

#2 What is the Doctrine of Christ producing in you?

1 This morning I would like to continue in our study of Brother Branham's sermon Christ is the Mystery of God Revealed, and we will again focus on paragraph 2 where brother Branham opens in prayer saying, Gracious heavenly Father, we are approaching Thee again this morning for mercy and for guidance of the Holy Spirit today,

2 Notice his request in prayer is for mercy first, always for mercy first because if we have God's mercy then everything else will work out to be ok. In fact Mercy is defined as "Compassionate treatment, and clemency. 2. A disposition to be kind and forgiving".

3 That is a beautiful thought, praying always for God to be compassionate in his treatment of us, and to show us clemency which means forgiveness. Therefore we can not express mercy without expressing forgiveness. And notice it is the disposition which is the actions that result from an attitude of being kind and forgiving that Brother Branham is looking for from God.

4 So in his prayer we find him asking God to be loving, forgiving and kind to us, and to help us come to the place where we can begin to understand how we are to conduct our lives in this hour that we live. God's Mercy tells us in Romans 8 that all things work together for the Good for those who Love God and are thee called according to His purpose.

5 And he says that in this framework of Love and forgiveness, we are asking God to teach us by His Holy Spirit through His Word "that we might know how to live in this present day".

6 He said, as it's dawned upon us that we should meet together this morning, and to teach Thy Word, and that (or for the purpose) that we might know how to live in this present day, and what is the time of day that we're living. We'd ask Thy holy guidance to our thoughts, our hearts today, that You would direct us to every word that is necessary for us to know; that You'd open our mouths freely and our hearts also to receive that which You would speak to us, and would close our mouths to the things that are not right, knowing that only You can reveal the Word of God.

7 So we are seeing something here this morning about Teaching God's Word, which we know teaching is doctrine, so therefore we are getting a different slant on doctrine this morning that we have looked so much at, and that is this: He is speaking of teaching through the Word, which that is what Doctrine is, is teaching, and yet the teaching is not so that we might have a better mental knowledge, but rather that we through the teaching might know how to better prepare ourselves to live the right kind of life in this day, knowing what time it really is in the great time scheme of God's Divine plan.

8 Now, that might be a mouthful, but what we are looking at here in this opening prayer is that Brother Branham is letting us know that doctrine, ie: the teaching of the Word is to produce a life in us that is commensurate with the Word itself.

9 Oh, yeah!!!! Many of you thought doctrine is just a certain knowledge of a certain subject as though the knowledge itself is the goal itself, but it is not. What good is the doctrine or teaching if it doesn't produce the image of Christ in us?

10 And that is where I am struggling in my soul, and groaning and travailing in my spirit when I see people who have the right teaching but wrong results.

11 You say what do you mean preacher, "right teaching and wrong results". "How can you have wrong results from right teaching?" Well, if the focus of our doctrine is to puff up one man over another man, or puff up one group over another group, then our focus is totally wrong. If the focus of our doctrine is simply to know more on the subject than the next guy then we are totally wrong in our focus.

12 Brother Branham said in his sermon, Getting in the Spirit 61-0428 P:47 I don't care if the man's wrong. If he's wrong and sincere in his heart and you're right in your belief and--and you're wrong in acting the way you're acting. I'd rather be in his place than be in yours. That's right. I'd rather be wrong in my doctrine and right in my heart. God will respect it more. So if a man is wrong, what of it? Help him. He needs help. Love him. If you can't love your enemy the same as you love those who love you, you're no better off than the publicans. That's right. That's what the Church has failed to get. I hope you get it tonight. I hope you see what I'm talking about.

13 And again in his sermon The Godhead explained 61-0425B P:40 as long as you fuss, you're both wrong (See?), because I would rather be wrong in my doctrine and right in my heart, than to be right in my doctrine and wrong in my heart." See? I said, "After all, it's your heart's condition." And I made that a practice to know this, that if a man, no matter what he does and how much he differs, and what he says about me, if in my heart, not from just a duty, but from my heart I can't love that man as well as I love anyone else, then I know there's something wrong in here. See? That's right, ...

