

**#185 Review no 8 Christ-Life**

**1** This evening we will pick up in our review with Christ is the Mystery no 58 One Vine with many branches and our text is one which Jesus spoke, and William Branham expounded upon many, many times.

**2** John 15:1 I am the true vine, and my Father is the husbandman. **2** Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. **3** Now ye are clean through the word which I have spoken unto you. **4** Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. **5** I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. **6** If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. **7** If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. **8** Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.

**3** From Christ is the Mystery pp. 106 Brother Branham said, "Notice in the seer how that when, you know, he's coming forth, he's divinely a-vindicated by foreseeing and it comes to pass. "If there be one who's a prophet, will speak to you and tell you certain things that's going to happen, and if it don't happen, don't listen to him. But if it does happen, then I'm with Him. You better fear him, because I am with him." See? That's exactly. There's the a-vindication. There, where you know whether it's the truth or whether it isn't. God is speaking back through His Word to His people, by people. See, God only speaks through man. "I am the vine; ye are the branches." The vine doesn't bear fruit. The branches bears the fruit of the vine. Notice, it's always been that way."

**4** Philemon 1:1 Paul, a prisoner of Jesus Christ, and Timothy our brother, unto Philemon our dearly beloved, and fellow laborer,

**5** Ephesians 3:1 For this cause I Paul, the prisoner of Jesus Christ for you Gentiles,

**6** Paul used a certain word to describe this relationship as a prisoner, which was the Greek word Desmios, which means to be chained to, or to be a captive to, and the root word actually means figuratively to be a limb of. In other words, Paul understood his position in the body of Christ, that Christ is the head, and Paul considered himself just to be one of the limbs in the body. In fact that is what he said in Ephesians 3, so let's read it again.

**7** Ephesians 3:1 For this cause I Paul, the prisoner of Jesus Christ for you Gentiles,

**8** Notice, not "The prisoner for me", or "for my sake", but "for you Gentiles" sake. Now, you say, what does that mean? Paul was a prisoner for our sake. Paul, let us know that He was not a prisoner of Rome, but a prisoner of Jesus Christ and his becoming a prisoner was not for himself, but it was for you and I. Then he goes on to explain what he means as we see in verse 2 he says, ok, I am going to tell you how this being a prisoner came about.

**9** Paul was saying "I am the Desmios of the lord Jesus Christ. I am a limb of the Lord Jesus Christ, and when the head says run I run, when the head says lift up your hands I lift up my hands, because I am Him and He is me. We are one for by one spirit we have been all baptized into one body. Those are words the apostle Paul also said in 1 Corinthians 12:13 For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.

**10** The Wuest translation says, For even as the body is one and has many members, and all the members of the body being many, are one body, thus also is the Christ, for indeed by means of one Spirit we are all placed into one Body, whether Jew or Gentile, whether slave or free men. And we were all imbued with one Spirit. Imbued, as "to immerse or fill to the point of saturation." That means until every fiber is saturated with this one spirit.

**11** Notice, not drinking of that one Spirit, but all have been made to drink into one Spirit. We drink and drink until we become a part of that living stream. Drink into, This is the same as we see in Ephesians 4, not growing up unto Christ, But we are made to grow up into Christ. not side by side with Christ, but we are in Him, thus we grow up into Christ, we grow up into Him. we Become a part of him. Who He is and what he does. That was his prayer to the Father, "in that day you will know that I am in you and you are in me" and you and I will be just as much one as the Father and I are one.

**12** Notice Paul said baptized into one Body and we drink into one spirit. And his own life expressed this drink offering as he said in 2 Timothy 4:6 6 For I am already being poured out like a drink offering, and the time for my departure is at hand. 7 I have fought the good fight, I have finished the race, I have kept the faith. 8 Now there is in store for me the crown of righteousness, which the Lord, the righteous Judge, will award to me on that day, and not only to me, but also to all who long for and love his appearing.

**13** And Paul could not have His life, His Spirit poured out like a drink offering if he was not a part of that one Spirit which could be poured out. Paul had poured out his own life for the brethren, and thought nothing of putting their needs before his own needs. He poured out his life for the brethren like David when the men who sacrificed life and limb to bring him water, cutting their way through the enemies lines just to bring him some cool water. And David was so humbled by their genuine desire to be of service to him, that they would risk their own lives so that he might not thirst, that there was no way he could drink it, so he poured it out as a drink offering to the Lord. That what these men did he gave it to God, so they would get credit before their God for sacrificing their own lives in the service of their King.

