

The Doctrine of Christ no 38

“The Life of Christ no. 1”

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This morning I would like to begin focusing ourselves and the Word of God to the Life that is supposed to be in the Bride since she has the same spirit as the Groom. As we know, she is to be conformed to the image of the firstborn son in a vast family of brothers. That is **Roman's 8**. But we first had to receive the knowledge of the son of God as Paul said we could not come into a unity of the Faith without a knowledge of the Son of God. And as we have studied the differences between the Father and son we have come to one great conclusion, this: Jesus did not come to live a life for himself. He did not come to manifest himself to mankind, he came as an obedient son to declare the Life of His Father that was given to Him. And declare it to the world he did. Not in a pompous way, but with piety and sobriety and humility, honoring the Father in everything he did. Because his meat was to do the will of His Father, and he said, “All I want to do is to please my father. That is the Son of God spirit that has returned in this hour, the same son of God life that was in the Son came back into a man called William Branham and is supposed to come into the church. That is **Ephesians 1:17 and 4:8-13**, and that is the ministry of the Five fold to bring this knowledge to the people that they might no longer be children tossed to and fro by every wind of dogma and creed that comes forth.

Then we are commanded by God's prophet to lay in the this knowledge of the Son of God that he calls laying in the presence of the Son, (the light of God upon His Word) until we sweeten up in our own spirit. I believe that we have not been laying in this Presence as we should because there is yet too much of the world in the believers everywhere. On the one hand we have that millennium call, but on the other had we feel the pulls of Laodicea everywhere you look. Therefore, this sweet spirit that must come from bathing down in the spirit of the son of God is missing yet among us. We need to bath down in the knowledge of the son of God to receive that sweet spirit. And the only way we can do that is to focus on his relationship to the father and examine his motives and objectives that moved him to say and do. For he said my meat, my strength is to do the will of my father, and the bride must come to the place where her motives and objectives are not her own but the Fathers.

The Apostle Peter said in **2 Peter 1:2** *Grace and peace are multiplied unto you through the knowledge of God, and of Jesus our Lord*, (in other words if you want grace in your life for others, and you want the Peace of God to fill your heart you will only get it through laying in and focusing on that relationship between God and His Son.) Notice he adds, **3** *According as his divine power* (that's his Word because in Romans 1:16 we are told the power of God is His Gospel. And this Word of God) *has given unto us all things that pertain unto life and godliness*, (that's God-Life and Godlikeness that can only come) *through the knowledge of him that hath called us to glory and virtue: 4* *Whereby*

are given unto us exceeding great and precious promises: (you see, promises are his Word, he has promised us certain things, He has given us His Word) *that by these ye might be partakers of the divine nature,* (That's the very nature of God) *having escaped the corruption that is in the world through lust. 5 And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; 6 And to knowledge temperance; and to temperance patience; and to patience godliness; 7 And to godliness brotherly kindness; and to brotherly kindness charity. 8 For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. 9 But he that lacketh these things is blind,* (miserable and naked and doesn't know it, that's Laodicean in nature) *and cannot see afar off,* (that mena you are short sighted, you can't see the full picture) *and hath forgotten that he was purged from his old sins.* (That means he has actually forgotten the cross and suffering of Christ.) *Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall:* (Now, how are we to make our calling and election sure? Let's find out what this means beginning this morning.)

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,* (shall phaneroo, shall manifest in his true character) *then shall ye also appear with him in glory.* (Then shall you also phaneroo, then shall you also manifest in your true character with him in Glory, with him in the same doxa, the same opinion, values, and judgment of God). Let us bow our heads in a word of prayer.

