

Spoken Word #06

Life after this life

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Romans 8: 11 *But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.*

1 Peter 1: 3 *Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a living hope by the resurrection of Jesus Christ from the dead,*

2 Corinthians 4: 14 *Knowing that He which raised up the Lord Jesus shall raise up us also by Jesus, and shall present us with you.*

1 Corinthians 6: 14 *And God hath both raised up the Lord, and will also raise up us by his own power.*

Let us pray, Dear Loving and merciful Father, we have come together this morning to fellowship with you around your precious Word that You have given us in this written form we call The Bible. We believe that You Who gave us this Word have come down in this hour with a Shout, which is a Message, in order to confirm Your Word to us. And we believe that we do not need to depend on our own interpretation of Your word, trying to figure it out by our own intellect or mental prowess, but rather we believe that You interpret Your Own Word by bringing it to pass. And we know that You have come in this hour that we might not stand in doubt, but rather, that we might know You in the power of Your resurrection.

Grant us a refreshing that comes from Your presence this morning as we come under Your shadow this morning as we walk in the glorious light of Your Presence, for we ask it in Jesus Christ's name, Thy Only Begotten Son, our beloved Elder Brother, Amen.

This morning I would like to speak on the subject of Life after this life. Brother Branham's makes mention of this in his opening prayer from his sermon "**The Spoken Word is the Original Seed**" paragraph number 7.

*7. Our heavenly Father, You said in Your Word: "If I be lifted up from the earth I will draw all men unto Me." And, that is our purpose in life, is to lift up before a dying generation of people, that Jesus Christ is still the Son of God, the Saviour of the world. And I'm so happy to know that I live where there is people who believe that, and along with the thousands that has accepted Him as their Saviour. And knowing that after this life is finished, **there will be a life on the other side** that'll be so glorious that this toils and few hours that we're passing through these shades and shadows of life here in the testing ground, that we are merely entering into the orbit now, waiting for the countdown.*

Now this morning I would like to speak on “*Life after this life*”, and show where Christianity is so very different from other world religions in our belief of Life after life, and why *nothing outside of the revealed word will come to Life*.

First of all let me say that what makes Christianity different from the other world’s religions is not that we believe in “Life after this life”, because most of them do, but rather what form of “Life” we will have when we pass from this life into the beyond.

According to world statistics, there are over 2.1 billion people living at present that claim to be Christian of which 1.1 billion are Catholic, another 1.5 billion are Muslims, followers of Islam. Then 1.1 billion who claim to be non-religious, atheistic or agnostic. 900 million Hindus. That comes to 5.6 billion of the earth’s 7 billion people. Add to that nearly 400 million Chinese traditionalists, 376 million Buddhists, 300 million primal indigenous and 100 million African traditional and you have 98.5 % of the world’s religions made up from these 8 major world religions. The other 1.5% are made up from another 14 world religions, until you have about 99.99999 % of humanity represented in these numbers I am giving to you today.

Now, if the population of the earth is closing in on 7 billion people, then these four religions , constitute the majority of the population of the earth.

Major Religions of the World Ranked by Number of Adherents

(Sizes shown are **approximate estimates**, and are here mainly for the purpose of ordering the groups, not providing a definitive number. This list is sociological/statistical in perspective.)