14 And my heart is really burdened for God's kids, not only here in America but all over the world, because although many are coming to the right understanding of the doctrine of Christ, yet they are missing what it is all about because they have focused all their attention on the details of the doctrinal teaching and have missed the Spirit behind the doctrine itself.

15 The Apostle Paul said in Romans 16:17 Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them.

16 Look, Christ is the Doctrine, is that not what Paul taught? Christ is the Doctrine that Paul is speaking of here, and yet he is telling us that there are those who would cause division and offences contrary to the doctrine that is taught. Notice he tells us 18 For they that are such serve not our Lord Jesus Christ, but their own belly; and

by good words and fair speeches deceive the hearts of the simple. So what he is saying here is that although they might teach the doctrine their motives and objectives are wrong. Their purpose is to serve themselves and to win over by deception the hearts of the simple.

17 Now, I may not understand too much, but what I hear Paul telling us here is that you can teach the doctrine right and you can teach it wrong, but it comes down to your heart and your motivation for teaching the doctrine.

18 Look, The Doctrine is Christ! The Doctrine, the Teaching, the Doctrine of Christ is Christ. It is Him that we are speaking about, and if the people are being directed to Christ then their hearts will be conformed to His heart just as their mind is conformed to His mind.

19 When the Apostle Paul said in Philippians 2:5 Let this mind be in you, which was also in Christ Jesus: the NIV 1984 translation said, Your attitude should be the same as that of Christ Jesus: So we are looking at not the mind as though it has to do with intellect, but more having the same attitude or mindset.

20 And in fact the New International Version (NIV) translation of Philippians 2:5-8 says, 5 In your relationships with one another, you should have the same mindset as Christ Jesus: 6 Who, being in very nature God, did not consider equality with God something to be used to his own advantage 7 rather he made himself nothing by taking the very nature of a servant, being made in human likeness. 8 And being found in appearance as a man, he humbled himself by becoming obedient to death, even death on a cross!

21 And the Translation called The Message 5-8 puts it this way, Think of yourselves the way Christ Jesus thought of himself. He had equal status with God but didn't think so much of himself that he had to cling to the advantages of that status no matter what. Not at all. When the time came, he set aside the privileges of deity and took on the status of a slave, became human! Having become human, he stayed human. It was an incredibly humbling process. He didn't claim special privileges. Instead, he lived a selfless, obedient life and then died a selfless, obedient death-and the worst kind of death at that-a crucifixion.

22

Therefore when we teach the Doctrine of Christ, showing Christ is the Doctrine, if our approach is to bring the same results in your life that were the results in Christ's own life, then our focus is not to teach about Christ, but to get you to Christ.

23 I hope I am getting this across alright. My concern is that the ministry is teaching about Christ, looking back to a historical figure, instead of getting the people to Christ, To the same anointing that was in Him. For Paul said if the same Spirit that raised up Jesus from the dead dwells in you it will also quicken your mortal bodies. It will make your mortal bodies come alive by His Spirit indwelling you. But I am afraid too many are teaching about Christ but not getting the people to Christ.

24 Oh, I'm struggling here for the right words to say, but let's put it this way. There is a difference between knowing about Christ and knowing Him personally. You can know all about a man, but not know that man. And you can know the doctrine of Christ without ever knowing Him. And what good will it do you unless you know

Him? He said, I am the resurrection and the Life. And what good does it do for you to know about Him, if you don't know Him in the power of His resurrection.

