

#7 The Spirit of truth

1 Wednesday night we began reading from paragraph number 8 from brother Branham's sermon, What the Holy Ghost was Given for, in which he was reading from John 14:14 through John 14:26. We only got as far as verse 19, so this morning I will recap what he said concerning verse 14 through 19 before we pick up at verse 20.

2 What the Holy Ghost was Given for pp. 8 "Now, you that's keeping these Scriptures down, if you would turn with me to St. John again, the 14th chapter, we want to begin at the 14th chapter of St. John. And let's start about the 14th verse, St. John 14:14, and just read a portion of this Scripture. Now, in this you will find much of the context that I want to speak on tonight. And remember, you that have the "red letter" Bibles, it's in red, this is. It's the words that Jesus Himself spoke of. So therefore, we can rest assure that it will be just as He has said: heavens and earth will pass away, but His Word shall never fail.

3 "Now, we shall read from the 14th verse of the 14th chapter". "If ye shall ask any thing in my name, I will do it". And then brother Branham adds, "(What a blessed promise.)"

4 Now, I want you to understand this blessed promise brother Branham is referring too as he read from verse 14 has to do with verses 12 and 13. So let's just read them to get a fuller view of what he is calling a blessed promise.

5 12 Verily, verily, I say unto you, He (whoever) that believeth on me, the works that I do shall he (anyone who believes) do also; and greater works than these shall he do; because I go unto my Father. 13 And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. 14 If ye shall ask any thing in my name, I will do it.

6 Now, I want you to understand this. You can not read verse 14 without having read first verse 12 and 13 because verse 14 is just a repeat of verse 13. To prove that let's just read 13 and 14 again together.

7 13 And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. 14 If ye shall ask any thing in my name, I will do it.

8 Notice verse 13 Jesus says "whatsoever you ask in my Name", and in verse 14 the whatsoever is changed "to anything you shall ask in my name." Now, both whatsoever and anything are both translated from the same Greek root "tis" which is used in both words, and means "anything", "anyone", "any person", "any thing", or "whatever", or "whatsoever", or even "whoever" or "whosoever".

9 Therefore, verse 13 and verse 14 are the way in which Jesus says you will do the works of verse 12. In other words, "you ask it, and I will do it" that the will of My Father may be glorified in both the asking and doing.

10 To me this speaks of harmony between God and man. Because what you are willing to ask, and what He is doing in you, are both according to His good pleasure. Because actually, Paul said in Philippians 2:13 "it is God working in you both to will and then to do". Therefore I want you to notice that it isn't even you that does the willing, but it is God who does the willing in you, and then God does the doing through you. The Key is "It is God in you, willing and doing."

11 Notice brother Branham doesn't stop here, but continues to read from John 14:15 If You love me, keep my commandments. And I will

12 Notice the continuity of Jesus Words, "if you will, I will."... You love me and show it by keeping my Word, and I will do this for you.

13 15 If You love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with You for ever; Even the Spirit of truth; whom the world cannot receive, because it seeth him not,... (Now, you that would be reading from a Greek Bible would see it in here... Not... "See" there means "to understand." "For the world understandeth Him not." That is so true. Let me read it again now.)

14 Even the Spirit of who? The Truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him... (Who? The Comforter.);...(the Greek word there is parketos and it means advocate, a consoler (which is one who consoles), or comforter which is one who brings comfort) for He dwelleth with you,... (Now, present tense.)... he dwelleth with you, and shall be in you. (What is it? The same Comforter.) I will not leave you comfortless:

15 Now, I would like to stop here for just a minute because we see this promise, where in he says, I will not leave you comfortless: and we see this word comfortless and you would automatically assume that it was taken from a root of the same Greek word parakletos, because parakletos was translated into the word comforter, so why would not this word here have not come from the same root of parakletos as comfort came from, but it isn't. It doesn't.

16 The Greek word here was "orphanos", and anyone who can read English knows that from this word we get our word orphan.

17 In other Words, Jesus tells them he will send them the comforter which is the same Spirit that lives in Him, and then He will also come to them Himself.

18 Even the Spirit of Truth; whom the world cannot receive, because it seeth him not, neither knoweth him: (and remember we have already read brother Branham's comments on this where he said the word see means to understand. Thus they seeth Him not mean they neither will understand Him neither will they know Him.) but ye know him... for He dwelleth with you, and shall be in you.

19 Now, this word know that Jesus spoke here, the original Greek word is ginosko, which does not mean to know from an intellectual way of understanding, but it means to know experientially. In other words, like Mary said, How can I be with child never having known any man. Never having ginosko any man. Never having had an intimate relationship with any man.