[Christianity](#): 2.1 billion

[Islam](#): 1.5 billion

[Secular/Nonreligious/Agnostic/Atheist](#): 1.1 billion

[Hinduism](#): 900 million

[Chinese traditional religion](#): 394 million

[Buddhism](#): 376 million

[primal-indigenous](#): 300 million

[African Traditional & Diasporic](#): 100 million

[Sikhism](#): 23 million

[Juche](#): 19 million

[Spiritism](#): 15 million

[Judaism](#): 14 million

[Baha'i](#): 7 million

[Jainism](#): 4.2 million

[Shinto](#): 4 million

[Cao Dai](#): 4 million

[Zoroastrianism](#): 2.6 million

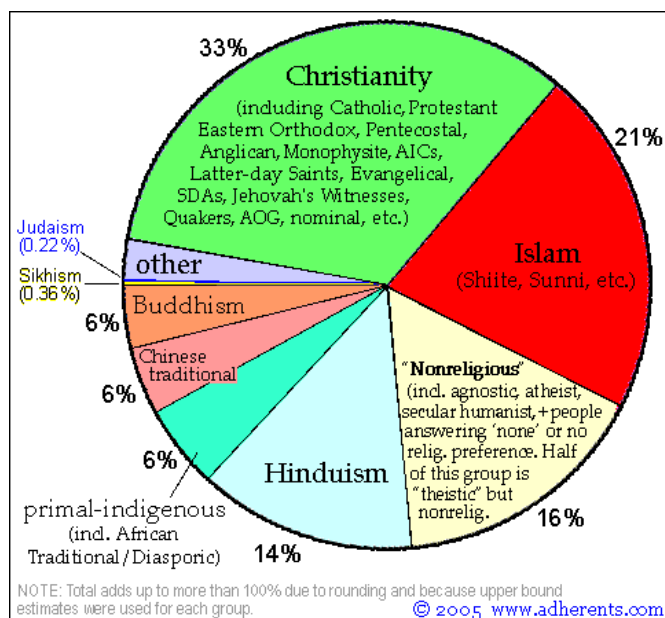
[Tenrikyo](#): 2 million

[Neo-Paganism](#): 1 million

[Unitarian-Universalism](#): 800 thousand

[Rastafarianism](#): 600 thousand

[Scientology](#): 500 thousand



I would like to read several verses of Scripture concerning God's promise of Eternal Life because in all the world's religions, there is only One that offer's us Eternal Life and tells us how to receive it. And that is Christianity. Many other religions look for a life after death, but none outside of Christianity can promise and back up that promise of eternal life, because our promise comes By the God who is the creator of the heaven's and earth, and we have "thus saith the Lord" that he has made this promise. That's right, we have the promise from God Himself Who created all life. And God interprets his Word by bring it to pass, and he has already interpreted his Word by raising up Jesus His first born son as a first-fruit of this promise.

That is what the Apostle Paul said to King Agrippa as he set forth to declare what it was that he was preaching and what had all of Judaism up in arms against him.

In **Acts 26: 8** he said, *Why should it be thought a thing incredible with you, that God should raise the dead?*

You know that is a good question, why would it be thought incredible that the One who created all things could raise up a person from the dead to live forever more. After all, there is but one form of Eternal Life, and that would have to be God's Own Life. Because, He is the Only Eternal, and therefore to receive Eternal Life you would then have to have His Own Life living itself out in you. And that is the key.

And how could that happen? How can we be born again unto an incorruptible, Eternal Life, when we were born with this temporal life to begin with? Well, let me explain.

Jesus said in **John 6:63** *"My Words they are Spirit and they are Life."* And Peter tells us in **1 Peter 1: 23** *Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.*

The law of reproduction in **Genesis 1:11** tells us that *"every seed will bring forth after it's kind"*, so you see, if God Life is eternal Life, and it is the only form of Eternal life, then unless you have His Life living and remaining in you, the life you do have will only last but for a season. But God tells us how we can receive this gift of eternal Life, and it is through His Son.

The apostle Paul said in his epistle to the **Romans 6: 23** *For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.*

And Jesus Christ tells us himself what is eternal Life. **John 17: 3** *And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.*

Notice Luke confirms this in the Book of **Acts. Acts 13: 48** *And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed.* Those ordained to eternal Life, so if you were not ordained to it, you will never receive it and in order to have been ordained to it you must have come forth from God the source of eternal Life.

Ephesians 1: 3 *Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: 4 According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: 5 Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, 6 To the praise of the glory of his grace, wherein he hath made us accepted in the beloved. 7 In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace; 8 Wherein he hath abounded toward us in all wisdom and prudence; 9 Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself: 10 That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him: 11 In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will:*

So you see not only have we been predestinated to become heirs with Jesus Christ, but Paul says that if we were not in God's thinking to begin with, even before He began creation of the worlds, then we will never be there at the end. So if you did not have representation then, you won't have it here on earth.

Now, that is a very important point to ponder, because all the world's religions and most of Christianity do not believe what the Apostle Paul taught here in the book of Ephesians. They believe rather in a works program of sorts.