In his sermon, **God's Gifts always find Place 63-1222 P:79** brother Branham said some very notable words. Listen carefully as I read them to you, because I want very much for us to come to this same mindset as well. *“Now, if you'll bow your heads again, I want to wish each one of you a very merry Christmas: May the great Christmas Present, the first one and the only and the original and the only one there is, Jesus Christ, be afresh in your heart tonight. May the Holy Spirit come to you and bring you ministering gifts and things from God, a gift that you might live a better life. That's what I want. I would rather have the Life of Christ in me to live sweet and victorious than I would all the gifts of healing, the gifts of prophecies, all them other gifts; just give me Jesus. Let me live the Life. The Life is what I want to live. I want to live so others will know. That's my desire at Christmas, and I pray that's your desire. And I pray that God will give us His desire.*

And so we find this Christmas season, the same desire on our heart to know Christ in the power of His Resurrection, and to know the Love of Christ, not only his love for myself, but to know His love for you and for everyone who comes across the same path I am walking in this life.

Not only did the apostle Paul keep bringing to our attention the importance of the Life of Christ being manifested in our own vessels, but so did the Apostle John and Peter, and James, etc.

The Apostle Paul said in **2 Timothy 1:10** *But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel:*

Again in **2 Timothy 1:1** *Paul, an apostle of Jesus Christ by the will of God, according to the promise of life which is in Christ Jesus,*

And in **Philippians 2:16** he said, ***Holding forth the word of life**; that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain.*

Romans 8:2 *For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.* And what is this law of the spirit of Life Paul is talking about here? It is none other than the Law of Life in genesis 1:11 that tells us that all seeds will come forth in the image of the original seed. And since Christ Jesus is the Royal Seed of Abraham, the Father of our Faith, and the son of the Only True God, then if we have that same son of God seed, we will also produce in these vessels son of God life.

And the Apostle Paul tells us how that seed life will come froth. He says we must first die to self, then the life in the seed can begin to manifest the real Life nature within it.

Galatians 2:20 *I am crucified with Christ: (In other words, I am dying to self daily) nevertheless I am alive; yet it is not I that is living, 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.*

And in his letter to the Romans he tells us the same thing. You must first die to self that the life of Christ might live in you. **Romans 8:10** *And if Christ be in you, **the body is dead** because of sin; but **the Spirit is life** because of righteousness.*

Romans 5:17 *For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall **reign in life by one, Jesus Christ.*** You see we are made alive by the life of that one man, Christ Jesus who died that we might live, and now we are to die that He might live again, in us.

Romans 6:23 *For the wages of sin is death; but the gift of God is **eternal life** through Jesus Christ our Lord.* And how did brother Branham describe eternal life? He said *eternal life is living for others.*

And again the Apostle Paul address this thought of dying to self that Christ might live in us in **Romans 6:4** where he says, *“**Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.**”*

And the apostle John tells is the same thin in **John 20:31** *But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye **might have life through his name.***

And so we find this Christmas season, that same desire in our hearts to know the Love of Christ and to live the life of Christ, not only for ourselves, but desiring to see this Life

and Love of God expressed to each and everyone we come across in our own lives. And to see that Life of Christ in others, as we saw it in Christ Jesus Himself.

From his sermon, **Is your life worthy 63-0630E P:122** brother Branham said, *“But Paul, when the Light struck him, let's compare his life and see whether it's worthy. What happened? When Paul, the Light struck him, he forsook all of his knowledge and got away from that intellectual group, and he walked in the Spirit of Jesus Christ. (Glory to God.) But as smart as he was, he never even used big words. When he come from amongst them Corinthians, he said, “I never come to you with the wisdom of men. I never come to you with swelling words, because you'd put your faith in that, but I come to you in simplicity, in the power of the resurrection of Jesus Christ, that your faith would be in there.” There's a life. Watch it. He never used his education. He never walked with the intellectual bunch. He walked in the Spirit of Christ, humble, obedient to the Word of God when It was very much contrary to their creeds. But Paul saw the Light and walked in it (That right?), letting the Life of Christ reflect Jesus Christ to the age that he lived in, that the people might see the Spirit of God in him. And the humble believed it so much till they even wanted to bring handkerchiefs in. They'd take them off of his body. And they believed it so much... He was such a representation of Jesus Christ till whatever he touched they believed was blessed. Yes. What a man that was. Give his life, his riches, his everything he had, his education, forgot all to walk down with fishermen, and beggars, and bums on the street, to let his lights reflect the love of Jesus Christ. He said, “I've been striped across the back forty and nine times. Don't bother me, 'cause I bear in my body the marks of Jesus Christ.” The poor little fellow in such a terrible condition, he said, “I bear in my body the marks of Jesus Christ.” What a different from this great dignitary with the priests all around him.*