Therefore, when Jesus says the world will seeth me not, he means they will not understand him, and then he says and they know me not, meaning they have not personally intimate relationship to know and thus understand Him. So that speaks of all people on earth except those who have truly received the baptism of the Holy Ghost and truly know Him in the power of His resurrection.

20 Then Jesus adds, I will not leave you comfortless: which the Greek word for comfortless is orphanos, so He's actually saying here, I will not leave you orphanos: I will not leave you orphans: I will come to you.

21 Now, we must then ask ourselves the question, "when is an orphan no longer an orphan?" And the answer is simple, "when he is adopted". Therefore Jesus is giving us an understanding here that He will come again at the time of the adoption. Now, let's continue with reading from br. Branham's sermon.

- 22** I... (Anyone knows that "I" is a personal pronoun.)... I will come to you. Yet a little while, and the world seeth me no more; but ye shall--but ye see me: because I live, ye shall live also. At that day you shall know that I am in my Father, and ye in me, and I in you.
- 23** Now, notice what Jesus says here. "At that day you will know". At that day. At what day? At the day when I come and you are no longer an orphan, that day at the time of adoption.
- 24** There's going to be the center of my thought, but we're going to read a little farther. Let me read that also now, again.
- 25** At that day... (the great day, the judgment day)... (or the day of the judge, when he is standing at the door knocking.) that day ye shall know that I am in the Father, and ye in me, and I in you. He that has my commandment, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. Judas said unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself to us, and not to the world? (That's "Kosmos," "the world order." If you got a margin reading there, you'll notice... Mine's a "g." And it says over here, "Kosmos or world system." That's churches and so forth. See?)
- 26** "How is it that You'll manifest Yourself to us and not to them? How can You do it?") Jesus answered and said unto him, If a man love me, he will keep my word:... (Amen.)...
- 27** Now, the word "keep" is not a very fitting word, because it doesn't have enough teeth in it to really get across what Jesus is telling the disciples here.
- 28** The word "keep" was translated here from the Greek word "tereo", from the root of the Greek word "teros" (which means: to keep a watch; to guard (from loss or injury, properly, by keeping the eye upon; i.e. to take note of a prophecy; or figuratively, to fulfill a command); by implication, it means to detain (to hold onto or keep in custody; and figuratively, it means to maintain);
- 29** So we are looking at an active "keeping," that Jesus is speaking of here. One that you are fully aware of and you are actively holding onto lest His Words escape your hold. In other words, the attitude Jesus is bringing to them is a "live die, sink or drown" attitude.
- 30** And He tells us here, if you hold onto my Word with determination not to let them slip from your grasp, then "my Father will love you, and we will come unto you, and make our abode with you. He that loveth me not keepeth not my sayings:... (Might keep the church's sayings, but keep His sayings. You see?)... and the words which ye hear is not mine, but the Father which sent me. These things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all these things... (That's His Word.)... to your remembrance, whatsoever I have said unto you. (What purpose did God send the Holy Spirit then? May He add His blessings to His Word.)
- 31** Notice brother Branham's comments right there. After reading what Jesus said to us about keeping a watchful eye on His Word and embracing it with all that we have, then the Holy Ghost will teach us and bring His Word to our remembrance. Then notice brother Branham's comment. What purpose did God send the Holy Spirit then? And by asking them this question, he is implying that he just told us.
- 32** Now, what we have read in John 14:16-21 is that the Spirit of Truth is to make us to know and be known and to recognize the manifestation of Himself.

33 Now, I want you to further notice the progression from John 14:16-17 which the picture Jesus is speaking of is not complete yet and then compare it with John 14:20-22.

34 Let's read (16 And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; 17 Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.) There must be a further fulfillment in order to bring forth the Life into manifestation which is John 17: 20 - 22.

35 Notice Jesus tells us the world can not receive the Spirit of Truth. and the word receive was translated from the Greek word Lambano and it means to have experienced, or to have taken to one's self. This word is also used in John 1:12 But as many as received him, And it is these that truly experienced Him, they are the one's He says,) to them gave he power to become the sons of God, even to them that believe on his name: So these are believers, predestined from the beginning to believe and receive Him. And He is the Word. They Believe His word, and they believe in His Name.

36 "And to them He gives power to become sons"... Now the word power used here, is the Greek word "exousia", which means the power of choice, or the power to make a right decision.