From the www.Hinduwebsite.com article written by author Jayaram V he said, "According to Hinduism a soul reincarnates again and again on earth till it becomes perfect and reunites with its source. During this process the soul enters into many bodies, assumes many forms and passes through many births and deaths. This concept is summarily described in the following verse of the Bhagavad gita:

Just as man discards worn out clothes and puts new clothes, the soul discards worn out bodies and wears new ones. (2:22)

What the Muslim believes we can find at their website as well. From the website www.Muslim.org we find the following things as taught by Islam the religion of Muslim people.

3.5 Life after death From (The Quran 56:60-61) we can read "*We have ordained death among you, and We are not to be overcome, so that We may change your state and make you grow into what you know not.*"

48. What does Islam teach about life after death?

1. It teaches that a human being not only has a body, but also has a 'spirit' given to him or her by God. ...

2. Just as in the world around us higher forms of life evolve from lower ones, similarly from the life of the individual in this world is evolved his higher 'spiritual' life.

3. During his life, **man's deeds shape and mould his spirit**, for better or worse, according to his deeds. When a person dies, **the physical body is finished**, but **the spirit remains**, as he or she had molded it by their deeds when alive. **That is the life after death.**

49. How is the spirit shaped during our life here?

Just as our physical actions and habits affect the body and leave their impressions upon it, so does the good or evil of our deeds affect the spirit and leave an impression upon it. Sometimes we can even feel something of the effect of a good or bad deed upon us. If we nourish the spirit through prayer to God and, with the strength we get from this, do good and righteous deeds, the spirit will develop and grow properly. But if the spirit is neglected, and bad deeds are done, it suffers harm. It is as if God has given each person a piece of soft clay. It is then up to the individual to shape it into something beautiful or ugly by his deeds.

Now, this is contrary to Christianity which says the spirit affects the deeds in the flesh. Wrong spirit wrong deeds. A righteous man doeth righteousness. Not visa a versa. They believe your works molds who you are instead of who you are will mold what you do. Like the old argument, is a man a thief because he steals or does he steal because he is a thief. What you do is a reflection of who you are not visa a versa.

Again they tell us in number **51. What are heaven and hell?**

Heaven and hell are not actual places somewhere in the universe, but really our inner conditions or the condition of the spirit resulting from our deeds. Heaven and hell begin in this life within a person's heart. The feelings of bliss and contentment at doing good is the heaven in one's heart. And the guilt, shame and greed felt by an evil doer is the hell of the heart. After death, the heaven or hell that developed in the heart is unfolded before us and becomes the world in which we live, and we live in it not with the physical body of this life but the 'spiritual' body made from our deeds.

53. What is the Day of Judgment according to Islam?

Just as the life of an individual has an end, and the life of a nation has an end, so does the life of this entire physical world have an end. That is the 'Day of Judgment', which will bring the spiritual world into full manifestation, in place of the present physical one. As said above, immediately upon death a person begins to feel an awakening to the higher life, made from his deeds in the present life. But this is only a partial realization. It is on the Day of Judgment that everyone is fully awakened and raised to the higher, spiritual life. It is called the Day of Judgment because each person shall then become fully conscious of the effects of his deeds in this life, and have a 'body' (so to speak) made out of his or her own deeds.

54. Is there any other significant point about paradise and hell disclosed by Islam?

Yes. It is that the life after death is actually the starting-point of further progress for man. Those in paradise are advancing to higher and higher stages in knowledge and

perfection of faith. Hell is meant to purify those in it of the effects of their bad deeds, and so make them fit for further advancement. Its punishment is, therefore, not everlasting.

There are so many thoughts that I have presented that are contrary to the teaching of Christ that we do not have time to go into them right now. So really what we see in both of these world religions is that they really do not believe in eternal reward or punishment. Hell to the Muslim is a place of repair, a place of further enlightenment so eventually you can become a better spirit, and in Hinduism there is no hell, just a moving from one stage up the chain to a higher order of life, eventually a cow, I guess.

But what of the 2.1 billion who claim to be Christian in the world. 1.1 billion are Catholic and they also believe in works for salvation, and not in the Once for all sacrifice that the Son of God made on our behalf. And what of the other 1 billion people that make up 30 some thousand different denominations? Most of them believe in works as well. They say, if my life has more pluses than minuses when I die I go to heaven. Etc. But there is hardly any teaching of the reality that there will be a new heaven and a new earth, and that this earth will be destroyed first by man, and then by the Holy Fire of God, and then the saints will return with Christ to live in the New Jerusalem.