That day on Calvary 60-0925 P:48 Now, you can't be half sheep and half goat. So if you say, *“Well, our church has got an organization. We give to the poor. We do this, and do that, and do the other.”* If you had that without that other, **the life of Christ in you, you're just absolutely doing it in vain.** Paul said, **I Corinthians 13**, *“Though I give all my goods to feed the poor, and have my body burned as a sacrifice, it profit me nothing.”* Now, this is hard but it's truth. You got to come to that fact. Recognize what Calvary did for you.

Identification 63-0123 P:51 We've got to take the entire full Gospel. We must... And now, being that we have identified ourselves as full Gospel people, **let's mold our character. We're invited to be molded in His Image, that we might reflect His Presence.** *“And the works that I do, shall you do also. The Life that I live, so shall you.”* We're invited by God to take Him as an Example, and let our character be molded like His. What a thing. My. Then when we let His character be in us, then we have become sons by **having the mind of Christ: mind, which is His character. Your mind makes your character.** *“Let the mind,”* Paul said, *“of Christ, this mind that was in Christ be in you.”* **Let that mind of Christ be in you. It molds the character of a son of God.**

Hebrews Chapter 1 57-0821 P:21 And now, **Paul, he just loved the Word.** So before he would ever witness this great experience that he had, he went down in Egypt for three years (I believe it was three years.), three years down in Egypt. And you know what I believe he done? I believe that he took the Old Testament, and searched through the Old Testament, and found that That was really the absolute Messiah. **He had to prove his experience by the Bible.** Amen. Oh, my. Look at him when he was in prison. You notice, there's a space of Paul's life. **When he was in prison there for a long time,** he wrote the Book of Ephesians. He wrote this Hebrew Letter. See? **He had time.** God laid him away over there in a prison, and **he wrote these Letters to the churches:** one to the church of Ephesus. He wrote one to the Pentecostal church (had lots of trouble with them). The Pentecostal church he had more trouble with than anybody else: still has it. See? But he was thankful for them. The only thing he could teach them... When they come in: one had a tongue; one had a psalm; one had a sensation; one had a feeling. He couldn't speak to them about eternal security. He couldn't speak to them about predestination. He couldn't talk to them; they were babies. They all had to feel something, or see something, or have funny feelings, or something around them, some evidences.

And so in **2 Corinthians 11:23** we see the Apostle Paul give us a run down of what sort of Life he had in Christ Jesus, and he names the many times he was beaten and suffered in the flesh, not to mention how many times he suffered within himself knowing that he had no support from the brothers in Jerusalem. *23 "Are they ministers of Christ? (I speak as a fool) I am more; in labors more abundant, in stripes above measure, in prisons more frequent, in deaths oft. 24 Of the Jews five times received I forty stripes save one. 25 Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; 26 In journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; 27 In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. 28 Beside those things that are without, that which cometh upon me daily, the care of all the churches. 29 Who is weak, and I am not weak? who is offended, and I burn not? 30 If I must needs glory, I will glory of the things which concern mine infirmities. 31 The God and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not."*

So we can see the dedication and consecration that was an evident token in the life of the Apostle Paul. He wasn't just a weekend warrior of sorts. He didn't just come to church on Sundays to do his religious duty. He was sold out 100% to God and the Life of Christ. He didn't just wear his religion on his shirt sleeves as we would call it, but Christ's Life was his Life. That's what he said in his letter to the **Colossians**, *"when Christ who is our Life shall manifest, then shall we manifest with him in the same values, and the same opinions, and the same judgments."* And so we see his life devoted, yes, consecrated to dying daily that Christ might live through him in order to manifest himself to the world to prove that he has not died, but was resurrected and is alive forever more.