37 And the word to become was translated from the Greek word Ginomai and it means: to generate, or to come forth into manifestation. Therefore, to them that experience Him and openly receive Him, to them are given an ability to make a right decision and to become what they were meant to be in the beginning. Paul said in, Galatians 4:6 And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.

38 But notice that Jesus tells us in John 14:17 Even the Spirit of truth; whom the world cannot receive, (it's impossible for them to receive Him) because it seeth (understandeth) him not, neither knoweth him: (neither has had an intimate relationship with him) but ye know him; (but you have an intimate experiential relationship with Him) for he dwelleth with you, and shall be in you.

39 John 17: 20-22 At that day ye shall know (at that day, the day of adoption, you shall know, you shall have an intimate knowledge of Him based on an experiential relationship) that I am in my Father, and ye in me, and I in you. 21 He that hath (echos) my commandments, and keepeth them, (he that echo my commandments, my Word and holds onto them with all he has) that's the ones who really love me: and they that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. 22 Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world? 23 Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.

40 Notice then the fulfillment is not in vs 16-17 but in 20-23, God coming into you and making his abode with you and in you.

41 Now to get a better picture of what Jesus is telling them in John 14 we will need to go further into this discourse Jesus is having with his disciples which carries us into chapter 16.

42 John 13 is the discourse Jesus has with the apostles at the last Supper. John 14 Jesus speaks to those who are in the Passover chamber after Judas has left. and John 15 through 17 are Words Jesus spoke to the disciples on their way to Gethsemane. His last chance before his capture in the Garden to teach his Apostles.

43 John 16:7 Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the

Comforter will not come unto you; but if I depart, I will send him unto you.

44 Notice that it was necessary for Jesus to die on the cross, so that the Spirit of God that lived in Him could come back as it did in the upper room on the day of Pentecost.

45 Now, in the next few verses I want to break these down for you to show you the difference between the Comforter which is the Spirit of God that lived in the Son of God, and the person of God Himself Who is called the Spirit of truth.

46 Now, in verse 8 he is still talking about the comforter, the parakletos. And I want you to notice what the attribute of the Holy Spirit in the believer will do.

47 8 And when He is come, he will reprove the world of sin, and of righteousness, and of judgment:

48 Notice the attributes of the Holy Ghost in the believer. There are three things he will do.

49 1) He will reprove the world of sin. Here we see these attributes on display in each of the seven church ages in the believers. And in all ages, we see the attributes of the Holy Ghost alive in the believers, as they in each age reprove the world of sin. and Jesus breaks these three things down himself as we see in the next verse.

50 9 Of sin, because they believe not on me;
So we see the attributes of the Holy Ghost in the believer will reprove the world of their unbelief.

51 The word reprove was translated from the Greek word elegcho which means: to confute, to admonish:--to convict, to convince, to tell a fault, to rebuke, to reprove.

52 Key to the door 62-1007 P:68 Now, when He went away, He said, "It's expedient for Me that I go away. For, if I go not away, the Holy Ghost will not come." See? Then when He comes, He will reprove the world of sin, and teach righteousness, and show you things to come; that's visions. "He'll take the things that I've taught to you, and reveal them to you." The very Words that He's come... No man can understand the Word outside the baptism of the Holy Ghost. And when a man says he's got the baptism of the Holy Ghost, and disputes the Word being right, there's something wrong.

53 2) 10 Of righteousness, because I go to my Father, and ye see me no more;

54 And the word "righteousness" comes from the old English "rightly wise". and the bible says,. He that is righteous doeth what is righteous. So the Holy Ghost in a person will lead them into a righteous life.

55 Souls in prison now 63-1110M P:140 You've got moral; you've got virtue. She's got nothing. She's got a bait that traps the lost souls into hell. The blind walks into it. And you got something. "You know you might not be even in our church book." But it might be your righteous life that's holding the wrath of God from the world today. The world won't believe it. You woman that's called holy-roller, you little men that don't hardly know anything, but you cry to God day and night for the sins of the country, you might be the one that's holding off the wrath. "If I can find ten, I'll spare it. If I find ten..." "As it was in the days of Sodom, so shall it be." See what I mean? Not, "If I can find ten Methodists, if I can find ten Baptists, if I can find ten Pentecostals, if I can find ten athletes, if I can find ten senators, if I can find ten ministers," but, "if I can find ten righteous." "There's One righteous; that's Christ, Christ living in one of them ten. See? "I'll spare it."