Revelation 21: 1 *And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. 2 And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.*

2 Peter 3: 13 *Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.*

Revelation 3: 12 *Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name.*

Now, then if the billions of people in the world have not a clue to what eternal life is, and most of Christianity are only hoping that they will receive eternal life based on their deeds, then they are no different than the Muslim or Hindu. Then where does that leave them? If they do not know **1.** Who they are and **2.** Where they came from and **3.** Where they are going, then they must be lost, because that describes perfectly a person's lost condition.

In **Acts 26: 27-29** we find a Jew who happened to be King of Israel at the time that Paul was imprisoned for teaching these three points of salvation. Let's read verse **27** *King Agrippa, believest thou the prophets? I know that Thou believest. Then Agrippa said unto Paul, almost thou persuadest me to be a Christian. And Paul said, I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds."*

Mark 10: 17 *And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life? 18 And Jesus said unto him, Why callest thou me good? there is none good but one, that is, God. 19 Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honour thy father and mother. 20 And he answered and said unto him, Master, all these have I observed from my youth. 21 Then Jesus beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me. 22 And he was sad at that saying, and went away grieved: for he had great possessions. 23 And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God! 24 And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God! 25 It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God. 26 And they were astonished out of measure, saying among themselves, Who then can be saved? 27 And Jesus looking upon them saith, With men it is impossible, but not with God: for with God all things are possible. 28 Then Peter began to say unto him, Lo, we have left all, and have followed thee. 29 And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, 30 But he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life.*

Now, Jesus was not telling this man that it was sinful to be wealthy, and the Bible does not say the love of money is evil, but rather it says, the love of money is the root of all evil. In other words, when there is sin, if you want to get down to where it all starts, the old proverb, "*follow the money applies*".

Now, this rich young ruler did all the commandments of God yet when it came time to surrender all that he had in a final gesture of total commitment to Christ, he could not depart from his material possessions. He almost made it. Almost, but one word off is Satan's kingdom. The Bible even tells us that Jesus loved him much, but later Jesus tells us the story of how this rich young ruler had died and was burning up in hell, and asked Abraham to send the beggar Lazarus with a drop of water to quench his thirst. And looking up from hell he pleaded with Abraham to send some one to warn his brothers, But Abraham said, "Though one be raised from the dead they won't believe Him!" And I tell you this morning, that One has Raised from the dead and is standing in your very midst today and yet you believe him not!

It was King Agrippa who said to Paul, "*You almost persuaded me to be a Christian.*" How many almost Christians will there be in that day. How many almost Christians will go through the Tribulation like the foolish virgin because they were almost Christians. They were almost there, but they didn't quite make it.

Almost won't count when the Rapture takes place and the Fully committed and fully revealed Christian is taken out of this world. "*Thou almost persuaded me*", they'll say. "*Thou almost persuaded me*." And what good will Agrippa's words be when he lifts up his eyes are lifted up from hell and his words echo over and over in his ears, "Paul, *Thou almost persuadest me to be a Christian*."

And yet we must ask ourselves, "*What is an Almost Christian?*" And if I were to tell you the answer many of you would fall to your knees in sheer horror because we would seem to come up so short if we were to know what an almost Christian is. Jesus defined an "*Almost Christians*" when he asked the Rich young ruler if he obeyed the Ten Commandments and he replied that he believed and practiced them all. An *Almost Christian* believes in One God and has nothing in his life to deter him from worshipping that One God; no idols, nor toys that he worships, nothing but that One True God.

Secondly: the *Almost Christian* Honors God by honoring His Sabbath. He doesn't work on the Sabbath. He honors God's day.

Thirdly: The Almost Christian will not worship any graven image (and the dollar is a graven image),

Fourth: The Almost Christian will not speak God's name in a vain.

Fifth: The Almost Christian will honor his father and mother.

Six: The Almost Christian will not lie,

Seven: The Almost Christian will not steal.

Eight: The Almost Christian will not kill,

Nine: The Almost Christian will not commit adultery.

