

Rising of the Son no 22
Law of Life vs the Law of Life in Christ
December 4, 2016
Brian Kocourek, Pastor

Genesis 1:11 *And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so. 12 And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind: and God saw that it was good.*

Notice this Scripture we just read concerns the law of life.

Now, let's read what the Apostle Paul has to say about this Law of Life as we read from **Romans 8:1** *There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. 2 For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.*

Notice in genesis we read concerning the law of life which law is for all life, but now in Romans we read about the Law of the Spirit of Life in Christ Jesus, and this law supersedes the Law of Life in that The Law of the Spirit of Life supersedes the law of life. What I mean by that is when you are born again, the Spirit of Life in Christ Jesus is greater than the natural spirit you are born with. "**For greater is he that is in you than he that is in the world.**"

And one more scripture before we go to prayer...

Romans 8:10 *And if Christ be in you, the body is dead because of sin; but **the Spirit is life because of right-wise-ness.***

Let us pray...

This morning I would like to speak of this **Law of Life in Christ Jesus** as we apply it to the **law of Life** we see in **Genesis 1:11**. In order to do so we will read from brother Br4anham's sermon Rising of the Son and begin with paragraph 20.

Rising of the Sun pp. 20 *The first time the sun rose in **Genesis**, it was bringing a message that there will be **life upon the earth: mortal life**. But this time when the sun rose, there was a dual sunrising, another sunrising. It was a not only s-u-n rising, **it was a S-o-n had risen to bring Eternal Life to all God's promised seed**, that **by foreknowledge He's seen laying upon the earth**. No more could the botany life live back there at the beginning without the s-u-n to bring it to life; no more than today, when sons of God is upon the earth, it take the S-o-n Light to bring them to Eternal Life. **His chosen ones that He knew before the foundation of the world, He had chosen them in Himself before the foundation of the world**. And on Easter morning then, **in this dirt somewhere, laid our bodies at that time, for we are the dust of the earth; and in heaven there was a book of memory, and His attributes was in Him**, knowing that because this Son of God*

raised, **It would also raise to Life every son that was foreordained to this great time.** He knew it would be, and what a more glorious sunrise that was than it was at the beginning, at time when it first dawn.

21 Now, on this great breaking of the Easter Seal... Now, today we have a tuberculosis Easter seal. People sends a message one to the other, and to support this great fund or drive for the doctors and medical science to work upon something to retire or to help the tuberculosis, they are seal, what we call an Easter seal, when we send message one to another...But when we receive the message, that seal is broken, because the seal is what's got a message bound on the inside. And now, **the true Easter Seal on this sunrise was broken, and the secret of Life after death was revealed.** Before that time we didn't know; **the world groped in darkness, groped around man's suspicion. Theories was among man's hearts, traditions, made up.** Men worshipped idols; they worshipped the sun; they worshipped all kinds of gods. And all kinds of people that made claims, they all went into the grave, and they stayed in the grave. But the real Seal had been broken, and One, Who once lived as we live, died as we will die, **was risen from the dead.** What a morning, never one like it in all the history of the world. The secret was made known that **He was both Resurrection and the Life.**

Now, this reminds me of listening to A Bible News show the other night and I enjoy the program because they try to give the news with Bible commentary, but sometimes the host gets preachy, and I wish he was open to the Word because I would love to sit down with him, and help him to better understand the end time events, but he is stuck on the church going through the tribulation, and uses misplaced Scripture to justify his stand.

The reason many believe the church will go through the tribulation is because they do not understand there is a difference between the Elect bride and the church itself. And they do not understand the Appearing and Coming are two different words and they mean two different things as br. Branham emphasized. But God's vindicated prophet taught us the church will go through the tribulation but the elect Bride will not. And the trouble is these people do not understand the difference between the church and the elect bride of Christ.

From his sermon the **Fourth seal 63-0321 P:44** brother Branham said, **How anyone can get the Church going through the tribulation, I don't know. But... What's it got to go through the tribulation for, when it hasn't got a sin? I mean the... I don't mean the church; the church will go through the tribulation. But I'm talking about the Bride. The Bride won't, no, it hasn't got a sin against it at all. It's done been bleached out, and there's not even smell of it; there's nothing left. They're perfect before God.** So what's any tribulation to purify them, but the others do. **The church does go through the tribulation, but not the Bride.** Now, now, we're just taking it in all kinds of symbols now like the church, Noah, the carried over type, went on out into sin. See? Now, they did go over, but **Enoch went first. That was the type of the saints that would go in before the tribulation period.**

You know, I am so thankful for a vindicated prophet of God to come and straighten out all that theological mess they have out there.