25 Brother Branham said from his sermon, Rising of the sun 65-0418M P:31 Now, the very essence of the Message that was sent that, "He is risen from the dead," we, His beneficiaries, we, who share the resurrection with Him, draw benefits from this by proving to the world that He is alive. We cannot do it by word only; we cannot do it by some tradition of man; we only reflect exactly what we're pointing to. I'm afraid today that too many of us are not getting people to Christ. We're getting them to a church, to a theory, but we must get them to Christ. He is the only One, and the only One that has Life. "He that has the Son, has Life." And if the life of a man that's dead be projected in you, you will live the same life he lived. If the blood of a man was a certain type, and you took the blood from one man and changed the blood of the one man into another, he'd absolutely be that typed blood. And if your spirit that's in you is reckoned dead, and you are anointed with the Life that was in Christ is upon you... Romans 8:11 says, "If the Spirit that raised Christ from the dead dwells in you, It'll also quickens your mortal bodies," that same Life, them same powers, them same beneficiaries that He had here on earth from God. He redeemed you, a seed that was foreknown by God, whose names was put on the Lamb's Book of Life before the foundation of the world. And that Gospel Light of the resurrection, the confirmation of the Word... How did we know He was the Christ? Because He proved what He talked about. How will I know the Message of the hour? God proves what He promised and He talks about it.

26 That is why I have been crossing the globe for the past 5 years telling the brothers we have turned a corner and I'm afraid many have not taken the turn. Many are teaching about Christ (the Doctrine of Christ) but they are not manifesting Christ to the world. And unless the people can see that Life for themselves they have no clue what you are talking about.

27 Remember, a few weeks I told you that revelation is not a mental light bulb going off in your brain. Revelation means an unveiling, it is a knowledge based on an experience, and a knowledge that comes by that experience. I am afraid that many are substituting the experience that brings forth revelation with a knowledge or teaching they call revelation. The new birth is more than just a mental recognition of doctrine. It is more than an intellectual conception. It is a conception of the very Life of God in the believer.

28 Earnestly contending for the faith 55-0123E P:28 Paul was down here in the natural realm with his Ph.D. See? He didn't know... He had an intellectual faith, but he didn't have a Divine faith. There's quite a difference in me having an intellectual faith than a Divine faith. There's where you, my Baptist friends, fail to go on. You get the intellectual faith by that, but it must be a Divine revelation of Jesus Christ to you that just came out of the heart. The intellectual faith is not enough. That's all right, but it only brings you to the Holy Spirit. The Holy Spirit is a personal experience of the birth, the new birth, regeneration, making a new creature in Christ. Notice, Paul jumped on his steed, and down to Damascus with some letters from the high priest, said, "I'll arrest everyone of them heretics. I'll bring them back." Look how the Gospel got spread. It didn't set still like it is today. Brother, when they seen the works of God doing performed to those apostles, away they went. They were really on fire. They were doing something.

29 Christ is the mystery 63-0728 P:120 Look, Christ in you makes Him the center of Life of the revelation. See? Christ's Life in you makes Him the center of the revelation. Christ in the Bible, makes the Bible a complete revelation of Christ. Christ in you makes you the complete revelation of the whole thing. See, what God's trying to do? What is the new birth then? You say, "Well, Brother Branham, what is the new birth?" It is the revelation

of Jesus Christ personally to you. Amen. See? Not you joined a church, you shook a hand; you done something different; you said a creed; you promised to live by a code of rules; but Christ, the Bible... He is the Word that was revealed to you. And no matter what anybody says, what takes place, it's Christ. Pastor, priest, whatever it might be... It's Christ in you. That is a--the revelation that the Church was built upon.

30 You see, not knowledge about Christ, but Christ living in You is what makes Him the center of your life. If you say you are born again by the spirit of God, then your life will live out just like it did in Jesus. If you say that you are born again, then the very life that guided and directed Jesus Christ to the Cross will live in you and direct you to a life of Crucifixion of self. You will say what he said, and do what he did, and your actions will be the same and your speech will be the same because it is the same Life in you that was in Him. And unless the people see that life in you doing what he said, and speaking what he said, and thinking the same thoughts, and doing the same works, you have no right to claim you are born again.

31 Jesus said, if you don't believe me believe the works, for they are they that testify of who I am. And in the first Church age the people were called Christians because they were Christ like. They walked like Christ, they talked like Christ and they so fulfilled the very nature of Christ because it was the nature of Christ living in them. Then what right does the church or any individual have today to call themselves Christians if they are not conformed to the image of the first born son, Christ Jesus.