Ten: The Almost Christian will not bear false witness against his neighbor, nor covet what his neighbor has.

Well, you say, this sounds like a pretty descent person, and so they may be, but are they saved, and filled with God-Life?

Paul tells us more about this "*Almost Christian*", he says that he has a form of Godliness but he denies the Power of an endless life?

John Wesley said, the "*Almost Christian*" *does nothing which the Gospel forbids. He takes not the name of God in vain; he blesses and curses not; he swears not at all, but his communication is, yea, yea; and nay, nay. He profanes not the day of the Lord, nor suffers it to be profaned, even by the stranger that is within his gates. He not only avoids all adultery and fornication and uncleanness, but every word, or look, that either directly or indirectly tends thereto he avoids. Even all idle words are watched and he abstains from backbiting, tale-bearing, evil speaking, and from all foolish talking and jesting and from all conversation that is not "good to the edifying" and that consequently grieves the Holy Spirit of God whereby ye are sealed until the day of redemption.*"

The "Almost Christian" abstains from strong drink, from reveling and gluttony. He avoids as much as in him lies, all strife and contention, continually endeavoring to live peaceably with all men. If he suffers wrong, he avengeth not himself, neither returns evil for evil. He is no railer, no brawler, no scoffer, either at the faults or infirmities of his neighbor. He will not willingly wrong, hurt, or grieve any man: but in all things acts and speaks by the Golden rule, "Whatsoever thou wouldest not he should do unto thee, that thou doest to another." And in doing good, he does not confine himself to cheap and easy offers of kindness, but actually labours and suffers for the profit of many, that by all means he may help some. In Spite of toil and pain, "whatsoever his hand findeth to do, he doeth it with all his might." Whether it be for his friends or his enemies, for the evil or for the good. He is not slothful in this or any business, as he "hath opportunity" he doeth all manner of good, to all men." He reproves the ignorant, comforts the afflicted, labors to awaken those who sleep, and he constantly frequents the house of God, as well as stirs up those who are saved through faith. And when he approaches the table of the Lord it is not with lightheartedness, nor is it with a careless behavior, but with an air, gesture and deportment which speaks nothing else but "God be merciful to me a sinner."

11 "And to this add family devotions, and prayer and a setting apart time to worship God as a family. Now with all these things we have spoken which are the attributes of an Almost Christian we have but one more and that is sincerity. By Sincerity I mean a real, inward principle of religion from whence these outward actions flow. And indeed, if we have not this we have not even a heathen honesty. For even the most wretched heathen will abstain from doing evil in order to avoid punishment. If then a man does all these things to avoid punishment or to avoid loss of friends, or his reputation or even his gain, and if you do ever so much good and show ever so much Grace to others, and yet we could not say this man is never so much as an almost Christian if his motive if his motives are thus. Sincerity therefore, is necessarily implied in being almost a Christian; a real design to serve God, a hearty desire to do His Will. A desire to please God in all things; in all his conversation; in al his actions; in all he does; or leaves undone. This design if any man be almost a Christian, runs through the tenor of his life. This is the moving principle, both in his doing, his abstaining from evil, and his using the ordinances of God."

"Yet you might ask, How could it be possible that any man living could go this far and nevertheless be considered by Jesus Christ, as Only Almost a Christian? What more than this can be implied in being a Christian altogether? And I answer, yes, it is possible to go this far and remain almost a Christian."

So then what is a Real Christian, One who has Eternal Life, One who is filled with the Spirit of God? If we see what an almost Christian is, then what is a True Christian? First, The motive is not fear but love, in all that he does or says.

Christianity is based on a revelation and personal relationship with God as Your Father and Jesus as Your Brother. When Jesus asked Who do men say that I am, Peter replied, Thou art the Christ, the Son of the Living God, and Jesus told him, Blessed are thou Peter for flesh and blood never revealed this to you, but My Father which art in Heaven, and upon this rock I will build my church, and the gates of hell shall never prevail. Jesus never built his church upon a man who later backslid and denied Him three times. He built His church on the revelation that He is the Son of the Living God.

Faith represents to us a living reality of the Living God, Living in our Midst.