56 God's provided way 53-1201 P:10 Now, a righteous man is not a sinless man. For you notice he said, "Elijah

was a man subject to like passions as we are." He had his ups-and-downs and his differences. And the Scripture of his life proves that he had his ups-and-downs like we do. And he had his times of wondering and his times that his temper got away from him, and he had a lot of things, that went wrong. But he was still a righteous man, because he confessed his unworthiness and believed in God. So that's what made him righteous. We're not righteous within ourselves; we're righteous through Jesus Christ. I cannot be sanctified within myself; I am sanctified through Jesus Christ Who stands in the Presence of God in my place. It isn't my holiness; it's His holiness. My holiness won't work at all, but His does. Because God done accepted Him. And in accepting Him He had to accept me, because I'm in Him. Amen. That's what makes it real isn't it. Then we don't have to depend on ourself. Now, that doesn't make us say we can sin. Brother, if you sin, you're just away from God. That's all. There's only one thing to do, is confess it and get right with God. As long as you desire to sin, the desire of sin's still in your heart, then it's time to stay down at the altar till that thing's taken out. Now you will sin. You're bound to sin 'cause you just can't help it, but not willful sin. "He that sins willfully after he receive the knowledge of the truth (See?), there remaineth no more sacrifice for sin." But every day you're bound to sin.

57 So the Holy Spirit in the believer is Holy and being Holy He "will reprove the world of their unbelief and their unrighteous living." How? By the Life that He lives in the believer and the example he sets before the sinner.

58 Listen, people who are not born again do not like to be in the presence of those who are born again for very long because of their sinful nature. That is what we are told in John 1:18 He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. 19 And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. 20 For every one that doeth evil hates the light, neither cometh to the light, lest his deeds should be reprov'd.

59 There's that word reprov'd again. Its not the doctrine they hate, its that Life of Christ lived out in a Holy Ghost filled man that they hate. 21 But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God. That God is working in them both to will and to do.

60 Now, in getting back to the third attribute of a Holy Ghost filled believer, Jesus said, ...

61 3) 11 Of judgment, because the prince of this world is judged.

62 Now, what does that mean? We know the Doxa of God is His opinion, His values, and His judgment. And that judgment judges. And Jesus said the Holy Ghost will say the same thing God says, thus it will speak the judgments of God. Now, people actually get angry when a preacher of righteousness preaches righteousness. Oh, yes they do, and I have witnessed it first hand. They get angry and walk out. They don't want a preacher that will lay the

63 He was to pass this way 57-0727 P:23 Now, and the world wants glamour. They don't want the old fashion preacher any more, the old hell-fire and brimstone, as we used to preach it. Today they want a little curly-headed, Hollywood type, with a little frocked-tailed coat on with, and I don't know what, and stand up and crack a few jokes. We're got too many jokes on the public today, the Arthur Godfreys and so forth, and all these little, what you call them's, and of that. But what we need today is the old fashion Gospel in the power and the resurrection of Jesus Christ, and a clean-up in the church from the pulpit to the cloak room. That's right. We need it, men and women. We got too much Hollywood evangelism, a lot of acting and pertaining. We need the real genuine Jesus Christ. Amen.

64 Perseverance 62-0218 P:117 If a real church was ordained of God, really filled with the Holy Spirit, if sin would appear in the church, it'd be another like Ananias and Sapphira. When a real church... I'd like to walk into

one, see all the women and men under the power of the Holy Spirit. If somebody had done something wrong, the Holy Spirit rise right up and reveal it. They'd have to clean up. That's gifts of the Spirit in the church. O God, send us a church like that; send us one like that. You believe it? Christ, is He dead? He's alive.

65 What it takes to overcome all unbelief 60-0729 P:15 Like the Ananias and Sapphiras and so forth, the Spirit of God rise up and call somebody out and tell them they're living wrong, and rebuke that sin openly, and that's what the Holy Spirit is in the church for, to keep the church clean and ready for the coming of the Lord. We believe that.

66 Convinced then concerned 62-0118 P:118 Let the Pentecostal church straighten itself up, get right with God, and I'll prove to you that the Holy Ghost will come right in. Why, The church will be so full of the power of the Holy Ghost there can't be one member do one sin. The Holy Ghost will call it right out, like Ananias and Sapphira. Right. But you can't do it when you won't even take your kindergarten training. Certainly not.

67 Discerning body of Lord 59-0812 P:38 Paul promised that in the last day, by the Holy Spirit, that the church would fall away, millions of them. "There'll come a falling away, for men will be heady, high-minded, lovers of pleasure more than lovers of God, truce breakers, false accusers, incontinent, and despisers of those that are good: not the right discernment." Oh," you say, "that is the Communist." That is so-called Christians. Watch the next verse. "Having a form of godliness, but denying the power thereof," no spiritual discernment. When you got spiritual discernment and the Holy Ghost is upon you, you have spiritual discernment. It says, "Amen" to every promise of God.