I feel sorry for the host of that program, I really like him when it comes to the news, but when it comes to understanding Scripture, he is too tied to his denominational thinking to understand the Scripture with a pure heart and mind. And that is the way with the church, and that is why God has to take His bride out from the church.

Again a vindicated prophet said, **Questions and answers COD 64-0830E P:46 392. *The Bride, when she's taken from the church, then the church age will cease. Laodicea goes into chaos; the Bride goes to glory; and the tribulation period sets in upon the sleeping virgin for three and a half years while Israel is getting its prophecy; then tribulation sets in upon Israel; and then comes the battle of Armageddon which destroys all things. And then, the Bride returns back with the Groom for a thousand years, the millennium reign; after that comes the white throne judgment; after that comes the new heavens and new earth and the new city coming down from God out of heaven. Eternity and time blends together.***

Now, let's get back to **the Rising of the Son** and pick up at **pp. 22** *Then He said when He come forth on that morning, "**Because I live, you live also.**" Not only was He the beneficiary of the resurrection, but all those Seed that was resting in God's great providence was a benefactor of that resurrection to Life, because He said, "**Because I live, ye shall live also.**" That was the breaking of the Seal. **Because He was brought up, so will every one that's in Christ be brought up with Him.** At this glorious sunrise God had proven or vindicated His Word. All the glooms and doubts that had moved in people's minds was taken away, because here was He Who once lived, eat, drink, and fellowship with mankind that said, "**I have power to lay My life down, and I have power to raise it up again.**" And now, not only had He made the statement, but **He proved it to be the truth.** Oh, what a glorious thing that is. I'm sure this morning that even we, who believe it, cannot comprehend what a great thing that was. Because He raised from the dead, we also have already raised from the dead, for we were in Him.*

This morning I would like to examine this thought, "**because he lives we live also**".

Notice what Br. Branham is telling us here. *It is not how well trained you are in the Gospel, that has nothing to do with it. It is not who you sat under for a minister or teacher, that has nothing to do with it. But **because he lives you shall live also** if you were in Him before the foundations of the world.*

Christianity and even amongst Message churches it seems are filled with people who think they have it because they knew this preacher or that preacher, or they went fishing with this one or hunting with that one. None of that stuff has anything to do with God. And God will not accept any of that nonsense when you stand before Him at the white throne.

It won't make any difference if you fished with Jesus or you fished with William Branham, or you sat around the table with Lee Vayle. None of that matters. But what matters is "**have you received the Holy Ghost since you believed?**"

Peter didn't know Christ because he went fishing with him, and Paul never even met Jesus in the flesh, and yet by revelation Paul knew him in a greater way than the twelve apostle did who spent a lot of time with him in the flesh.

And The Apostle Paul even told us in **2 Corinthians 5:16** that **we do not know Christ after the flesh any more**, although at one time we might have known Him that way, so it is not the flesh experience we are talking about here. It is what brother Branham vindicated prophet of God said so clearly, that I'm going to repeat again.

And from his sermon **Christ is the mystery 63-0728 P:147** brother Branham said, "*God is not known by education; 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 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."*

Now, let me put this into other words, to help you understand what brother Branham is saying here. **Christ is the Mystery 147**, I'll paraphrasing, "*you receive the revelation of Jesus Christ in a new birth, and **Christ injects His own Life in and through you, and your life is gone, and the Life of Christ is projecting Itself through you** with the preeminences to the people that **they don't see you or your life any longer, but you are so dead to yourself that the only life they see living in your vessel is the very same Life, and the very same works, and the very same signs and wonders that He** (Jesus Christ) **did and he is now doing the same thing through you.** Outside of that, the rest of it's not even called to at all."*

That is why the denominations do not understand end time Scripture, because you cannot understand the things of God until the Spirit of God is in you. I'm not talking about baptism or anointing in your flesh, I'm talking about the baptism of your soul.

From his sermon **Marriage of the lamb 62-0121E P:44** brother Branham said, "*But, you see, first, decision's made, next engagement, then promise, and then the ceremony. And that's when the bride takes the bridegroom's name. She is no more then of her own name; she takes the bridegroom's name. And then when the church has the ceremony, makes their promises, then she takes the Bridegroom's Name. **Then she's no longer a church of the world; she's the church of the Lord Jesus Christ.** Amen. I don't mean that by Name; **I mean that by birth, by nature, by the power of God.** By the revealed truth of*