Faith is a Revelation, something that has been revealed to you". This whole process into the kingdom, what we call our kingdom journey all begins with Faith. We are justified by faith, we have access to God through Faith, we have peace with God through Faith, and that Faith is the revelation of Jesus Christ, what he has done for us.

Concerning Faith, Martin Luther said: *"Faith is not what some people think it is. Faith is not that human notion and dream that some hold for faith. Because they simply say "I believe," they think that means they have faith. Faith, however, is a **Divine work** in us. It changes us and **makes us to be born anew of God**. It kills the old Adam and makes us altogether different men, in heart and spirit and mind and powers, and **it brings with it the Holy Spirit**. Oh, it is a living, busy, active, mighty thing, this faith; and so it is impossible for it not to do good works incessantly. It does not ask whether there are good works to do, but before the question rises; it has already done them, and is always at the doing of them. Faith is a living, daring confidence in God's Grace, so sure and certain that a man would stake his life on it a thousand times. It fills a man's heart with joy and makes a man happy in dealing with God and all His Creation."* For through faith a man becomes sinless and comes to take pleasure in God's commandments, thus he gives to God honor that is His and what God asks of him, he also does willingly by whatever means he can..

Martin Luther also said, *Faith is not that human notion and dream that some hold for faith because that human dream is a delusion. Because they observe that faith is not followed by good works or a better life, they fall into error, even though they speak and hear much about faith. ``Faith is not enough," they say, ``You must do good works, you must be pious to be saved." They think that, when you hear the gospel, you start working, creating by your own strength a thankful heart which says, ``I believe." That is what they think true faith is. But, because this is a human idea, a dream, the heart never learns anything from it, so it does nothing and reform doesn't come from this `faith,' either. Instead, **faith is God's work in us, that changes us and gives new birth from God. John 1:13 Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.*** Faith kills the Old Adam and makes us completely different people. It changes our hearts, our spirits, our thoughts and all our powers. **It brings the Holy Spirit with it.**

Notice Martin Luther also told us that *Faith brings the Holy Spirit with it. It opens the door to receiving the new birth and allowing The Spirit of God to have entrance and to live within our hearts.*

He went on to say, *Paul told us in Romans 7 that the Law is Spiritual, for even though you keep the law outwardly, with works, from fear or punishment or love of reward, nevertheless, you do all this without willingness and pleasure, and without love for the law, but rather with unwillingness, under compulsion; and you would rather do otherwise, if the law were not there. The conclusion is that at the bottom of your heart you hate the law. What matter, then, that you teach others not to steal if you are a thief at heart, and would gladly be one outwardly if you dared? Nay, the law increases sin, as he says in Chapter 5, for the reason that the more the law demands what men can not do, the more they hate the law. For this reason he says in chapter 7 The Law is spiritual. What is this? If the law were for the body, it could be satisfied with works; but since it is spiritual, no one can satisfy it, unless all you do is done from the bottom of your heart. But such a heart is given only by **God's Spirit**, who makes a man equal to the law, so that he acquires a desire for the law in his heart, and henceforth does nothing out of fear or compulsion, but everything out of a willing heart. That law then is spiritual which will be loved and fulfilled with such a spiritual heart, and requires such a spirit. Where that spirit is not in the heart, there sin remains, and displeasure with the law, and enmity towards it; though the law is good and just and holy.*

And Paul told us in Galatians 5 that Faith worketh by Love. In other words, Love is the motivating force that brings our faith into expression. It is love that takes a-hold of your faith and moves it from a dormant passive Faith into a vibrant active faith. Because Faith is not about self, and neither is Eternal Life living for yourself, but Eternal Life is living for others. Then, it's not the works themselves that avail anything, but the works which have been produced because of Love. Then our actions are not works, but faith that is expressed through Love.

