

## **Christ is the Mystery no 134**

*Christian Life no 15*

*Christian Discernment*

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This evening I would like to continue with our Study of **Christ is the Mystery of God Revealed**, so let's turn in our books to paragraph 457.

*213 "And as it was in the days of Noah, so shall it be in the coming of the Son of man. And as the days of Lot..." when a modern Billy Graham and Oral Roberts went down into Sodom and preached to them Sodomites and blinded their eyes (See?) with the Gospel... One Angel stayed back (a Messenger) with Abraham and the elected group. And what kind of a sign did He do? See? And what did Abraham call Him? **Elohim, God manifested in flesh**. Jesus, showing that He, **Himself (God in Him) will be manifested in His Bride in the last days**. Oh, my, my. Just no end to it. It's just a revelation of God. It's eternal, just keeps moving on and on and on.*

This evening I would like to focus our thoughts on what brother Branham says here concerning, the same God, Elohim, which we know the name Elohim means the self existing one. So we are talking about God Himself, the same God that dwelt in Jesus the son of God.

Notice he said, *"One Angel stayed back (a Messenger) with Abraham and the elected group. And what kind of a sign did He do? See? And what did Abraham call Him? Elohim, God manifested in flesh. Jesus, showing that He, Himself (God in Him) will be manifested in His Bride in the last days.*

So in this paragraph we are talking about two things here, and actually those two things are really just one thing.

Number one, he is talking about a sign that was performed to Abraham. And we know that is the discernment, God the Word who is the Discerner of the thoughts and intents of the heart, discerning that Sarai laughed behind his back. And she denied that she did it, but God knows all.

Now, we know the Sign of Messiah was given to only one person in this hour, and that was God's vindicated prophet, period. And God has a one man ministry, and the Word of the Lord came to that one man and then from their it went out by those who have been faithfully taught.

**Church Age Book Chapter 4 - The Smyrnaean Church Age P:140** *In every age we have exactly the same pattern. That is why **the light comes through some God-given messenger in a certain area, and then from that messenger there spreads the light through the ministry of others who have been faithfully taught**. But of course all those who go out don't always learn how necessary it is to speak **ONLY** what the messenger has spoken. Remember, Paul warned the people to say only what he said, **I Corinthians 14:37**, "If any man think himself to be a prophet or spiritual, let him acknowledge that*

*the things that I write unto you are the COMMANDMENTS OF THE LORD. What? came the Word of God out from you? or came it unto you only?" They add here, or take away there, and soon the message is no longer pure, and the revival dies down. How careful we must be to hear **ONE** voice, for the Spirit has but one voice which is the voice of God. Paul warned them to say what he said, even as Peter did likewise. He warned them that **EVEN HE (PAUL)** could not change one word of what he had given by revelation. Oh, how important it is to hear the voice of God by way of His messengers, and then say what has been given them to say to the churches.*

So we are looking at this **Sign of Messiah** that brother Branham is referring to concerning first of All God in that human flesh (that angel) when he came to Abraham.

Now, brother Branham spoke on this subject many times,

So what is the Sign of Messiah? We hear brother Branham talk about the Sign of Messiah, Messianic sign or Messiac sign. All in all he mentions it directly 74 times. In all the various sermons where he mentions it he is very clear and most all of them he brings us to **John 4**, the woman at the well or when **Jesus saw Nathaniel under the tree** praying which we find in **John** chapter one.

**John 1:44** *Now Philip was of Bethsaida, the city of Andrew and Peter. 45 Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph. 46 And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see. 47 Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile! 48 Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee. 49 Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel. 50 Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig tree, believest thou? thou shalt see greater things than these. 51 And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.*

What did a vindicated prophet say about The Messianic Sign? He said it was the knowing the very thought and intents of the heart as Spoken of in **Hebrews 4:12**.

From his sermon, **Show us the Father 61-0521 P:90** brother Branham said, *How many knows that He perceived their thoughts and knowed all about them? That's right. Now, that was sign of Messiah."*

Notice he specifically tells us that "*knowing the thoughts and intents of the heart*" is the Sign of Messiah which is **Hebrews 4:12**.