**14** Oh, how beautiful to see that selfless attitude of those brethren, who saw the need and risked everything to fulfill that need in the body.

**15** And that is what Paul is saying here, is that by looking no further than our own body, we ought to be able to see that our own body has many parts, or limbs, and we have many organs and cells within our own body, and that all those parts of the body function together as one body, for one purpose and that is the edification of the body.

**16** Therefore no matter how many parts you can name in your body, and they all have a function in the body and for the body, yet no matter how many parts we have in our body we are still just one body. And that is exactly the same with the body of Christ. By means of His one Holy Spirit, we all can say good-bye to our partial and piecemeal lives.

**17** In fact that is the sole reason for the five fold members is to edify which means to build up the body of Christ. And yet why is it that the five fold or so called five fold we have today does just the opposite? They tear down the body to build themselves up. That's not what they were called for.

**18** Ephesians 4:11 And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; 12 For the perfecting of the saints, (the maturing or the equipping of the saints) for the work of the ministry, for the edifying (the building up) of the body of Christ: 13 Till we all come in the unity of the faith, (The revelation) and of the knowledge of the Son of God, unto a perfect (a mature) man, unto the measure (the metron, the portion) of the stature (or character) which is the fulfilling of Christ: 14 That we henceforth be no

more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive;

**19** God is for a mature bride. What man wants to marry a child bride that he has to raise up to become a mature bride. A man wants a real lady that knows her place, and her role in the family, and doesn't act like a child wanting to have her way in matters that don't even pertain to her role. The virtuous woman knows her role performs it well, and she does not try to usurp her husband in his role, or give him advice where he never asks for it. That means she knows when to talk and when not to talk. "She has Thus Saith the Lord or she keeps still." Oh, if we could only get to that place, and we will one day by God's Grace.

**20** And Paul continues in verse 15 where he says, "But speaking the truth in love, may grow up into him in all things, which is the head, even Christ:"

**21** Now, notice it did not say grow up unto him, as thought you are growing up unto, but this says that we may grow up into Him in all things, in everything we say or do, or think, because after all He is our head, even Christ. And if he is our head then he must do our thinking for us. For it is God who is working in us to will and then to do.

**22** Now, notice what Paul says in verse 16. " From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.

**23** How beautiful to see the whole body working together as one body to the building up and maturing of that body and he says it is love for every part of the body that will do it.

**24** And that brought us to Christ is the Mystery no 59 He lived so Godly. When you do not live for yourself, but you live for Him, you will live so Godly, because you do not live for your fleshly passions, but to please Him.

**25** Believeest Thou This? 50-0716 81 It's your approach to a Divine gift what brings the results. It's the way you come to it. Isn't that right? The way you approach anything..

**26** Ministry of Christ 53-0607 62 But, brother, let me tell you something now. It's your attitude towards any Divine gift, your approach to that attitude determines what you're going to get out of it.

**27** Proving His Word 65-0426 31 It's your approach. The attitude is what it takes. And that's what it is tonight, dear friend; it takes the attitude. We are, and believe that we are in the Presence of Jesus Christ, but it's your attitude that brings the results. The mechanics is here and so is the dynamics. If you can just get started, God will do the rest.

**28** And we find that it is the attitude you take that brings the results.

**29** Paradox a 63-0801 P:11 You thinking you have, and having It, is two different things. You might be able to try to say you have; you might be able to show some evidence of some emotion; but unless your life is vindicating what you're professing to have, you still haven't got It. No matter how many emotions, how much you jump, run, sensations, speaking in tongues, or shouting, or whatever you might lay it upon (which is all right, I believe in all that too.), but unless your life copes with your testimony, then you haven't got It. 'Cause the fruit of the Spirit vindicates what you are, just like the fruit of any tree tells what it is. Jesus said, "By their fruit you shall know them."