GALATIANS 5:6 *For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love.*

Because Faith is a revelation, and Hope is an earnest expectation and Love is the outward expression of that Revelation. Paul said there remaineth, *Faith, Hope and Love, and the greatest of these is Love.*

I CORINTHIANS 13:1 ¶ *Though I speak with the tongues of men and of angels, and have not charity, I am become [as] sounding brass, or a tinkling cymbal. 2 And though I have [the gift of] prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. 3 And though I bestow all my goods to feed [the poor], and though I give my body to be burned, and have not charity, it profiteth me nothing. 4 ¶ Charity suffereth long, [and] is kind; charity envieth not; charity vaunteth not itself, is not puffed up, 5 Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; 6 Rejoiceth not in iniquity, but rejoiceth in the truth;*

7 Beareth all things, believeth all things, hopeth all things, endureth all things. 8 ¶ Charity never faileth: but whether [there be] prophecies, they shall fail; whether [there be] tongues, they shall cease; whether [there be] knowledge, it shall vanish away. 9 For we know in part, and we prophesy in part. 10 But when that which is perfect is come, then that which is in part shall be done away. 11 When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things. 12 For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known. 13 And now abideth faith, hope, charity, these three; but the greatest of these [is] charity.

JOHN 13:34 *A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. 35 By this shall all men know that ye are my disciples, if ye have love one to another.*

For God said, "*Thou shalt love the Lord thy God, with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength.*" Such a love as this engrosses the whole heart, and takes up all the affection, and fills the entire capacity of the soul, and employs the utmost extent of all it's faculties. He that thus Loves the Lord His God, his spirit continually rejoices in the God of His Salvation. His heart is ever crying out, "*Whom have I in heaven but Thee? And there is none upon the earth that I desire beside Thee!*" And indeed what can the altogether Christian desire beside God? Nothing of this world or the things of this world, for we are crucified to the world, and the world is crucified to me.

The Second thing implied in being altogether a Christian, is *the love of God that is shed abroad in our hearts by the Holy Ghost*. True Christian love knows no boundaries. For Jesus told us, "*Thou shalt love thy neighbor even as thyself.*" And if any ask who is your neighbor? We reply, *Every man woman and child in the world;* And this even implies our enemies, for Jesus Said, *we must Love those who despitefully use us.*

Third: we can not leave out Faith which is Revelation. For without it no man can know the Lord, and thus without Revelation we would be only an almost Christian, no better than the kind old priest or the liberal bleeding hearts. For Revelation is what separates the sheep from the goats and the wise Virgins from the foolish. Revelation is the key that was given to Peter, and that which can only come from God through His Prophets. And once it has been revealed to us we become sole possessors of it. The transfer of title takes place and we possess what has been revealed and it belongs to us and our children forever.

Notice, Brother Branham said, "*when you have been truly baptized by the Holy Spirit, then the Message is no longer a mystery to you, it is no longer a secret to you, you know it!*" "*It's all lit up before you*" It's about being born again as a new individual, a new Creation in Christ Jesus. Old things are done away and all things have become new. You don't live for your job, you don't live for your vacation, you don't live for your new car like the rest of the world does.

You live because Christ lives in you. You have no taste buds for the things of the world. I'm not saying that some of those things aren't nice to have, but they can't really satisfy. And there is only one thing that can satisfy, and that is to know Him.

And what is the evidence that He has filled you with His Spirit, that you have been baptized in the Spirit of the Living God? , "*when you have been truly baptized by the Holy Spirit, then the Message is no longer a mystery to you, it is no longer a secret to you, you know it!*" "*It's all lit up before you*". And if it is no longer a mystery to you, then it has been revealed to you. And if revealed to you then it belongs to you. You are a possessor of it as we read in **Deuteronomy 29:29** *The secret things belong unto the LORD our God: but those things which are revealed belong unto us and to our children for ever, that we may do all the words of this law*".

Song: Just the time I feel that I've been caught in the mire of self. Just the time I feel my minds been bought by worldly wealth. That's when the breeze begins to blow, I know the spirit's call, and all my worldly wanderings just melt into His Love. Lord, I want to know you more, deep within my soul I want to know you , Lord, I want to know you . To feel you heart and know your Mind, to look into your Word stirs up within me, cries that say I want to know you, Lord, I want to know you more.

When - my daily needs - ordinarily - lose life and song. - - - And when my heart bleeds - of sensitivity- to Him is gone. - - - I've run the race - but I've set my pace - and face a shattered soul, One look to His Word takes over my heart and my hunger to be whole. Lord, I want to know you more, deep within my soul I want to know you, Lord, I want to know you; and I would give my final breath to know you in your death and resurrection, Lord, I want to know you more, Lord I want to know you more.