*God in the heart she becomes a Christian church, the great, universal apostolic Christian church. She becomes a part of Christ. When she does that, she... **Christ injects into her His own Spirit, His own life.** And the Bible said to Adam and Eve there, "**You're no longer twain, but one.**" And when the woman, **church, is married to Christ, they're no longer two. They are one: Christ in you.** Amen. That's it. **His life has been brought into you. Then you become the bride.***

Marriage of the lamb 62-0121E P:45 Then, another thing. After she has taken all these vows and so forth, and the ceremony's been said... Like my wife's name was Broy before she was married. Now, she's no longer a Broy; she's Branham. Now, she isn't no more Broy; she's Branham. And when you come into Christ, you're no more of the world; you are of Christ. You care not then for the things of the world. They're dead to you. "*For he that loves the world, or the things of the world, the love of God's not even in him.*" So (You see?), you can't be a artificial Christian. You can be a artificial professed Christian, but you can't be a Christian to become...?... until Christ injects Himself by the baptism of the Holy Ghost into you. Then you're connected with Him, and you're no longer twain; you are one. Christ promised to be in us, as the Father was in Christ. "*I and My Father are One. You and I are One,*" (See?) **Christ in us.**

And from his sermon, **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.

And then brother Branham lays it all out when he says in his sermon, **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.**

So what we're looking at here is *a life so surrendered to him that He has full pre-eminence in your vessel to do as what pleases Him* to do to you or through you.

He said Christ Jesus, *His very own Life has been injected into the believer and He, Christ is born into your vessel*. And on top of all that, he says and *your own life is gone*. And how does he say we receive this injection of Christ-Life into our vessel in order for that injected Life to come to birth in our vessel? He says *God injects it by the revelation of Jesus Christ*.

Think in terms of the revelation of Jesus Christ as being an *inoculation from God of His own Life*. God takes His Word which is His Life blood, and since it is sharper than any two edged sword, he uses it to inject into your vessel, *His very own Life, the same Life He injected into His Son Jesus*.

And when you've been injected with this God Life, it begins to manifest God-Life in you, and thus you receive the revelation of Jesus Christ. And remember we have shown you that the word "*revelation*" means "*manifestation of Divine will or truth*".

In other words "*revelation*" is not some intellectual affair, but rather it is *a Divine truth in you that has manifested or expressed that God-Life in you*. Therefore it must express itself in order for it to be revealed to you. So when you see the manifestation of the revelation, you know that you know because you are actually experiencing Christ for yourself.. Or as Paul said, "*You know as you are known*."

And brother Branham says, *He* (Christ's very own Life) *born in there* (in where? in you) *and He injects His own Life* (where?) *In you, and when that happens your life is gone*, it loses its old focus and interests, and you receive a new focus and new interests, which is the focus and interests that pleases God. Therefore your new life is not you and Jesus, it is Jesus alone. You see what God sees, and you think what God thinks.

Paul said in **Colossians 3:3** *For ye are dead, and your life is hid with Christ in God. 4. When Christ, who is our life, shall appear, then shall ye also appear with him in glory*.

Notice *you are dead, and your life is hid with Christ in God*, and therefore *when Christ manifests in his true character you do also with him in the same glory*, the same doxa, the same opinions and values, and judgments, and that makes your life and His Life one life. And that is because "*by one Spirit we are all baptized into one body*." and if you have the same Spirit then you have the same life and thus the same nature.

Now, when Paul tells us that *our life is hid with Christ* the word "*hid*" was translated from a Greek word that means *to hide by covering, hidden as though covered*.

So Christ Jesus, *His own Life expressed in you, hides your own life* and all it's expressions that were a result of being born in sin, and shaped in iniquity and that came to the world speaking lies. Then *the law of the Spirit of Life in Christ* Jesus is greater than *the law of Life* because *the Law of the Spirit* changes *the nature of your first birth to that of your new birth*. It is not just as joining up with Jesus, as thought you are a

separated body from Him, but you are now bone of His bone and flesh of His flesh. Therefore it actually means *this union with Christ takes you out of the way*, and *brings his life into the pre-eminent position and expression in your being*.

And after all, he said "**For ye are dead**", and if you are dead then what kind of an expression does a dead man have? **NONE!!!** Dead men don't retaliate do they? Dead horses don't kick, and dead men don't fight back. Then if you want to know if you are truly dead to self and your life is covered over by the very Life of Jesus Christ, then give yourself the Word test.

3 Ye are dead, and your life is hid (covered) **with Christ in God**. And if your life is covered with Christ it is because **you have put on Christ**. And who is Christ? He is the Word.