32 Brother Branham said in his sermon, Blind Bartimaeus 55-0818 P:14 Those Pharisees read the same Bible that the apostles read, but they didn't have faith to put into practice what they read. Every denomination today reads the same Bible. But what I want to see, somebody's got faith enough, that'll step out and take the word of it. Amen. That's what we need, somebody to practice what they believe. Faith without works is dead. Doesn't do you any good to have faith. You say, "I believe that's the Bible." Well, if it is the Bible, It's got promises. And if you believe that's true, well, the only thing you have to do is to let your faith loose with it. Practice what you believe. Every bit's a seed.

33 The problem today is the people have an intellectual faith instead of a Holy Ghost faith that has been made alive in them. Brother Branham said in Christ is the mystery 63-0728 P:147 He's not known by how to explain it. God is known by simplicity and of revelation of Jesus Christ in the most illiterate person. See? Not your theology; it's a revelation of Jesus Christ. "Upon this rock, I'll build My Church." No other rock's accepted; no other thing's accepted; no other Roman rock; no other Protestant rock; no other school; no other nothing; but on exactly the revelation of Jesus Christ in a new birth. He's born in there and injects His own Life, and your life is gone, and the Life of Christ is projecting Itself through you with the preeminences to the people that they see the very Life, and works, and signs and wonders that He did is doing the same thing through you. Outside of that, the rest of it's not even called to at all.

34 Christ is the mystery 63-0728 P:122 If a man says he's born again and try to place these promises of Christ in this last day to some other age, making Him Christ yesterday, but not today, then that man or that person has been in a delusion by Satan. And if that man says that he believes that, and it doesn't manifest itself through him... Jesus said in Mark 16, "These signs shall follow them that believe... into all the world and to every age." Casting out devils, and speaking with tongues, and all of these great manifestations of gifts that would follow, that they shall, not that they maybe, they ought to; they will. And heavens and earth will pass away, but His Word won't.

35 Too many people in this Message are living on the experience of someone else. They live on the experience of their parents or their pastor or their teacher or their prophet, but you have to have your own experience with the Living God making your life a daily walk in the reality of the Living Word.

36 Brother Branham said in his sermon, Why little Bethlehem 63-1214 P:52 Oh, notice, Israel received a new fresh bread every night, coming down from heaven for their journey. Christ is our Life, Bread of Life, and every day we receive a freshness from Christ, from heaven, the Holy Spirit coming down upon the believer every day, fresh. Yesterday's experience, many of us live on yesterday's experience. We mustn't do that. It's today's experience. That's what's the matter with our denominations; they're living on the experience of John Wesley, upon the experience of Dwight Moody, Finney, Sankey, Knox, Calvin, many of those back there. They're living on that experience. But, remember, the bread that fell, and they tried to keep it over, it got contaminated; maggots got in it, little wiggletails. And that's what's the matter today, contaminated cisterns, living on past bread that's contaminated.

37 So what is he saying? He's saying you can't place it all in one man, you've got to have the same experience those men had for yourself.

38 And that is why I hammer these things the way I do. You will never go in the rapture unless you have the Holy Ghost living its life out in you. Too many people think believing this Message is their evidence that they are born again, and too many preachers are teaching that. And so they teach the children they do not need to have their own experience with God, because believing the Message is evidence that they are filled with the spirit of God. Don't you know that the devil believes and he trembles? That is so far from the truth. When brother Branham and brother Vayle spoke on the evidence of the new birth, and brother Vayle brought up the two experiences brother Branham had, brother Branham said to br. Vayle we do not go by experience we go by the Word of God, and yet he turned right around on tape and said in his Questions and answers COD 64-0830M P:120 354. Do your children have to have an experience to have the Holy Spirit? If they see the end-time Message, do they have the Holy Spirit?

Now, that is a very good question, and listen to his answer after the Church age book was written. "Every one must have an experience. Your children cannot go in on no other way but the same way you do. See? They've got to be born again. There's no grandchildren in the Kingdom of God; they're all children. They must have it, must have an experience with God to go in, just the same as you. Now, I hope I can get this."