Then from his sermon, **Convinced Then Concerned 62-0118 P:98** brother Branham said, *"How did they know that that was Messiah? How did the woman at the well know that was Messiah? When He told her that she had five husbands. How did Nathanael say, "Thou art the Christ, the Son of the living God"? Because He said, "I saw you when you were under the tree." See? That's how they know it. That's what's the sign of the*

**Messiah.** *That is true. Just ask anybody. Look through the Bible. That's what it is: the sign of Messiah."*

Again we understand by God's vindicated prophet that the Sign of Messiah is the discerning of the thoughts and intents of the heart. He called it in one place the Messiac Sign, in 10 places the Messianic sign and in 63 other places he called it the Sign of Messiah. If you check all "Sign of Messiah" quotes, "Messiac sign" quotes and all "Messianic Sign" quotes, for a total of 74 quotes, you will find he mentions, the woman at the well, or Nathaniel or even Elohim before the tent talking to Abraham about what Sarah was thinking. And in all 74 quotes his focus is on the discerning of the thoughts and intents of the heart.

Again in his sermon, **Unchangeable God 62-0120 P:55** *"Now, Jesus when He grew up, He proved He was that Messiah that they'd prayed for. He showed them His sign of Messiah. He proved that He was Messiah by the signs that He done. Look at the woman at the well when He told her, her sins, that she had five husbands. "Why," she said, "Sir, we know when Messiah cometh, He will tell us all things." But she didn't know Who He was. He said, "I'm He." Look at Nathanael, when he came back with Philip, and he walked up in the Presence of Jesus. And Jesus told him who he was, where he come from, what he'd been doing. Oh, my. It proved... He said, "Rabbi, Thou art the Son of God. Thou art the King of Israel." My, sure. Because what? He's proven."*

Now, this is **Hebrews 4:12** *The word of God is a discerner of the thoughts and intents of the heart.* **Hebrew 4:12** is a sign, it is not a work. *"The works that I do"* are **actual works**, the Greek word is "**ergon**", and it simply means "**labor**", but **Hebrews 14:12** is *The Discerner of the thoughts and intents of the heart* which is the Word Itself which is God, Himself showing either by vision, or by a knowing.

Now, this is not the same as **1 Corinthians 12** the gift of discerning of spirits that is a gift of the Holy Ghost. It is not so much a gift as the Giver Himself. But the gift in 1 Corinthians 12 is: *To another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues: 11 But all these worketh that one and the selfsame Spirit, dividing to every man severally as he wills it. 12 For as the body is one, and hath many members, and all the members of that one body, being many, are still one body: so also is Christ. 13 For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. 14 For the body is not one member, but many.*

Any Christian may have that gift to discern between a Godly Spirit and an evil spirit. And **Hebrews 4:12** is not **Malachi 3:16** which discerns between what is righteous and what is wicked.

**Malachi 3:16** *Then they that feared the LORD spake often one to another: and the LORD hearkened, and heard it, and a book of remembrance was written before him for them that feared the LORD, and that thought upon his name. 17 And they shall be mine, saith the LORD of hosts, in that day when I make up my jewels; and I will spare them, as a*

*man spareth his own son that serveth him. 18 Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not.*

Again any Christian filled with the Holy Spirit of God should be able to discern between righteousness and wickedness. In fact the Scripture alludes to the fact that you can teach yourself to discern certain things.

**Hebrews 5:14** *But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil.*

Now, what does that mean exercise their senses to discern? Now, think about that. we just read our Bibles so casually without thinking of the meaning of what it is saying.

Well, what are the sense's he's speaking of here? The Greek word means your perception and judgment. So Paul says we can exercise our perception and judgment to discern. And notice how he says we do it. **But strong meat** (In other words deep teaching of the Word of God) **belongeth to them that are of full age, even those who by reason of use.**

Notice he tells us right before this in verse **12** *For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. 13 For every one that useth milk is unskilful in the word of righteousness: for he is a babe. 14 But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil.*

So he is saying, when you just feed on a milk toast Gospel and water down the Word so you won't offend, he says, you can never expect to come to a proper discernment between righteous and wickedness. That is why brother Branham worked with his children to listen to ministers on the radio and taught them to discern what spirit is behind what is being said. He would have them listen for five minutes and then they had to tell him what denomination was behind that preaching. And you I think that is a wonderful way to teach your children. Show them what others believe and then show them in the Scripture why those things are wrong.