Galatians 3:27 *For as many of you as have been baptized into Christ have put on Christ.*

Then Paul says, **Colossians 3:4** *When Christ, **who is our life**, shall appear, (Shall phaneroo, which means **to manifest in ones true character**) then shall ye also appear (phaneroo to manifest in your true character) **with him in glory. With him in doxa, with him in the same opinions, with him in the same values, and with him in the same judgments.** Then he says, "**Mortify therefore your members**" (See? That means 'kill off', or 'put to death', or even 'crucify'. What?) all these attributes of self, which are **fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry. Notice what he said about 'covetousness'-it's idolatry-**"worshipping money, things". See?*

And brother Vayle explained this verse by saying, "*What is that a sign of, brother/sister? It's a sign of **when those things come against us, we're dead to them...let them come. We don't get mad anymore...why? Just take it and let it come. See? Get it out of the way.***"

So what is that? **That's is the cross of Christ!** Where Paul said "**I am **crucified** with Christ nevertheless I am living**". That's not a man saying, "Well, I'm going to get back at that guy, because he did me..." no, no, no. **You are dead and your life is hid with Christ, covered over by the life of Christ, and the life you are now living in this body is not your life, but Christ's life is now projecting itself out from your vessel.** And that is what brother Branham said next...

"and the Life of Christ is projecting Itself through you with the pre-eminences 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.

Now, the word "**project**" that brother Branham uses here means "**to reproduce outwardly,**" or "**to display outwardly**".

So what we are looking at here is a life that covers over your own life and this new life projects itself out from your vessel like a projector projects what is on the film outwardly

for all to see, and the whole purpose of the projecting of what is on the film is to make visible to all what is hidden within the projector.

Now, in his *sermon on the mount* Jesus told us of many benefits we receive by believing in Him, but what he was talking about in the sermon on the Mount was *our projecting of God-life* and in every facet of that projection we are thus blessed.

After all, it is so simple that you have to work at it to make it difficult. He said, *Blessed are the poor in spirit: for theirs is the kingdom of heaven.* In other words, *the less you have of self, the more room you have for Christ in you which is your hope of glory.* So what Jesus is saying here is that *"You're blessed when you're at the end of your rope and you have nothing left in yourself to show forth, for with less of you there can be more of God."*

In other words, *when you've finally died to yourself, and your life is covered over by Christ*, then if it is truly covered you cannot see anything of self any longer. And *the Law of Life in Christ Jesus takes over.*

That is what Paul taught us in **Galatians 2:20** when he says, *"I am crucified with Christ,"* and of course we know that crucifixion is the worst form of death, but it is death none the less. So Paul says, *when Christ died, I died right there and I die daily to self, and yet I am alive, but it is not me that is alive, but Christ 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."*

And now all you can see is Christ living in me. There is nothing left for you to show the world of yourself, and the only thing you have worth showing to the world is Christ Himself who gives you the victory.

This brings us to what brother Branham said in the **Rising of the son pp 21** *Because He raised from the dead, we also have already raised from the dead, for we were in Him.*

So we are talking about Resurrection Life, and its your guarantee that you will also receive a body change. Therefore, the God-Life has the preeminence in our lives. *The Resurrection Life in us*, for *He is the Resurrection and the Life*, and if you are in Him and He is in you then you are *already resurrected and setting together in heavenly places in Christ.*

And Paul said in **Philippians 3:7** *But what things were gain to me, those I counted loss for Christ.* 8 *Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: For whom I have suffered the loss of all things, and do count them but dung, that I may win Christ,* 9 *And be found in him, not having mine own right-wise-ness, which is of the law, but that which is through the revelation of Christ, the right-wise-ness which is of God by revelation:* 10 *That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death;*

And the Apostle Paul says in verse **11** **what it is all about**, "*If by any means I might attain unto the resurrection of the dead*".

In other words, I am willing to lay everything down, and call everything I ever held dear as though it is no more than dung, to attain to the out resurrection of the dead and to know Him in the power of His resurrection.

And then he tells us in verse **12** *Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. 13 Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, 14 **I press toward the mark for the prize of the high calling of God in Christ Jesus.** 15 Let us therefore, as many as be perfect, be thus minded: and if in any thing ye be otherwise minded, God shall reveal even this unto you.*

Notice it is all about apprehending Christ Jesus. *growing up into Him*, as Paul said in **Ephesians 4**.

It's not about what we can gain in this life for ourselves, it's all about gaining Him. And he says for those who are perfect, for those who are mature, you will understand what I am talking about. "*I press for mark of the high calling of God IN Christ Jesus.*"

In other words, *that life I saw in Christ Jesus*, that Higher calling *to where he died to self*, and made himself a love prisoner to God His Father, that is the life I want as well.