39 Now, does that make brother Vayle's version of what happened not true? In no way. You see they were talking about the evidence of being filled with the spirit, and they were not talking about the experience, because every birth is different. and so when brother Vayle brought up brother Branham's two experiences, brother Branham simply got him on track again by saying, "Lee we do not go by experience we go by the Word of God".

40 Now, this next quote Br. Branham makes it very evident that there is a difference between having the experience of receiving the Holy Ghost and the actual evidence that your experience was genuine. You see experience and evidence are two different words and they mean two different things. The word experience means an: Active participation in events or activities, leading to the accumulation of knowledge. An event or a series of events participated in or lived through. Whereas the word Evidence means: A thing or things helpful in forming a conclusion or judgment: To indicate clearly; exemplify or prove.

41 The word evidence comes from the root word "evident" which means: Easily seen or understood; obvious. Therefore the evidence of receiving the Holy Ghost would have to be something that makes it very obvious that you have it, a proof and there is no greater proof than to hear and recognize and understand the Word for the day in which you live. Now, that does not imply a mental understanding. It implies a knowledge based on experiencing the reality of the living God and what His Word says about Him. As Paul said, "How can you know the things of God unless the spirit of God is in you." So the evidence is not the experience, but that which looks back with proof that you have God's Spirit in you because you have His mind. But that does not do away with the fact that there is an experience in a new birth and that is exactly what brother Branham said about children raised in the Message. He said they must have that experience just like you did, because God has children, not grandchildren.

42 In Questions and answers COD 64-0823E P:19 281. Dear Brother Branham, I have been baptized in Jesus' Name. The Word says you shall receive the gift of the Holy Ghost. Does this mean the baptism, the Holy Spirit, or does it mean I should receive the gift--definite--I should receive a definite experience with the baptism? I am anxious to be filled with the Spirit. Please excuse the long note as I have been wanting to ask you this question for a long time. Thank you. And the person has their names signed. They're out-of-town people. Now, there's a good question. Now, the baptism with the Holy Spirit is a definite experience that a person must receive. Now let me kinda clear that up just for a minute. See? Now, many people have the idea... I believe it's twisted. And maybe right here to the church and to the church that's listening, there might be a question. Now, when I speak of not believing the initial evidence of the Holy Ghost is speaking with tongues (I do not accept that) I believe with God's help I can prove it in the Bible that that's wrong (See?), 'cause the speaking in tongues is a gift of the Holy Ghost. How many knows that? Divine healing is a gift of the Holy Ghost, and here Beatles are doing it. See? Satan can impersonate any of those gifts. Witches, wizards can speak in tongues and interpret it. The jungle lands, many times a wizard will speak in tongues, drink blood out of a human skull, and interpret unknown tongues. 21 Now, that's no evidence of the Holy Ghost. See? You can't rely upon that. You can't rely upon the fruit of the Spirit, because the first fruit of the Spirit is love. And the Christian Science exercise more love than anybody I know of, and they even deny Jesus Christ being Divine. See? There's only one evidence of the Holy Spirit that I know of, and that is a genuine faith in the promised Word of the hour. Now, those Jews come; they had more religion than the disciples had. They were better trained men in the Scriptures than the disciples was, because they were fishermen, tax collectors, and so forth. And they had real faith and genuine faith in what they were doing. Now, listen closely now; don't miss this. See? When it come to being fruits of the Spirit, kind and gentle, I guess there wasn't a one of those priest but what could outshine Jesus Christ in it. He went to the temple, plaited ropes, looked upon them with anger, and turned over their tables, and run them out of the place. Is that right? The Bible said He looked upon them with anger. The Bible said that. That's exactly right.

22 So see, those priest were gentle, meek, understanding men. When it come to the fruits of the Spirit, they could show more fruits of the Spirit than Jesus ever could. When it comes to theology, they didn't have a school that He come out of. "Whence cometh this man? Where did he come from? What fellowship card does he have? What organization does he belong to? We don't know where he come from. He was just absolutely an outcast Guy that was born a illegitimate birth. Why, we could down him here in a few minutes and show you by the laws..." They had a right to do what they did when it come to that. Why? Because they failed to see that He was that promised Word of the hour. The only way they recognized it, when Jesus performed the Word by being able to tell them what they had in their hearts, what they'd been doing... He was a Prophet according to the Word of God. What He said come to pass, every word, word by word.