**30** And that brings us to Christ is the Mystery no 60 Christi-Life

**31** Hidden life with Christ 56-0213 P:50 That's what the church needs today, is a hidden consecrated life. You can't be dittle-dabbling along with the world, and impersonating, and acting like them, and hid with Christ, 'cause you're trying to fashion after the world. You're trying to live like the next church. You're trying to belong to a better organization, wear better clothes, do so-and-so. That's not comply with Christianity. Christianity is a sacrificed life, hidden life with God through Christ, sealed by the Holy Ghost. Amen. That's what the real Christian life consists of: Not of how well you can do this, or how well you can sing, that's all right, how well you can preach, that's fine. But that isn't it. It's a hidden life, consecrated, the veil, curtain's dropped around you, and you're dead and you're buried, and you're hid in God through Christ and sealed in there by the Holy Ghost. Amen.

**32** Colossians 3:1 If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. 2 Set your affection on things above, not on things on the earth. 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. 5 Mortify therefore your members which are upon the earth;

**33** 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. 12 Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. 13 For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live. 14 For as many as are led by the Spirit of God, they are the sons of God.

**34** Notice, brother Branham said of Paul, "He lived so godly until they seen Jesus Christ in him so much, till they wanted his handkerchief to take it and lay it upon the sick.

**35** That's exactly Matthew 9: 20-21 And, behold, a woman, which was diseased with an issue of blood twelve years, came behind him, and touched the hem of his garment: 21 For she said within herself, If I may but touch his garment, I shall be whole. 22 But Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort; thy faith hath made thee whole. And the woman was made whole from that hour.

**36** And this lead us to Christ is the Mystery no 61 Where is the God of Elijah?

**37** Here we looked at the days of Elijah and saw the comparison to the hour in which we live. the Apostle Paul goes on and says, 14 But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.

**38** Paul then says, 15 But he that is spiritual judges all things, and that means to examine, scrutinize and then discern all things. But then Paul adds,

**39** yet he himself (the man that is filled with God's Spirit) is judged (examined, scrutinized nor discerned) of no man.

**40** Why can not they discern you? if you are Spirit filled? Because unless you have the same Spirit you don't even have a clue as to what is going on in the mind of a Spirit filled man.

**41** 16 For who hath known the mind of the Lord, that he may instruct him?

**42** Paul is asking the question here. Who can even know the mind of God, and then he answers, only those, like us who have the mind of Christ, because we have the same God-Life living and abiding in us.

- 43** Now, for those who are not born again could never understand the mind of Christ in order to think like Christ, or live like Christ, or speak like Christ, or act like Christ or do the works of Christ. So they will say no one can, except one man only, and that man is William Branham. Only he can do the works of Jesus Christ.
- 44** They say that because that is all they know. They have not done the works of Christ and so they think no one else can either. In fact that is such a strange concept to them because they do not think like Christ. After all, Jesus Christ himself said, I can of my own self do nothing, but it's not me. The things my Father doeth and shows me, those things I do.
- 45** John 5:19 Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise.
- 46** And so they say, "see? Jesus said of Himself that he himself can do nothing, so we do nothing." But that is not what Jesus said here. He said, "of mine own self I will do nothing. Not that I can do nothing, I will not do until I see the Father do, so I wait on him to show me what to do that I might do. 20 For the Father loves the Son, and shews him in visions all things that he Himself is doing and wants done: and he will show him even greater works than these, that you all may marvel. 21 For as the Father raises up the dead, and quickens them; even so the Son quickens whom he (the Father) wills.
- 47** And that leads us to what brother Branham says in paragraph 152 "The same works that Jesus did, Paul did the same.
- 48** Now, look brothers, I didn't say this, Brother Branham vindicated prophet of God said it, and if we are spiritual enough to receive it, he is talking of John 14:12 here. And if William Branham himself is telling us that the very same works that Jesus did Paul did, then that "he that believeth" includes Paul as well, right?
- 49** Well, if you agree with what he is saying here, then that ought to tell you that "he" is not singular as though it speaks of only one man. And then brother Branham says, And they seen God,
- 50** Now, how did they see God? Because they saw God working in Paul to will first, and then to do...God in Paul willing, and then God in Paul doing. The same as they saw God in Jesus willing and then doing. The Father working, then Paul working, just like Jesus said "the father worketh, and the son worketh hitherto: John 5:17"
- 51** Listen again to this thought here as God's vindicated prophet lays it out for us in. Paragraph 152 "The same works that Jesus did, Paul did the same. And they seen God, the great Father, that had demonstrated in the burning bush, had demonstrated It to Paul, and here it was being demonstrated; and He's the same in every age. God's threefold manner: yesterday, today, and forever. What? Redeemer in His Church; pre-eminences in the coming Kingdom. Amen. You see it? Just as perfect as it can be.
- 52** From brother Branham's sermon, The Wedding supper 56-1006 P:31 brother Branham said, "In a type, the robe that Elisha, which was the old prophet, a type of Christ, Elisha that followed Him, succeeded Him, was the type of the Church. For the Elijah done four, I believe out... (It might've been eight, four or eight. I don't know for sure now.) outstanding miracles. And Elisha, the Church, asked for a double portion of his spirit: a double portion. And he said, "Keep your eyes towards heaven then, and if you see me when I go up, you'll have it." And as Elijah was caught up in a whirlwind, a cloud of fire, and was received out of the sight of Elisha, Elijah threw back his robe; and Elisha put it on, walked down to the Jordan and struck, said, "Where is the God of Elijah?" and done twice as many miracles as Elijah did. Jesus told the Church, "These things that I do shall you also, and more than this," a double portion of this. And they went up to the day of Pentecost, scared, powerless, helpless, and waited after the ascension of the Lord Jesus Christ, and He threw back, sent down from heaven the very same power, the