Forget everything I have ever attained to in this world. Forget all the knowledge I ever processed through this mind of mine. I count everything that I ever attained outside of Christ as worthless and no more use than the dung our bodies pass through into the drought.

16 Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing. 17 Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample. 18 (For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ:

Notice he did not say they were the enemies of Christ but enemies of the cross of Christ. In other words, they are against *the true suffering* and will not come to Christ by means of the cross. And when we look at the cross and our own crucifixion of self, we must always realize that to crucify your own self and the lust's thereof is a very painful thing for any person.

19 Whose end is destruction, whose God is their belly, and whose glory (whose doxa, whose values, and opinions) is in their shame, (why? because) they mind earthly things.) 20 For our conversation (citizenship) is in heaven; from whence also we look for the Savior, the Lord Jesus Christ: 21 Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

Notice he says for those of us who are actually looking for our Savior the Lord Jesus Christ, our citizenship and thus our behavior is molded to be like His own Glorious body.

Now this word glorious is translated from the Greek word Doxa again showing that it is not the physical body but the expression of the values and opinions and judgments of God that are projected from our vessel just as Jesus own body projected the same values and opinions of God.

You see, that is why Paul died to self, allowing Christ to live His Life through Paul.

Br. Branham said in paragraph (**pp. 312 Christ is the Mystery**) "*Paul, this great intellectual man, (1) never tried to express his great theological terms upon the people. (2) He humbly accepted the Word of the Lord, and (3) he lived the Word so that it (his life) expressed It* (God's Word, God's Will and God's Life).

(4) **He lived so godly** (Godly means God-like) **until they seen Jesus Christ in him** so much, till they wanted his handkerchief to take it and lay it upon the sick. (5) **There's the Life of Christ.**

From **God's only provided place of worship 65-1128M P:20** he said, "*I believe the church is begin to hear the message, and beginning to understand.* So by this time they had already begun to hear, but they were still in the process of beginning to understand what they heard. **But, friends, listen, we've got to lay in the Presence of the Son; we've got to be ripened. Our faith isn't ripe.**

In other words, our faith has not yet matured, it has not yet developed to where it is supposed to be. And of course if the fruit or faith is not yet ripe it is not yet ready for harvest. So he is talking about the condition that will help us to come to this maturity, and that is to lay in the presence of the Son of God, just as the fruit must hang on the vine and gather in sunlight to make the fruit better and ready for harvest, so we must lay in the presence of the Light of the Son of God to do the same thing.

So you see you could not come to this place of being harvest-ready, rapture-ready, without the Doctrine being taught as a relationship, so that your understanding might develop in that light. And brother Branham said, "*Intellectually we're hearing the message that God has give us, and seeing the signs that He showed us, and proving it by the Bible as that; but,...*

Now, he wouldn't say but if those three things was the all of it, but they aren't. So he says, you've heard it, you are beginning to even understand it, and you are now able to take it back to the Scriptures, **BUT** that's not enough... Notice he says those things are alright, but there is something that you still need, and that is) **BUT oh, how the church needs to lay in His Presence till it tenders up, you know, and gets sweet in the Spirit so that it can bathe down. Sometimes in speaking the message, you get harsh, have to break it in like that, because you've got to clinch a nail to make it hold. But when the church once gets it, the Elected is called out and separated then in the Presence of God, I know it'll be something like the people was there when it takes its rapture.**

And that brings us to where we enter into humility and what Paul said in **1 Corinthians 2:1** *And I, brethren, when I came to you, I never came with excellency of speech or of wisdom, declaring unto you the testimony of God. I never tried to impress you with how much I know, but rather 2 I determined not to know anything among you, except Jesus Christ, and him crucified.*

In other words ***what I looked for in you is what I want you to see in me, Christ only and my life crucified.*** A life that has died to self, and is now being lived by the same life that lived in the body of Jesus, in other words, the Holy Spirit.

Paul continues, *3 and therefore when I was among you, when I was in your presence, I was there in weakness, and not only that but I was also in fear, and not only fear, but I actually trembled lest you not see in me what I wanted to see in you, and that is **Christ Jesus** and not only Christ Jesus, but **to see Him crucified in me.** 4 And it affected my speech for my speech and my preaching was not with enticing words of man's wisdom, No, not at all. **But it was in demonstration of the Spirit and of power, not by my own ability, but by my death to self, and my giving over my body to God the author and finisher of my faith, for Him to live in me as He lived in Christ Jesus.** 5 And my motive was that your faith should not stand in the wisdom of men, but in the power of God. Because words are nothing more than the sounding of a gong or cymbal, and can have the wrong affect upon you if their source and motive and objective are wrong. **That is why I feared, that is why I trembled in your presence. Not fear of you, nor trembling at your presence, but I feared myself and my own humanity. I trembled at the thought of Paul getting in the way.** Because words, mere words, are powerless unless they have their source in God who is the author and finisher of your faith.*

What beautiful words to describe a surrendered life vessel to God. What humility to admit that we are completely helpless and hopeless without God in us working both to will and to do.