23 He was God's Prophet, Servant, God the Prophet. It was before there, the prophet of God, and this is God the Prophet, not the prophet of God. That was Malachi, Jeremiah, and Isaiah, and Elijah, and so forth, but this was God the Prophet, not the prophet of God. You get it now? All the prophets that portrayed His life in portions,

played their part, but in Him was the Fullness of all the prophets. The prophets, the Word of the Lord came to them, the prophets, but This was the Word and the Prophet, the same Person. See?

24 Now, now, when a man receives Christ in the manner that He is in, you can't accept it as being... See? Now, some of them say, "Well, I'm a Lutheran." Well, there's nothing against that, but the Eagles don't feed on that. See? That was as far as it was; that was fresh food of that day." I'm a Wesleyan." That's all right, but you're living in the past. See? Now, those people said, "Why, we have Abraham unto our father." That prophet said, "God's able of these stones to rise children to Abraham." See?" We belong to this. We belong to that." That had nothing... He said, "You generation of snakes, who's warned you to flee from the wrath? Don't begin to say, 'We have Abraham to our father,' 'cause God's able of these stones to rise children to Abraham." See? So being a well trained theologian had nothing to do with it. Being meek and gentle had nothing to do with it. What made Him different? He was the Word made flesh, not the Word for the day of Moses; Moses was that day Word; not the Word for the days of Noah, Noah was the Word for that day; not the Word for the day of Elijah, Elijah was that Word for that day; but He was the present tense Word, and they were living in the back.

25 The same thing repeats. That's the evidence of the Holy Ghost, when God reveals to you and you see it, THUS SAITH THE LORD and accept it. Not what you are, what you was, or nothing about it, it's what God has done for you now. There's the evidence. Jesus said... He give us the evidence of the Holy Ghost, John 14. He said, "I have many things to tell you. I haven't got time to do it, but when the Holy Ghost comes, He will tell you, bring to your memory the things that I told you about, and will also show you things that is to come." Don't you see? There's the evidence. That's forthtelling and being--having the Divine interpretation of the written Word. Now, isn't that the evidence of a prophet? A seer in the Bible was a man that could forthtell and it'd be perfectly, exactly, not somebody laid hands on him, that's a gift. A prophet is predestinated and born to be a prophet. See? All the whole life it was a prophet; that's a office. That's where the people...?...

43 Now, brother Branham got a little side tracked here from the question but comes back to it a little while later in this same Questions and answers COD 64-0823M P:121 257.he reads another question, and answers it very straight forward. Dear, Brother Branham: Do you believe that signs should follow all who have the Holy Spirit? (Jesus said so, Mark 16.) If so, what about the people who believe the Message with all that is in them, yet they have not these signs? Are they unbelievers or do they need the Holy Spirit? If so, please instruct us today, how to receive the Holy Ghost. We believe you are God's mouthpiece for our day. Your brother. Thank you, my brother, for regarding me as your brother, and I think that that's a very good question. Friends, yes, it is a little slack. I'd like to deal a little bit longer on that if I could. See? It is slack. Look. Some of you... See? You cannot receive the baptism of the Holy Ghost without having an experience when it happens... Now, if you believe "every speck of the Word," You say you believe every speck of It, then the Word is laying in there waiting for the Holy Spirit to put It to work; but it takes the lighting of the candle. Here's the candle with the wick in it, and with all the tallow, and everything it has to have in that candle; but until the fire comes on it, it will not shine any light. No matter how perfect the candle is, and how perfect it'll burn and everything, it's got to be lit, and then it burns. And when you believe and are made up of the instructions of what the Holy Spirit is, love, joy, peace, long-suffering, goodness, the fruits that It bears out, until the Holy Spirit with a fiery experience comes down and lights that candle, then you haven't received the Holy Ghost. See? You've got to have the experience to have the Holy Ghost.