Paul taught us how to be servants of Christ. In *Philippians 2:1* he said, *If you have any encouragement from being united with Christ, if any comfort from his love, if any fellowship with the Spirit, if any tenderness and compassion, 2 then make my joy complete by being like-minded, having the same love, being one in spirit and purpose. 3 Do nothing out of selfish ambition or vain conceit, but in humility consider others better than yourselves. 4 Each of you should look not only to your own interests, but also to the interests of others. 5 Your attitude should be the same as that of Christ Jesus: 6 Who, being in very nature God, did not consider equality with God something to be grasped, 7 but made himself nothing, (the KJV says, He made himself of no reputation) taking the very nature of a servant, being made in human likeness. 8 And being found in appearance as a man, he humbled himself and became obedient to death-- even death on a cross! 9 Therefore God exalted him to the highest place and gave him the name that is above every name, 10 that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, 11 and every tongue confess that Jesus Christ is Lord, to the glory of God the Father. 12 Therefore, my dear friends, as you have always obeyed--not only in my presence, but now much more in my absence--continue to work out your salvation with fear and trembling, 13 for it is God who works in you to will and to act according to his good purpose. 14 Do everything without complaining or arguing, 15 so that you may become blameless and pure, children of God without fault in a crooked and depraved generation, in which you shine like stars in the universe 16 as you hold out the word of life--in order that I may boast on the day of Christ that I did not run or labor for nothing. 17 But even if I am being poured out like a drink offering on the sacrifice and service coming from your faith, I am glad and rejoice with all of you. 18 So you too should be glad and rejoice with me. 19 I hope in the Lord Jesus to send Timothy to you soon, that I also may be cheered when I receive news about you. 20 I have no one else like him, who takes a genuine interest in your welfare. 21 For everyone looks out for his own interests, not those of Jesus Christ.*

Now, we could actually take the entire service this morning to speak of the apostle Paul, but let's look at another example of the Life of Christ living itself out in a vessel of flesh in the life of Martin of Tours who was such a godly sainted man so filled with the Holy Ghost that his life was indeed the Life of Christ living itself out and being expressed in his body. I have sent this book in **PDF** format to each of you via email, so if I you did not get this book, it is because I do not have your email address.

Now, brother Branham spoke of Martin with these words from the sermons on the 7 Church Ages. He said in his sermon on the **Pergamean church age 60-1207 P:31** *The life of Saint Martin is one of the greatest miracle filled lives of anybody in the church ages. From all the way from Saint Paul out, he was one of the most spiritual men. One of his first miracles, He was a soldier to begin with, I believe. And then one day he was coming by and there was someone, a man laying cold and shivering, and all the people that was willing, or, not willing, but was able to help the man, they just passed him by*

*like the priest and the Levites did in the Good Samaritan. But when Saint Martin come by, realizing his duty as a Christian believer, he had one coat, a cloak over his shoulders; he cut it in two with his sword and gave half of it to the beggar; he took the other half. And **that night begin his career**, for **Jesus Christ appeared to him in a vision**, wrapped in that same robe that he cut half in two; which fulfilled the Scripture, "**Insomuch as you have done unto these, you have did it unto Me.**"*

Notice brother Branham said "**that night that act that he did began his career**" as a man of God. You see, you do have a part in it. There is something that you can do. The act had to be first in his heart, but then there had to be a willing heart to do it. And the Scripture tells us in **Philippians 2:13** "*For it is God which worketh in you both to will and to do of his good pleasure.*"

Therefore, all we need to do is to "**let go and let God**", yield to the Holy Spirit Who is wanting so much to lead you into this life of self crucifixion and love for your brethren.