Jesus basically tells the Pharisees the same thing in **Luke 12:56** *Ye hypocrites, ye can discern the face of the sky and of the earth; but how is it that ye do not discern this time?*

In other words, you can look at natural things and discern or make judgments based on what you are seeing with your physical eyes, but why are you so dull in your spiritual eyes that you can't see what God is doing in your day?

**Matthew 16:3** *And in the morning, It will be foul weather to day: for the sky is red and lowring. O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?*

And what signs were those? When the sign of Messiah was being presented and God was operating in such a supernatural way through the ministry of His Son, why were they so dull in their spiritual eyes not to be able to see that no man can do what was done except that God be with him.

And I am sure Jesus didn't help matters any when he took a whip and run them out of the temple.

**God's wrapped gift 60-1225 P:55** *He'd turn over their money tables. He'd turn over their trustee board, their pastor board. They wouldn't, They'd get a board, all right. Oh, what a difference there'd be if He come into the churches today. But He can't get in. We found Him the other night in this church age, ousted out by His Own church, standing at the door, knocking, trying to get back in again. A merciful Father, after being kicked out by His Own people trying to get back in His church again. He said, "I'm the One that walks in the midst of the seven golden candle sticks." And on the last church age, here He was on the outside. They kicked Him out. Whereabouts? In this Laodicean age. Standing again, trying to get back in again at His Own door, to His Own church. What a pathetic thing. That's one of the most pathetic pictures that the Bible paints is Revelations the 3rd chapter.. How that it is the Christ, out... 56 There's another pathetic thing. I think one of the most pathetic Words that Jesus ever said, was when He said, "Father, I sanctify Myself, that they might be sanctified." In other words, He had a right; He was a man. He had a right to a home; He had a right to a family. He was man, as much man as you are or I am, as much human in His manhood as we were. He had a right to it. But He was training twelve men that was going to take the Gospel to all the world, so He sanctified Himself for their sake. "I sanctify Myself for their sake": a Gift of God, keeping Himself sanctified. Oh, gifts of God, you people who claim that you've received His Spirit, keep yourself sanctified (Yes, sir.); keep away from the things of the world; be sanctified.*

So when Jesus turned over the tables in anger the Disciples might have been perplexed as well, but then when they read in *Scripture 13 And the Jews' passover was at hand, and Jesus went up to Jerusalem, 14 And found in the temple those that sold oxen and sheep and doves, and the changers of money sitting: 15 And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables; 16 And said unto them that sold doves, Take these things hence; make not my Father's house an house of merchandise.17 And his disciples remembered that it was written, The zeal of thine house hath eaten me up.*

Notice how well versed they were in Scripture. Instead of everyone jumping on Jesus and telling him what an awful thing he had done, they quickly went to the Scriptures to understand why this man of God they were following acted the way he did.

Now let's read verse *18 Then answered the Jews and said unto him, What sign shewest thou unto us, seeing that thou doest these things?* In other words, the Word Jesus quoted was not good enough, so they wanted some kind of a manifestation or sign to show Jesus had the right to show his anger and do what he did. But listen to his answer in verse 19.

*19 Jesus answered and said unto them, Destroy **this temple**, and in three days I will raise it up. 20 Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days? 21 But he spake of the temple of his body. 22 **When***

*therefore he was risen from the dead, his disciples remembered that he had said this unto them; and they believed the scripture, and the word which Jesus had said.*

And in this hour we might just have to wait for the real showdown which is the Rapture. Then people will see the sign they are looking for, or rather miss it because we come here not to play church but to get closer to God and to take inventory on our own lives to see where else in our lives we need to die self.

Again in **1 Corinthians 11:29** we hear the Apostle Paul tells us that with a lack of proper discerning the body of the Lord, we will bring only condemnation to ourselves. *For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.*

Let me read the entire verse. And you should know these things because we have used this verse for 32 years here in our communion services. *28 But let a man examine himself, and so let him eat of that bread, and drink of that cup. 29 For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. 30 For this cause many are weak and sickly among you, and many sleep. 31 For if we would judge ourselves, we should not be judged. 32 But when we are judged, we are chastened of the Lord, that we should not be condemned with the world. 33 Wherefore, my brethren, when ye come together to eat, tarry one for another. 34 And if any man hunger, let him eat at home; that ye come not together unto condemnation. And the rest will I set in order when I come.*

The Apostle Paul had to deal with a situation in the early church in Galatia because the people did not have a fully developed ability to discern between what was right and what was wrong, and they allowed themselves to be influenced away from the truth by those brothers from Jerusalem who came in and influenced them away from the liberty they had in Christ back to circumcision.