44 So we are not talking about an intellectual experience but a genuine supernatural experience from a supernatural God. In fact from his sermon, Queen of Sheba 60-0401E P:50 brother Branham said, "when Christ reveals Hisself to you, not in a intellectual form, but in a new birth form..." so we are not talking about intellect, but a genuine experience from God.

45 Queen of Sheba 60-0710 P:40 The Bible said that "No man can call Jesus the Christ only by the Holy

Ghost." If you've never received the Holy Ghost, you don't know that He's the Christ yet. Remember that. You're only walking towards that light. You can say, "My pastor said so." That's true. "My Bible said so." That's true. "My mother said so." That's truth. "My church believes it's the Holy Ghost." That's true, but what about you? As an individual, you don't know until you've received It. And when you receive the Holy Ghost, then you are a witness that He's alive forever more. Now, the Holy Ghost is within you; now, and then you watch Him as He works. If the Life of Christ is in you, it will produce His Life in you." The works that I do shall you do also." The same works, because it's the same life. If the life in a watermelon vine produces a watermelon, well, The next branch that comes out, it'll produce another watermelon; every time it'll be a watermelon. And if the church is really anchored in Christ, every church will write a book of Acts behind it. That's exactly right, because the first one wrote a book of Acts behind it. So, there we are.

46 This day this scripture 65-0219 P:25 So no man has a right to call himself thus, until he's talked face to face with God on a back side of a desert somewhere, where he met God Himself. And all the atheists in the world could not explain it away from him; he was there, and he know it happened. Every Christian should have that experience before they say anything about being a Christian: your own experience.

47 Conference with God 60-0108 P:27 A lot of people that's half-born, part of the way born... Grandsons, as David duPlessis said the other night, "God don't have grandchildren. He only has sons and daughters." But when it comes to a place that a grandchild, that just brought in by a--'cause his mother was pentecostal or his daddy was pentecostal he becomes part of the church... No, sir. He's got to be born just like his daddy was, 'cause God doesn't have grandchildren. He's got to have the experience. He can't go in on papa's experience or mama's experience; you got to have your own experience. That was their birth. You know, you have to have a birth, too. God don't recognize grandchildren; He doesn't have any. They're all sons and daughters. You say, "Well, I was born... And my mother and father was Methodist, and I was took into the Methodist church." That's all right. But you're a grandchild until you're born of the Spirit of God; then you're not a grandchild.

48 Be not afraid 63-0607 P:72 You can make deacons out of them and everything else. But it'll never do no good. Pat them on the back, and call them brother, but until they are born again of the Spirit of God, they're just a nest full of rotten eggs. That's all. They'll never hatch. We need the baptism of the Holy Ghost. I don't mean some dry handshake. Said, "Have you... Did you get the Holy Ghost?" "Yeah, when I shook hands with the pastor, when I accepted Jesus as my Saviour." Brother, that ain't Bible doctrine. Paul found a bunch of good thoroughbred Baptists up there, and he said, "Have you received the Holy Ghost since you believed?" Not when you believed, but after you believed have you received the Holy Ghost. It's a personal experience that comes. And when that great unchangeable God sent His message down, it never changes. Amen.

49 Therefore, my question to you this morning is this. What does the Doctrine of Christ mean to you? Is it an intellectual affair where you can give reasons why you believe the Doctrine that there is one God and He had a son and sons? Or is it producing an effect in your life, the same effect it had in the Life of Jesus Christ Himself.

50 After all, did not Paul say, "I am crucified with Christ, yet it is not I that is living in this flesh, but it is Christ living in Me, and the life I am now living in this body of this death, is not my own life, but Christ's Life who is living in me, and the life I now live in this flesh, I am living by the faith, by the revelation of the Son of God, So it is not even my own revelation that is producing this life change in me but rather Christ's own revelation is living in me just the same as it lived in Him.

51 Did not Paul say in Colossians 3 "when Christ who is our Life shall appear, shall manifest openly, so shall we manifest openly with him in the same Doxa, the same values, the same opinions?"