The Apostle Paul said in **Galatians 2:20** "*I am crucified with Christ: nevertheless I am living; yet it is not I that am living, but Christ Who is living in me: and the life which I now live in this flesh, I am living by the faith of the Son of God, who loved me, and gave himself for me.*"

The Apostle John taught us that we can not say we love God unless we truly love our brethren. Let me read a few other things he said about this Love of God.

1 John 4:7 *Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. 11* *Beloved, if God so loved us, we ought also to love one another. 12* *No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us. 16* *And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him. 20* *If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? 21* *And this commandment have we from him, That he who loveth God love his brother also.*

1 John 3:16 *Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren. 17* *But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?*

And so this love for people is what began the Life of Christ manifesting itself through this man Martin of Tours. And brother Branham told us the reason his own ministry was so successful was that he loved the people. In his sermon,

God projecting His love 57-0806 P:26 brother Branham said, *If ever I had a time of success of praying for anyone, is when I could enter into the fellowship with them, feel their infirmities, feel their conditions. Then something in you goes down beyond the reasoning and prays the prayer of faith for the sick. You've got to feel for a man. You've got to sympathize with him. You've got to be with him before you can help him. Then you*

enter into some sort of a deepness; it's the love of God. It's beyond human love. I'm going to tell you something. You may class me a fanatic after this. But I feel like I want to tell you anyhow. Many things happen like that. Frankly, all my ministry has been wrapped around that one thing. If I can love that, or fall in sympathy with it...

And again in his sermon, **Expectations and what love is 54-0228A P:46** he said, *And you can't do that until you have love. Perfect love casts out all fear. If I want to contribute anything to my success in the ministry amongst people, is this: I'll admit I've had to butcher up meetings because I just couldn't set it and--and... routine, like ministers do. And many times I've had to promise this, and take this back, and do this, and do that. Because God will make me do it. But if there's one thing, is because that I have loved people. And people knows that. You take a little baby three months old, he ne... he don't know nothing. He's got a mind, but it isn't developed. He don't know who, or nothing. The doctors say they can see a light, might see your hand, but they can only follow it. And he will just be kicking his little heels, and screaming to the top of his voice. Well, here comes some kind woman, comes along passing him, say, "Well, well, dear." He just kicks right on. He don't know who the woman is. He don't know nobody.*

That is why Brother Wayne Jenkins in England was so honored after his death. The people recounted one by one all the things that he had done for them, and it was an incredible accounting. You know, men are never remembered after their death for the great deals they made in life, or the great businesses they ran. People will remember you for the self sacrifice you made on the behalf of others who were in need. That is what people remember about mother Theresa.

Let me just share a few things this sister in Christ said, She said, *"I see God in every human being. When I wash the leper's wounds, I feel I am nursing the Lord Himself. Is it not a beautiful experience?"* She also said, *"we think sometimes that poverty is only being hungry, naked and homeless. The poverty of being unwanted, unloved and uncared for is the greatest poverty. We must start in our own homes to remedy this kind of poverty. For there is a terrible hunger for love. We all experience that in our lives-the pain, the loneliness. We must have the courage to recognize it. The poor you may have right in your own family, find them, love them."*

Now, in getting back to Martin of Tours, brother Branham also said in his sermon **You must be born again 61-1231M P: 109** *I was reading in the history of the church. I believe Sister Arnold back there "amen'd" me the other day on something about the history of the church, that she had been reading it. I seen where one night there was a boy in a monastery in the days of Saint Martin, that he said, "The Lord made me an old prophet out of the Old Testament. See? I am one of the old prophets."* Well, *I cannot call the bishop's name there of this little school, just a little group like this here. I cannot call his name at this time, but he was trained under Martin. It didn't sound just right, so the rest of the brethren just let him alone. Directly he prophesied; he said, "Tonight God's coming down and going to give me a white robe to set among you, and you'll know that*