very same robe that He wore come back and fell on the Church. The Holy Ghost, the robe...

**53** And this brings us to Christ is the Mystery no 62 God the revealer of Divine Truth, where brother Branham said, 153 Oh, notice. The Holy Ghost is the only Revealer of the Divine revelation of Christ. There's no school can do it; no scholar can do it, no man, how well educated, how godly or anything else; there's no man can do it. I could sting hard here. How many's Christians, born again (raise up your hands), filled with the Holy Ghost? All right. Here we go then. All right. Notice, and He will only do it to the predestinated. That's exactly. "All the Father has given Me will come, and no man can come except the Father give him to Me first."

**54** Then he said, "Who did the Word of the Lord come to? Prophet alone. That's right. Is that right? And the prophet had to be vindicated first. Not 'cause he said he was a prophet, because he was born a prophet and proved to be a prophet, and everything he said was exactly on the Word and come to pass, then everything else let go."

**55** And finally he said, "Notice, and He will only do it to the predestinated. That's exactly. "All the Father has given Me will come, and no man can come except the Father give him to Me first".

**56** So we are looking at three statements in these two paragraphs that make up the who what when where and why of God revealing Himself to the people and using a prophet to bring forth that revelation. Therefore we see these three things are:

**57** #1) One who reveals, Which we know is God alone.

**58** #2) one through Whom He reveals which we know must be a vindicated prophet

**59** And finally #3) The Ones to whom He reveals. which we know are His elect for that age. And Brother Branham taught us that, "God selects the man, the message, the age and the people."

**60** He also said God selects the Message and even the Words and the Way that the Messenger is to say that Message.

**61** And we know that God even selects "the Messengers nature, and the way that the Messenger will act, and even the way that the Messenger dresses, and even his ambition has been ordained by God, that everything about him is ordained and given by God, in order to be received by a people who are also ordained to receive it."

**62** Therefore if the prophet is ordained in his nature, his dress, and his ambition, and in what He says is ordained by God, and even how he says it is ordained by God, and even the manner in which he says it, and the manner of his actions and everything else is ordained of God, then the same can be said of those who are ordained to receive it. Because he also said, just perfectly selected for that certain people that He'd call for that certain age.

**63** Then if there is a certain group of people for a certain age, then there must also be certain attributes that will make up the nature of that certain group, for the word "certain" implies uniqueness and peculiarity as we see in the following Scriptures.

**64** Notice God selects the man and the age, He selects the Message and even the way that the Messenger will say it, and how he will say it, and He selects the Messengers nature, and the way that he acts, and even the way he dresses, and it is God that gives him his ambition, and everything about him. And we find brother Branham telling us that God does all of this for a dual purpose, and that is to catch the attention of a certain ordained group of people and to blind the eyes of every one else.