This same Apostle Paul said in **1 Corinthians 2:14** *But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.*

So if they are spiritually discerned, then doesn't it take the Holy Spirit in us to know when what is taking place is God or not? God or just a man?

What Paul was telling them was that when he came teaching them the Revelation of Jesus Christ they rejoiced, but when he started to discipline the church concerning wrong activity that was taking place among some members, they got really upset.

So we see there is to be a certain amount of discernment within each believer and it all depends on the amount of Word they have and the exercise of that Word.

But when brother Branham speaks of Discerning the thoughts and intents of the heart, only God Himself who is the Anointer, the Christ, the Messiah Himself, is able to discern between the thoughts and the intentions of the heart.

**Does God change His mind 65-0427 P:62** Now, she wasn't like them priests, they said, "He's got a devil. He's a fortuneteller or something." She turned, and she said, "Sir, I perceive that You are a prophet. Now, we haven't had one for four hundred years. The church hasn't been used to such as this. But we perceive, I perceive that You are a prophet. Now, I know that we're looking for the Messiah. And when the Messiah comes, that's the thing that He'll do. "Now, the Bible said He's the same yesterday, today, and forever. **If that was the anointed sign of Messiah back there to the Samaritan and to the Jew...** Now, it never was done before Gentiles. Nowhere in the Bible did Jesus ever do it before Gentiles. They had four thousand years of looking for a Messiah; we've had two thousand years with their training also, to look for a Messiah. Now, **if that was His identification just before their day was finished, it's got to be our identification; because He promised the Son of man would reveal Himself again in the day that the world become like Sodom again. And anybody knows we're there. See?**

Ok, so let's read **St. John 4** where brother Branham is talking about this sign of Messiah.

**St. John 4:5** Then cometh he to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph. 6 Now Jacob's well was there. Jesus therefore, being wearied with his journey, sat thus on the well: and it was about the sixth hour. 7 There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink. 8 For his disciples were gone away unto the city to buy meat. 9 Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans. 10 Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water. 11 The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water? 12 Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle? 13 Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again: 14 But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life. 15 The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw. 16 Jesus saith unto her, Go, call thy husband, and come hither. 17 The woman answered and said, I have no husband. Jesus said unto her, Thou hast well said, I have no husband: 18 For thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst thou truly. 19 The woman saith unto him, Sir, I perceive that thou art a prophet. 20 Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship. 21 Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. 22 Ye worship ye know not what: we know what we worship: for salvation is of the Jews. 23 But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. 24 God is a Spirit: and they that worship him must worship him in spirit and in truth. 25 The woman saith unto him, I know that Messias cometh, which is called

*Christ: when he is come, he will tell us all things. 26 Jesus saith unto her, I that speak unto thee am he. 27 And upon this came his disciples, and marvelled that he talked with the woman: yet no man said, What seekest thou? or, Why talkest thou with her? 28 The woman then left her waterpot, and went her way into the city, and saith to the men, 29 Come, see a man, which told me all things that ever I did: is not this the Christ? 30 Then they went out of the city, and came unto him.*

**When their eyes were opened 64-0212 P:65** *Now, this lady here is a stranger to me. Now I'm going to talk to her. Here comes back **St. John 4**, where Jesus talked to a woman and told her what her trouble was. And **she believed that was the sign of the Messiah. If that was the sign of Messiah then, it's still the sign of Messiah, 'cause He's the same yesterday, today, and forever.***

**Sir we would see Jesus 63-1112 P:79** *Watch that little woman. You know, **she could teach ninety percent of the clergy today the Gospel.** See? Why, why did those priests stand there and call Him Beelzebub, when their very Bible said that's what He would do? Is that right? And here stands a prostitute, a woman of ill fame, and as soon as He said that to that woman, she never said, "Why, you're Beelzebub." She said, "Sir, I perceive that You are a prophet." Uh-huh. Now, watch her quotation. "We perceive. I perceive that You are a prophet. **We know that when the Messiah cometh, which is called the Christ; we're looking for Him to come, and when He comes, He's going to tell us these things. This is what He's going to do.**" That was the sign of Messiah yesterday. That's the sign of Messiah today, the same. See?*