I'm one of the prophets of the Old Testament." So that night, twelve o'clock, actually it happened. Voices was heard, people moving around, and the boy got a robe, they said just as white as it could be. He comes out, said, *"Didn't I tell you?"* Said, *"Now, all of you take orders from me. I am the Old Testament prophet."*

110 But the old bishop didn't go for it just right. It wasn't the Word. Prophets are not made; they're predestinated. And a prophet wouldn't act like that in the beginning. The fruit of it proved that it wasn't. See? The fruits proved that it wasn't a prophet. See? So he said, *"We'll spend the rest of the night in fasting, and praying, and singing of hymns."* A day or so passed. After while the old bishop, praying, said, *"Lord, that boy..."* That garment, to look at it, they'd never knowed nothing, seen anything like it. Writers come and looked, and they never seen anything like it. There it was. Finally, they knowed one man that was a prophet; that was **Martin**. They said, *"All right, one thing now you do to prove to us. Scripturally you're wrong. How about going over to Martin and stand before him and tell him that?"* See? He said, *"Oh, I am forbidden to stand before Martin."*

111 He that's got good gold don't dread going to the testing machine (Uh-huh, that's right.), he that's got the Truth. That's the reason I make a challenge. Any man come and show me where the baptism in the Name of Jesus Christ is wrong. **Show me this birth that you got to die, and if you still got the world in you, you're still of the world.** Show me these things. Don't have to worry about it, take it to the testing machine. Here's the Testing Machine. See, see? That's right. So they said, *"You're going anyhow."* And a bunch of the brothers picked him up, and the robe vanished. See? Wouldn't Pentecostal people eat that up today? Oh, my. It looked like the real thing, but it wasn't according to the Word.

112 Martin said Satan appeared to him one time, great golden crown on, three or four decks of stars in it like that, glistening and beautiful, great big fellow, nice, handsome, correctly combed and groomed, a great beautiful robe on, and his shoes on his feet was gold, walked out and said, *"Martin, do you know me?"* Now, people that don't see visions, -you might not understand it (See?), but how things come to you in different spirits, and how deceiving they are. The Bible said they would deceive the very elected if it was possible. See? The elected, that's those who are predestinated and born for that purpose. See, see?

113 So he come to this elected; he said, *"Martin, do you know me? I am Christ."* He said, *"Will you recognize me?"* Martin hesitated: seemed strange, he waited a minute. And he said again, he said, *"Don't you see me? I am Christ. Do you recognize me?"* He said it three or four times to him. Christ said, or Martin said, *"Satan, I know you. My Lord is not crowned yet, but His saints shall crown Him."* There's the Word back. That's where that Roman church got so much dogma, evil spirits coming in contrary to the Word, and they had to deny the Word to take their dogma and get away from the Bible. Stay with the Word. That's the string of Life today. There'll be spirits rise after while that'll deceive everything nearly. The Bible said so. *"As Jannes and Jambres withstood*

Moses, so will these men of reprobated mind concern the Truth,” perform miracles and do all kinds of signs. But stay with that Word. The Word of the Lord came to the prophet, and they brought It forth, and we believe the prophets. Notice, yes, he said, "I know you, Satan." Said, "My Lord is not a big man like that. My Lord went away with a rugged old garment on, with nail scars in His hand, uncrowned, with bloody locks. And when He returns, He'll come like that, for the Bible said He'll return in the like manner as He went.” And the thing vanished from him. Oh, my.