**65** Then what we are looking at here is predestination in it's highest form, because the age is set, the message for that age is set, the messenger for that age is set and even the people to receive that message are set, which means they are put in place, in order for the time and season to brake forth. Therefore, anything outside of this plan will not, and can not, accept the plan of God, for they are not ordained to receive it. Therefore what happens outside of this setting, or this plan of God, is not important to us, and is only significant as it may pertain to the over all plan of God for the age. Now think about that.

**66** Nothing that is going on in this world, with all the politics that is happening, and all the setting up of a new world order, and all the power struggles that are going on, and all the immoral living which is swallowing up the entire world. All these things don't have one thing to do with you and me.

**67** We were ordained to live in this day, and in this age, for one purpose, and one purpose only, and that is to be united to the Message that God has brought for this hour. No one else could have done it. Luther's age and His people could not have received it, it wasn't for them. Wesley's people in his age could not have received this, it wasn't for them. Not yet anyhow.

**68** Therefore, only the Bride of Christ will have the proper focus, and therefore the correct eyes to be able to filter out every thing else that is going on in this world. Should we then care about the new world order? Should we then care about who is President of the Untied States? Should we then get involved with all the moral issues that have grabbed hold of the evangelical churches? Should we then be concerned about the many issues that have engulfed the conservative and fundamental Christians? The answer to all of these questions is definitely NO! At least not in the way that they view these problems.

**69** Christ is the Mystery no 63 Predestined to Know

**70** Matthew 13:10 And the disciples came, and said unto him, Why speakest thou unto them in parables? 11 He answered and said unto the disciples, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given.

**71** Now, in Verse 11 it tells us something was given to certain ones in order for them to know and understand the mysteries of the kingdom of heaven, but to them on the outside this thing was not given to them and thus they could not understand.

**72** In other words, it is given to you as a gift to know, but to others it is not given to them as a gift to know. The word given here was translated from a Greek word didomi {did'-o-mee} and it means "to give or grant, of one's own accord to give one something, to his advantage; to bestow a gift."

**73** Notice then that the thing that Jesus is telling them is that these things He is telling them is for their advantage. It is for their benefit but it is not for the benefit of those on the outside.

**74** 12 For whosoever hath, (For whosoever echoes) to him shall be given, and he shall have more abundance: but whosoever hath not, (echoes not) from him shall be taken away even that he thinks he is echoing.

**75** Whosoever is made in such a way as to be able to reflect or echo back what is given to him, the same shall have more abundance, because an echo is receiving and giving back more than just once. It is a repetition of the same thing with the same accent over and over and over again.

**76** 13 Therefore speak I to them in parables: Well, who is them that he is speaking of here?

In Mark 4:10-11 he answers that question for us 10 And when he was alone, they that were about him with the twelve asked of him the parable. 11 And he said unto them, Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all these things are done in parables:

**77** In paragraph 159 or 333 in your books, we read, "Look, John the Baptist would never had known Jesus if it hadn't been for the Holy Ghost pointing Him out. That right? John the Baptist, that great prophet that come forth and said, "There's One standing among you right now. There's an ordinary man standing here somewhere, that's the Lamb of God." John said then, "I bore record--I bare record I saw the Spirit of God (the Holy Ghost) descending from heaven like a Dove, and It went upon Him, and a Voice said, "This is My beloved Son in Whom I'm pleased..." What was it? The Holy Ghost said, "I'll point Him out." 160 That's the only way you'll know Him today, only way you'll get the threefold revelation of God is for the Holy Ghost... And the only way it can ever be, is you're predestinated to see it. If it don't, you'll never see it. If you're not predestinated to see it, you'll never see it, 'cause that Light can flash and you'll go away and make fun of it and explain it away by some intellectual conception when the very God Himself manifesting Himself and proving it. See? But if it ain't upon you to see it, you won't see it.

**78** What brother Branham is talking about here is election pure and simple, for if God doesn't reveal it to you there is no way you will ever be able to hear it, recognize it, and then act upon the Word of God.

**79** And remember, he's using these illustrations of John the Baptist to show you that concerning the three fold revelation of Christ, that unless God has predestined you to see it, you will never see it. and let us not forget that in the beginning of this study we saw where brother Branham said the three fold revelation of the Mystery of Christ is first God was in Christ revealing Himself to the world. second, he would come into His church and use them to reveal himself to the world. and third, to restore us back to that fellowship we had with him in the beginning where we walked together and talked together like it was in the garden.

**80** Let us pray