Now, listen to these words of Paul, a teacher to the Gentiles, and an Apostle of the Lord Jesus Christ, not selected by man, but by God. All you have to do is read Paul's writings, and he saw something that none of the other Apostles saw. As brother Branham said, they all fished with him, and ate with him, and walked the dusty trails with Jesus, but Paul saw something none of them saw, except later on John too saw it, and then Peter.

But Paul did not receive this by schooling, ***he received it by dying to self.*** And when Paul learned to die to self, then God took over, and Paul saw God in action in Himself. And that is what happened with brother Branham, and that is what will happen to you if you learn to die to self, and let God's Life have the preeminence in you.

God-Life expressed. God life manifested. God life projected. And it can come only when you get yourself out of the way and let him live your life for you. In fact brother Branham said the greatest gift is to get yourself out of the way. So if you pray for anything pray to make yourself little that God might project Himself big as life in you.

Therefore, *after his conversion Paul was never proud*. He was never arrogant. He was never boastful, but he was always fearful that his position given him by God would not be understood by the men in which he was called to bring to Christ. And he knew had it not been for the grace of God he would not have come to the knowledge of the truth himself.

Paul was very aware of his own humanity, and he knew in his own abilities had brought him to be at war with the God he desired to serve. And in his own abilities, he missed God altogether and had become the enemy of the God he thought he was serving. He knew that were it not for God finding him and knocking him off his high horse and blinding him, he would have never known he was already blind.

That is why William Branham said, "*Paul, this great intellectual man, never tried to express his great theological terms upon the people.*"

He never tried to put one over on the people. *he never tried to use his education to impress the people.*

You know, I like the way brother Branham approached the Word because it shows the reality of who actually has the right Word or not. Now, you might say, well, what do you mean preacher? Well, brother Branham said if God be God like Elijah said, then the God who is God will manifest what he said to be true, and if he is not God then nothing will manifest, right? So the proof of the pudding is in the eating thereof, isn't that right? God interprets his word by bringing it to pass.

Even Moses ate the same food Israel ate. He didn't give them food and eat something else. He ate what they ate, and if it was good enough for him it was good enough for them. That's why brother Branham would always say, "*don't preach me a sermon, live me one*". then I'll believe you. Why should I believe a man who says "*say what I say but don't do what I do*". Didn't Jesus tell the people, The priests give you orders to do from the Scriptures, and so you must do it, but don't do what they do. Don't let them be your example, because they are hypocrites who do not do what they tell you to do.

The Scripture is God's Word and it matters not who quotes it, but look at the lives of the one who quotes it and if their life doesn't live that Word themselves, then forget it, you're looking at a hypocrite. and why would you believe a hypocrite?

That's what brother Branham said, **Be not afraid 60-0717 P:86** Now, if you want to say, "I've got the Holy Ghost standing on my head," amen, go on. I don't care what you got. You say, "I got a, I seen a big light." Go ahead and see the big light. Amen. **If you live the life**, I believe you got it. You say, "I got it speaking in tongues." Amen. **If you live the life**, I believe you got it. **If you don't live the life, you didn't get it**. That's all. See? **You've got to have that Life behind there**. "By their fruit, you shall know them." That's right. I believe in speaking in tongues, and believe in shouting, and believe in all the Pentecostal experiences. Yes. But if that isn't tied together with love, it'll never work. **Love is what puts it over**.

Unpardonable sin 54-1024 P:47 *You might do this, that, or the other, whatever it is. But your life will tally to your testimony. **Your life testifies so loud, till.. No matter what you say, people don't believe it if you don't live it.** They ain't going to believe you. And you don't believe it yourself, and the public don't believe it; so you're just making yourself miserable. Why don't you come with a true heart, and say, "God, I confess my wrongs, and I believe on Jesus Christ with all my heart. Now, God, give me the Holy Ghost." He will do it. That's right. He will do it.*

Hebrews Chapter 4 57-0901E P:79 *Listen. Watch: **Neither is there any creature that is not manifested in his sight: but all things are naked and open before His eye to him... who we have to do with. Seeing then that we have a great high priest that has passed into the heavens, Jesus the Son of God, let us hold fast our confessions." Hold fast,** that don't mean just keep testifying. **If you don't live the life, you don't hold it fast.** You're living a hypocritical thing. You'd better be on out and just say you're a sinner and forget about it. Don't profess a Christian and live something else; **you're the biggest stumbling block the world's ever had.** If you're a sinner, admit it and go on, get right with God. **If you're a Christian, hold fast your confession; stay there.***

