Wuest: He who goes beyond the limits of true doctrine has not the Father nor the Son.

62 So let's keep the limits of the Doctrine of Christ, and let us love one another as Christ loved the church, and gave Himself for it.

63 1 Corinthians 4: 6 And these things, brethren, I have in a figure transferred to myself and to Apollos for your sakes; that ye might learn in us not to think of men above that which is written, that no one of you be puffed up for one against another.

64 And remember, just because someone is not with you in terms of they are in direct fellowship with you, that does not mean that they are against you.

65 Let us pray...