**It is I be not afraid 62-0726 P:46** *Matthew said, "Yes, I remember. (He's the one that wrote it, you know.) Oh, yes. I remember it. My heart failed. I thought, 'My, my. Uh-huh. There's our Master one time wrong,' (See?), because He told her she had a husband, go get her husband, and she said, 'I have no husband.' And then He turns around and said, 'You've told the truth.' Then we all were puzzled. Here He says, 'Go, get your husband,' she said, 'I have no husband,' He said, 'That's right.' "Look. "Go get your husband." "I have no husband." "You're right." Now. "Oh, we were all astonished, and our hearts beat, and we raised up over the bushes behind Him to see what He was going to say next. Oh, He was wrong. She said, 'I have no husband,' and yet we believed Him to be the Messiah. **How could that great Messianic sign be wrong? And we knowed He was Messiah, because He did the sign of Messiah.** Therefore we... (Messiah is God, the anointed. And the anointed is the Word. And the Word was manifested. See?) **We knowed that He was Messiah.** And here He was. Every time it hit but this time. But now it had missed, for He said to the young woman, 'Go, get your husband,' she said, 'I have none.' He said, 'Thou hast said the truth. You said well, for you've had five, and the one you're now living with is not yours.' Oh." "And we noticed what that woman said. She turned with startled eyes, and she said, 'Sir, I perceive that You are a prophet.'" Now, that... Really, in the King James is mistranslated. It's all right. It's okay like that. But if you'll take your margin reading on that, and run it back in the original Greek (and many of the scholars here read it), it said, "Thou art That prophet." See? That's the margin reading. "Thou art That prophet. I perceive that Thou art That prophet." **"Now, we know that when Messiah***

*cometh, is called the Christ (That prophet, Messiah, Christ, all the same Person), when He comes He will tell us all these things." "And Jesus said, 'I'm He that speaks with you.'" "And that woman run into the city and begin to tell all the men, 'Come see a Man that told me the things that I've done (Now, watch.), **told me the things that I have done. Isn't that the very Messiah?**' And you know, we all went into the city to find out what happened. And all the men in that city believed the woman's testimony. Oh, it was a great time."*

**We would see Jesus 62-0704 P:55** Notice. Now, I got to nail this down, 'cause I got to quit. Look the difference between that woman in that shape that she was in to **those high-cultured ministers**. That woman said, "Sir, I perceive that You are a Prophet." The priests and the educated said, "You are Beelzebub, a devil, fortuneteller." This woman said, "Sir, I perceive that You are a Prophet. **We know when Messiah cometh, He'll tell us these things.**" **If that was the sign of Messiah yesterday, and He's the same yesterday, today, and forever, it's got to be the same. She said, "We know Messiah, which is called the Christ, the anointed One; when He comes, He'll tell us these things. But Who are You?" He said, "I'm He that speaks with you." That was enough. She saw it.**

Now, listen to this quote here in **Perseverance 62-0218 P:145** when brother Branham refers to the Sign of Messiah, he says, "**Well, if that was the sign of the Messiah to the Jews, to the Samaritans, wouldn't it be the sign of Messiah to the Gentiles? Wouldn't the Messiah then, if He's raised from the dead and living in His Church, manifest Himself through, wouldn't He do the same works when He promised He would do it?** Now, me standing here talking to you, I don't know you, never seen you in my life. See? But if the Lord God will tell me something that you're here for, you know whether it's true or not. See, telling me something you have done, something you ought not have done. And if He can tell you what you have done in the past, surely He'd know what the future was. Is that right, if He could tell you that? Sure. And if He'll tell me what you're here for, would you believe Him to be the Son of God? You believe it? How many in the audience will believe that? For me and this woman here with our hands up, we don't... Believe... We're a stranger. I have no idea, you know I don't, to you standing there, just a stranger to me. But if the Lord God... I'm talking to you to get the Spirit started to anointing the people (You see?), and then it just breaks right through. See? And I'm just looking at you to see what He will tell me, 'cause I know nothing about it. But if He will tell you something, then you'll know whether it's the truth or not, won't you? Will everybody believe, if He'd do it? That's right.

Now, **Hebrews 4:12** says, *For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.*

Let us pray