Jezebel religion 61-0319 P:4 ***You want to live just what you talk about. If you don't live it yourself, how could you expect somebody else to live it.** See? So **you are written epistles read of all men;** so always be honest, just, true. **Tell the truth, no matter how bad it hurts something.** Tell the truth anyhow, 'cause you can always tell it the same way each time. And if you tell a lie, you'd have to go a million miles around, and still you have to come back to that lie again; and you just made an awful thing. Just be honest, and you can always tell it the same way because it's the truth.*

Believing God 52-0224 P:55 *And I know this, that some of us has more faith than others, and those who have abundance of faith are supposed to pray for those. But **if you don't live the right kind of life, you better leave away from it;** the devil will laugh at your prayer. But **when you live right, and do right, and act right, and have faith in God, Satan will tremble when you speak.** 'cause God swore under obligation He'd take care of that prayer. That's true.*

That is why Paul tells us in **Romans 3:3** *For what if some did not believe? shall their unbelief make the faith of God without effect? 4 God forbid: yea, let God be true, but every man a liar; ...*

Amplified version: Romans 3:3 *What if some did not believe and were without faith? Does their lack of faith and their faithlessness nullify and make ineffective and void the faithfulness of God and His fidelity [to His Word]? 4 By no means! Let God be found true though every human being is false and a liar,*

The Message Version: Romans 3:3 *Do you think **their faithlessness cancels out his faithfulness?** Not on your life! Depend on it: God keeps his word even when the whole world is lying through its teeth. Scripture says the same: Your words stand fast and true; Rejection doesn't faze you. But if our wrongdoing only underlines and confirms God's*

right doing, shouldn't we be commended for helping out? Since our bad words don't even make a dent in his good words, isn't it wrong of God to back us to the wall and hold us to our word? These questions come up. The answer to such questions is no, a most emphatic No! How else would things ever get straightened out if God didn't do the straightening?

So what we see is that God wants for our words to match our lives, which is the some of our actions, and if it doesn't, then why should anyone believe what you have to say.

Brother Branham taught us ***The Word will bear its own fruit and your life and your testimony are one and the same.***

In paragraph 312 of **Christ is the Mystery** brother Branham in speaking of the apostle Paul he said that Paul so ***lived the Word so that it expressed It.*** Now I want you to catch his words very carefully here. Notice he did not say, he lived the Word so that he expressed It. No, that's not what he said. He said, "he lived the Word so that ***IT expressed IT.***"

Let me reword this for you in my own words so that you can better see what he is saying here. He is saying, "***Paul so lived the Word that The Word expressed Itself in Paul.***" Now He is not saying here Paul lived the Word so much until Paul expressed the Word. That's not what the Apostle Paul said of himself. That's not his own testimony.

To find out what Paul said about himself we read in **Romans 7:14** *For we know that the law is spiritual: but I am carnal, sold under sin.*

So Here is the first point I brought out this morning and I want you to understand. The Apostle Paul said that the "*Law is spiritual*" Therefore ***if the Law is spiritual then it cannot be satisfied with anything that your flesh or any flesh can produce.*** That's why I always tell those who say "*I just can't live it*", I tell them "*of course not, no one can*". And they say "*well, then what is the use of trying?*" And right there they miss the whole picture, because you are saying what is the use for ME to try. And it's not about you trying, it's about Him doing. It's not about you, it's about Him. Paul didn't say ***I am now living the life of Christ.*** He said, "***I am dead, yet somehow there's a life living in me, yet it is not me that is living but it is Christ that is living in me.***" John 14:12 is not about you doing, it's about Him in you doing. The same one who did in Him will do in you, otherwise He is not the same yesterday, today and forever.

No man can live it, but only one man did live it, and that man when he lived it, he set the standard so high no man can live up to that standard... But He can! And how do I know that? Because He already did.

So Paul tells us *the Law is spiritual but I am carnal*, and not only am I carnal but ***I am sold under sin*** which is missing the mark or basically not believing. He says, I sowed that way to begin with, we are all "***born in sin, shaped in iniquity, and come into this world speaking lies***", so how do you expect to live it, when you were not made to live it.