52 Therefore, I ask you ministers out there who will listen to this sermon. "What is the doctrine producing in you and your people?" What is your purpose, what is your motive, and what is your objective in teaching the Doctrine of Christ? Is it to get the people filled with God-Life and to express that God-Life in them? Or is it to just get the people to your church, to your organization, so you can have more income and more name recognition?

53 Listen to what Brother Branham said in his sermon, Easter seal 65-0410 P:23 I'm wondering today just what's happening. Are we really getting the people to God, or are we just getting them to church? We must get them to Christ, where this quickening power. It's good to go to church, sure. If that's as far as we go, it's not far enough. When you come to church, that's good; but go on to Christ from the church; because we must receive this quickening power if we ever expect to be in that general resurrection, because it's the only thing that will ever bring us from the dead. "For if this spirit that raised up Jesus from the dead dwell in you, it'll also quicken, make, bring to life your mortal bodies." What a promise to us.

54 You see, brother Branham said in his sermon called Satan's eden 65-0829 P:55 If Eve lusted for knowledge, it was sin. And when we lust for knowledge (want a Ph.D., LL.D.) it's sin to do so. That's a strong statements, but that's the Truth. No matter how strong it is, it's still the Truth. See? To lust for knowledge, understanding...The thing of it is, is today we don't try to establish the Word of God in the people's hearts. We're trying to establish ourselves. Churches are trying to establish the doctrine of the church in a person's heart. We are commanded to establish the Word of God. Paul said, "I didn't come to you with enticing words of man that your faith might rest up in the knowledge of men, but I come to you in power, in manifestations of the Holy Ghost that your faith might rest in God. P:56 There you are. Man mustn't establish them self. We find it amongst... Let God do something for a person, send him out, you find every man trying to impersonate it. See, they're trying to establish themselves. Every man, "I did this, me, I, mine, my denomination, me this," establish themselves. What are we preaching about, ourselves, or the Kingdom of God? Establish the Word of God. Take out the unbelief and establish the Kingdom of God in a man's heart. And the Kingdom of God cannot be established in a man's heart, 'less God made that man thus. He cannot be established in a... And remember, the deceitful part, that men think that it's right. See? "There is a way that seemeth right unto a man." Every intellectual being seems right.

55 And how does God prove it is in You? By your doing the same things Jesus did when God was in Him?

56 2 John 1:9 Whosoever goes beyond the limits, and remains not in the doctrine of Christ, does not echo God, and thus does not have God the Holy Spirit living in Him. He that remains in the doctrine of Christ, he echoes both the Father and the Son. So you've got to remain in the doctrine until it produces Christ in you, echoing out from you.

57 But in every age after every revival, once the people move away from the Light God sent to them, and move backwards into works programs, the Life leave s them and God moves on with His Light. Paul tells us in

Ephesians 4:18 that when they loose what understanding they have of the Word, the Life of God leaves them as well. Having the understanding darkened, they become alienated from the life of God through the ignorance that is in them, because of the blindness of their heart:

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And because they do not move on with the Word of God as it comes to pass they fall away into darkness. So because their hearts are blind, and they are willfully ignorant as they move away from what understanding they did have, they actually are shutting off the Life of God from themselves. In essence they are walking away from the fountain of Life. There is never any reason to quit preaching the doctrine to revert to works, for Christ is the doctrine. If you preach Christ the hearts of the people will be filled with Life and there will be no need to preach a clothesline religion.

59 Fill a person with God life and God will live through them. The prophet of Malachi Four's whole purpose was not to educate us, or bring us more intelligence concerning the Word, but to restore the hearts of the children. And in order to restore the hearts, the hearts had to be in a condition that needed restoring. So in getting the people to the Doctrine of Christ are we bringing them to Christ or to just knowledge about Him? He is the Doctrine, and he is the Life, so the Doctrine should be producing the very Life in us. And if you do not have the doctrine of Christ you do not have God, you do not have life. "He that hath the son hath life". "He that echoes the son echoes Life."

Let us pray...