And another testimony about Martin from his sermon,

Investments 63-0126 P:109 *Not long ago, looking on The Martyrology, I asked for the card of St. Martin. This Catholic friend said, "Why, he wasn't--he wasn't canonized." I said, he might not be by the Roman church, but he was in the Book of God. He brought the church back to the principles of the Gospel, back to the original baptism of the Holy Spirit, back to the real life of God. Why? He did that what was right. He made an investment from his riches of the treasures of the earth, and the riches of what he could have been, and he sold out, and become a real investor in Jesus Christ. May we take that same thing this morning.*

And so I would like to read some from a book written by a man named *Sulpitius Severus* who lived during St. Martins time, and who was both an eye witness to many of the miracles that are written in the book, or else he talked to the people in whom those miracles took place who were eyewitnesses to the genuine miracles that God did in this man's life. The book is call, "The Life of Martin of Tours".

Chapter 3: *Christ appears to St. Martin. Accordingly, at a certain period, when he had nothing except his arms and his simple military dress, in the middle of winter, a winter which had shown itself more severe than ordinary, so that the extreme cold was proving fatal to many, he happened to meet at the gate of the city of Amiens a poor man destitute of clothing. He was entreating those that passed by to have compassion upon him, but all passed the wretched man without notice, when Martin, that man full of God, recognized that a being to whom others showed no pity, was, in that respect, left to him. Yet, what should he do? He had nothing except the cloak in which he was clad, for he had already parted with the rest of his garments for similar purposes. Taking, therefore, his sword with which he was girt, he divided his cloak into two equal parts, and gave one part to the poor man, while he again clothed himself with the remainder. Upon this, some of the by-standers laughed, because he was now an unsightly object, and stood out as but partly dressed. Many, however, who were of sounder understanding, groaned deeply because they themselves had done nothing similar. They especially felt this, because, being possessed of more than Martin, they could have clothed the poor man without reducing themselves to nakedness. In the following night, when Martin had resigned himself to sleep, he had a vision of Christ arrayed in that part of his cloak with which he had clothed the poor man. He contemplated the Lord with the greatest attention, and was told to own as his the robe which he had given. Ere long, he heard Jesus saying with a clear*

voice to the multitude of angels standing round— “Martin, who is still but a catechumen, clothed me with this robe.” The Lord, truly mindful of his own words (who had said when on earth— *Inasmuch as you have done these things to one of the least of these, you have done them unto me*), declared that he himself had been clothed in that poor man; and to confirm the testimony he bore to so good a deed, he condescended to show him himself in that very dress which the poor man had received. After this vision the sainted man was not puffed up with human glory, but, acknowledging the goodness of God in what had been done, and being now of the age of twenty years, he hastened to receive baptism.

Chapter 7: Martin restores a catechumen to life. Martin having established for himself a monastery not far from the town. At this time a certain catechumen joined him, being desirous of becoming instructed in the doctrines and habits of the most holy man. But, after the lapse only of a few days, the catechumen, seized with a languor, began to suffer from a violent fever. It so happened that Martin had then left home, and having remained away three days, he found on his return that life had departed from the catechumen; and so suddenly had death occurred, that he had left this world without receiving baptism. The body being laid out in public was being honored by the last sad offices on the part of the mourning brethren, when Martin hurries up to them with tears and lamentations. But then laying hold, as it were, of the Holy Spirit, with the whole powers of his mind, he orders the others to quit the cell in which the body was lying; and bolting the door, he stretches himself at full length on the dead limbs of the departed brother. Having given himself for some time to earnest prayer, and perceiving by means of the Spirit of God that power was present, he then rose up for a little, and gazing on the countenance of the deceased, he waited without misgiving for the result of his prayer and of the mercy of the Lord. And scarcely had the space of two hours elapsed, when he saw the dead man begin to move a little in all his members, and to tremble with his eyes opened for the practice of sight. Then indeed, turning to the Lord with a loud voice and giving thanks, he filled the cell with his ejaculations. Hearing the noise, those who had been standing at the door immediately rush inside. And truly a marvelous spectacle met them, for they beheld the man alive whom they had formerly left dead. Thus being restored to life, and having immediately obtained baptism, he lived for many years afterwards; and he was the first who offered himself to us both as a subject that had experienced the virtues of Martin, and as a witness to their existence. The same man was wont to relate that, when he left the body, he was brought before the tribunal of the Judge, and being assigned to gloomy regions and vulgar crowds, he received a severe sentence. Then, however, he added, it was suggested by two angels of the Judge that he was the man for whom Martin was praying; and that, on this account, he was ordered to be led back by the same angels, and given up to Martin, and restored to his former life. From this time forward, the name of the sainted man became illustrious, so that, as being reckoned holy by all, he was also deemed powerful and truly apostolical.