But He was and he did live it. Because He was born from above, and He was not born by a sexual act of the flesh, but he was born from above. Therefore, I want for you to get that

out of your thinking right now, and don't let that thought hold you down. When the devil whispers in your ear that you can't live it, you tell him, you are absolutely right devil, but I know one who did. And that one who did wants to live it in me as well, so stand back Satan, in the name of the Lord Jesus Christ because "I am crucified with Christ, and nevertheless, I know that I am still living, yet it is no longer me that is living, but Christ Himself is living in me", and the Life I am now living in this flesh I am living by the Faith, by the revelation of the son of God, His Faith, His Revelation, because it is Him that is alive in me."

Then Paul goes on to explain how that **since the law is spiritual**, and **he is carnal**, he is not able to live out the Law Himself.

15 For that which I do I allow not: In other words, the things I seem to do in this flesh, I really didn't plan to do them, they just happen because of my flesh. I mean I don't even have to think to do them, they just happen. It's just my human nature to do them. That is why I don't have to allow them, they just happen. And then he says, "for what I would like to do, that do I not do;

In other words **the things I allow for, those I don't seem to do, and those things I make no allowance for, that is what I seem to be doing**. Notice his language here, "**but what I hate, that I seem to find myself doing**".

Now, why would the apostle Paul make such a statement as that? Because he is telling us that **it has nothing to do with what I can or cannot do in this flesh**, because it has nothing to do with this flesh **because the law is spiritual**. He is saying, "**I know that all God's commands are spiritual, but I myself am not**".

Paul is saying, "**What I don't understand about myself is that I decide to go one way, but then I act another way, which seems just the opposite of the way I intended to act, doing things I absolutely despise doing. So if I can't be trusted to figure out what is best for my own self and then do it, it becomes very obvious that God's command is necessary**".

16 If then I do that which I really don't want to do, or if I find myself doing those things that I never intentionally thought about doing, and I despise the doing of them, then in reality I am agreeing within me that the law that God set up is good for me. 17 Now then if my desire is to do what God has shown to be holy and righteous, but my body doesn't do what I wish it to do concerning what is holy and righteous, then it is not really me doing those things, but sin (unbelief) dwelling in me that causes me to do those things. 18 For I know that in me (that is, in my flesh,) dwells no good thing: for too will is present with me; but how to perform that which is good I find not. 19 For the good that I would do, I don't seem to do: but the evil which I don't want to do, that I seem to find myself doing. 20 Now if I do what I don't want to do, then it is no more I that do it, but sin that dwells in me. 21 I find then this law, that, when I would do good, evil is present with me. 22 For I delight in the law of God after the inward man: 23 But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. 24 O wretched man that I am! who shall deliver me

from the body of this death? 25 I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin

Now, what Paul is saying in this is that there is a law called the law of reproduction, or the law of life, and it operates in our body. And when I delight in the Law of God inwardly, I know that the Law of God is spiritual, because even though I long to do God's will and obey His law, yet my body is not spiritual, and was sown in sin, shaped in iniquity and come to the world speaking lies.

So when we look at the body of flesh, it has a law operating in our body that makes the body manifest itself according to the nature of the seed that gave birth to that body. But he says there is also another law within me which is spiritual, and this nature as it grows up within me, seems to war against the nature of my flesh. And this nature is spiritual, because it's the nature of the inner man by a new birth. And the two natures war against each other. But since both are tied directly to whatever seed was sown, then hence when I would to do good, there is another nature so in effect the nature of the flesh wars against the nature of the spirit.

So here is the problem, *I desire to live a life like Christ* but my body is not capable of going along with my desire. So what do I do in this case? Am I held accountable for every act that's done in this flesh? Absolutely you are held accountable.

Matthew 16:27 *For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works.*

So we see that man cannot get away from the fact that he is held responsible for every work he does in the flesh, and yet we know the flesh is not capable of doing that which pleases God.

Now it doesn't look good for man in his ultimate sentencing because even if he wishes to do good, there is a law in the flesh that will not permit him to do that which is good. So now, that we have set forth the case against our bodies being capable of living a sinless life, let's read again what brother Branham said in paragraph 312 brother Branham said in speaking of the apostle Paul (3) *he lived the Word so that it expressed It.*

Let me reword this for you in my own words so that you can better see what he is saying here. He is saying, "*Paul so lived the Word so that The Word expressed The Word.*

Notice, as Paul said in **Galatians 2:16** *Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified. 17 But if, while we seek to be justified by Christ, we ourselves also are found sinners, is therefore Christ the minister of sin? God forbid. 18 For if I build again the things which I destroyed, I make myself a transgressor. 19 For I through the law am dead to the law, that I might live unto God. 20 I am crucified with Christ: nevertheless I live; yet not I, but Christ is living in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself*

for me. 21 I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain.

Let us pray...