68 Presuming 62-0117 P:117 I'd like to walk into a church. I hope I get to see it before I die (in closing), walk into a church sometime, and walk through there, and just see, oh, how sin couldn't even set in that church. Any member would have to confess it before they even got there. The Holy Spirit would call it right out on the spot, like that (See?), just like, see the women setting there look like ladies, see men like men, really men of integrity, Holy Ghost-filled men, Spirit-filled. Let just one sin be in the church anywhere, the Holy Spirit call it right out. Like Ananias, Sapphira, have it right there before you. See? Oh, that's a church I'd like to see. I wished I could see it.

69 Now, so far we have seen what the Holy Ghost in sons will do. This was how God manifested God Life through the seven church ages. Notice how in verse 7-11 Jesus spoke of the role of the comforter in the believers. But now in verse 12, Jesus begins to speak of the Spirit of Truth. And what he says here is quite different than what he spoke of concerning the comforter.

70 12 I have yet many things to say unto you, but ye cannot bear them now.

71 So what he has told them so far they are able to bear, meaning: they are able to be partakers of. But what he is going to tell them next is for another time and season. And I want you to notice, it is no coincidence that this happens to fall in verse 13 which is Americas number.

72 13 Howbeit when He, The Spirit of truth, is come, He will guide you into all truth: for He shall not speak of himself; but whatsoever He shall hear, that shall He speak: and He will shew you things to come.

73 Discernment of spirit 60-0308 P:57 A little while and I'll leave you, but I'll pray the Father and He'll send you the Comforter, will bring these things to your remembrance." Is that right? What He's doing this morning. And will what? "Show you things to come." The Holy Spirit in the church in the last day...

74 14 He shall glorify me: for he shall receive of mine, and shall shew it unto you. 15 All things that the

Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you.

75 You know, many ministered thought brother Branham went off and left his calling as a prophet and tried to become a teacher. But Jesus said His Spirit in the last days would show us things to come, and then would take of mine and show them unto you. The Holy Spirit is the teacher, and brother Branham's ministry following that Pillar of fire had to go from prophetic to Teacher, because that is what God did.

76 TO SEE JESUS 54-0718E 5 I am very thankful that this Spirit of Truth was to be with us to the end. And that Spirit of Truth is none other, but the Lord Jesus, Himself, in spiritual form.

77 So brother Branham tells us the Spirit of truth is the Holy Spirit in the last day church, because it is a prophetic ministry, showing you things to come. And like brother Vayle told me on many occasions, he said, "Brian, people are saying when I'm gone teaching will be over, but they are wrong, because the Holy Spirit is the teacher and and as long as he is here there will be teaching."

78 Why against organized religion 62-1111E P:67 And when you see His Life, then you will know His Word. That's right. "When He," personal pronoun, not a thought, not an imagination, not a sensation, but "when He the Holy Ghost is come, He will take these things that I've told you, and reveal them to you, and will show you things that is to come." That's the birth. That's the vindication that It is Word. And when a man says he's got the Holy Ghost, and deny the Word of God and place It somewhere else, how can the Holy Ghost deny His Own Word? Now, show me an organization in the Word.

79 In other words the Spirit of truth will show you things to come, and if you have the Holy Ghost, if you have been born again, you will receive whatever the Holy Ghost shows you.

80 Notice, brother Branham told us what the new birth is in Christ is the Mystery of God Revealed, 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.

81 And remember, revelation is defined as manifestation of divine truth. Christ in you manifesting, expressing His own Life in you and through you.

82 123 So it's Christ expressing Himself in the individual, whether he's intellectual, or whether he don't know his ABC's. Half the apostles didn't know them. That's right. But they knew Christ. They never taken heed to Peter and John, knowing that they had been out of some seminary. They said they taken heed and noticed that they'd been with Christ when they healed the lame man (See?) at the gate. They knew they had been with Christ.

83 124 The new birth is Christ, is a revelation. God has revealed to you this great mystery, and that's the new birth. Now, what are you going to do when you get all that group together, where the revelation is perfectly in harmony, and God expressing it through His Word by the same actions, the same things that He did, making the Word manifest? Oh, if the Church only knew its position. It will one day. Then, the rapture will go when it knows what it is. Now, notice. You say, "Brother Branham, but that ain't..." Oh, yes, it is, too. It is the Truth.

84 Let us pray..