Chapter 8: Martin restores one that had been strangled. Not long after these events, while Martin was passing by the estate of a certain man named Lupicinus, who was held

in high esteem according to the judgment of the world, he was received with shouting and the lamentations of a wailing crowd. Having, in an anxious state of mind gone up to that multitude, and enquired what such weeping meant, he was told that one of the slaves of the family had put an end to his life by hanging. Hearing this, Martin entered the cell in which the body was lying, and, excluding all the multitude, he stretched himself upon the body, and spent some little time in prayer. Ere long, the deceased, with life beaming in his countenance, and with his drooping eyes fixed on Martin's face, is aroused; and with a gentle effort attempting to rise, he laid hold of the right hand of the saintly man, and by this means stood upon his feet. In this manner, while the whole multitude looked on, he walked along with Martin to the porch of the house.

CHAPTER XXVII *The wonderful piety of Martin. No one ever saw him enraged, or excited, or lamenting, or laughing; he was always one and the same: displaying a kind of heavenly happiness in his countenance, he seemed to have passed the ordinary limits of human nature. Never was there any words on his lips but Christ, and never was there a feeling in his heart except piety, peace, and tender mercy. Frequently, too, he used to weep for the sins of those who showed themselves his revilers—those who, as he led his retired and tranquil life, slandered him with poisoned tongues and a viper's mouth. And truly we have had experience of some who were envious of his virtues and his life— who really hated in him what they did not see in themselves, and what they had not power to imitate. And O wickedness worthy of deepest grief and groans! Some of his calumniators, although very few, some of his maligners, I say, were reported to be no others than bishops! Here, however, it is not necessary to name any one, although a good many of these people are still venting their spleen against myself. I shall deem it sufficient that, if anyone of them reads this account, and perceives that he is himself pointed at, he may have the grace to blush. But if, on the other hand, he shows anger, he will, by that very fact, own that he is among those spoken of, though all the time perhaps I have been thinking of some other person. I shall however, by no means feel ashamed if any people of that sort include myself in their hatred along with such a man as Martin. I am quite persuaded of this, that the present little work will give pleasure to all truly good men. And I shall only say further that, if any one read this narrative in an unbelieving spirit, he himself will fall into sin. I am conscious to myself that I have been induced by belief in the facts, and by the Love of Christ, to write these things; and that in doing so, I have set forth what is well known, and recorded what is true; and, as I trust, that man will have a reward prepared by God, not who shall read these things, but who shall believe them.*

He that is in you 63-1110E P:99 *But He that is in you is Christ. And if Christ is in you, the works of Christ you'll do, if Christ lives in you. He said so, St. John 14:12, "He that believeth in Me, the works that I do shall he do also." If you was in Christ, or if Christ lived in you... Then Christ is the Word. Is that right? And the Word come to His prophets. See? And if Christ lived in you, the works of Christ would be done through you, the Life of Christ would be lived through you. The works He did, the life He lived, and everything, it would live in you, just like if Shakespeare, Beethoven, or--or whoever*

it was, lived in you. If His Life... But if you still living your own life, then your own works you'll do. See? But if you're living the Life of Christ, if Christ is in you, "He that's in you is greater than he that's in the world." If your doubts and frustrations about God's promise is in you, then Christ isn't there. See, you're only worked up. But if the Life... If Christ is living in you, His Word He will recognize and His promise He'll do. See? He'll do.