

THE KING IN THE GALLERIES 23

SONG OF SOLOMON 7:5

5 Thine head upon thee is like Carmel, and the hair of thine head like purple; the king is held in the galleries.

SONG OF SOLOMON 7:6

6 How fair and how pleasant art thou, O love, for delights!

MATTHEW 16:24

24 Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me.

MATTHEW 16:25

25 For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it.

59-1223 QUESTIONS. AND. ANSWERS_ JEFFERSONVILLE. IN COD WEDNESDAY_

14 When you're born in this world, you are a liar, you're a thief, you're everything there is, just all the sin, not a thief, 'cause you haven't stole.

But you're--but you're having. . . You're not a liar, because you've not lied. But that spirit is in you when you're borned, because you're of the world. That's the reason that you can't have reformation, to reform; you've got to die and be born.

And you cannot have birth without crucifixion. You can't have resurrection; you must be crucified to the things of the world in order to be resurrected in Christ.

60-0417S I. KNOW_ JEFFERSONVILLE. IN EASTER. MESSAGE. BOOK SUNDAY_

100 May we remain true like Job, until we can see Him face to face. May we be as true as our Lord was, as our example, to go to Calvary to--ready to be crucified,

and be crucified with Him, that there might be a resurrection in our life. Grant it, Lord.

61-0311 BE. NOT. AFRAID_ RICHMOND. VA SATURDAY_

E-82 Don't let nobody tell you that you're free in this nation. You're not. You're never free. You're either a bondsman to Christ and His love, or the devil's.

You're a slave to the devil and his things. You're a slave to something. I'm glad to be Christ's slave. Amen. Crucified to the things of the world, yet I live not I, but Christ liveth in me. Amen and amen and amen.

61-1224 SIR. WE. WOULD. SEE. JESUS_ JEFFERSONVILLE. IN V-3 N-23 SUNDAY_

17-3 Christ Himself pointed people to His death and said, "Except a corn of wheat falls into the ground, it abides alone. " Oh, how different it is. Yes, sir. How different.

But your life and His Life find each other, not at the church, not in a building, not in a creed, not in good works, but in the cross where you are crucified with Him. That's where you find Christ.

You don't find Him by doing better, turning a new page, starting a new life, you don't find Christ. You find Christ only in death, not in a manger, not in a confession.

To believe in certain creeds and fables, you don't find Christ there. A true servant takes you to Him, and He is the Word.

60-0925 THAT. DAY. ON. CALVARY_ JEFFERSONVILLE. IN V-2 N-5 SUNDAY_

84 Now, the first thing I want to say is: Jesus never lived for Himself. His Life was spent for others. That's perfectly Eternal Life.

When you say you go to church and you do good things, that's fine. But when you live your life to yourself, you haven't Eternal Life. Eternal Life is living for others.

It proved it when It come in the Lamb of God.

He lived and had Eternal Life, because He did not live for Himself. He lived for others. And you receive Eternal Life by receiving that day, and you don't live for yourself no more. You live for others.

60-0925 THAT. DAY. ON. CALVARY_ JEFFERSONVILLE. IN V-2 N-5 SUNDAY_

86 Someone said, "How can you stand and let anybody call you such bad names?" You don't live for yourself. You live for others that you might redeem that man.

You become sons. And the trouble of it is, the church has forgot they were sons. You are sons. You're taking Christ's place. You are sons; so don't live for yourself; live for others.

"Well, Brother Branham, I can live for this brother because he sure is a nice man. " That's not it. Live for that man who hates you. Live for that person who'd kill you if they could. That's what they done to Him.

They killed Him, and He died that He might save them. That's Eternal Life. When you get, that's in your bosom, you're facing heaven then. But you sacrifice your own things, give them up like the sheep gives its wool. You look on towards Calvary.

60-0522M ADOPTION. 3_ JEFFERSONVILLE. IN AD. 3 SUNDAY_

68 That's one of the sweetest words that I ever heard. "Father, I sanctify Myself for their sake. " Do you know He had a right to have a home? He was a human.

You know right--He had a right to have a wife? He was a man. He had a right to all these things, but He said, "Father, I sanctify Myself for their sake. I sanctify Myself. "

60-0522M ADOPTION. 3_ JEFFERSONVILLE. IN AD. 3 SUNDAY_

69 I was talking to a little preacher yesterday: going to preach for him in a few nights up here on the highway. And I asked him about a certain thing, he said,

"Yes, Brother Branham, but the most of my people doesn't believe in that. " I said, "Most all of them are legalists?" "Yes. " Brother doesn't believe that.

But he said, "For their sake." Oh, I wanted to hug his neck. "For their sake (See?), I sanctify myself for their sake. "

60-0522M ADOPTION. 3_ JEFFERSONVILLE. IN AD. 3 SUNDAY_

71 Oh, Jesus was training twelve men, that through those twelve men was to take the Gospel to the world. And He said, "For their sake I sanctify Myself. "

Make yourself for your neighbor's sake, for somebody else's sake. "Don't use your liberty for a cloak," said Paul, "but sanctify yourself. " Behave yourself in the neighborhood, like a real Christian ought to.

Let your communications be. . . If you meet your enemy, sanctify yourself for his sake, not knowing what you might do.

60-0611B FELLOWSHIP_ MIDDLETOWN. OH SATURDAY_

E-45 I think the sweetest Scripture there is in all the Bible is this Scripture: "Father, I sanctify Myself because of them. " He was a man. He could've had a wife. He was a man.

He could've had a home, a place to lay His head. He had--He'd had rights to that. He was a man. He could've had good clothes. He was a man. But what did He say, "Father, I sanctify Myself for their sake. "

What was He doing? He was training up twelve disciples that were going to preach the Gospel in all the world. He put an example. And brethren, as ministers, I tell you it pays us, not to get too much of the world's goods and things hanging around us.

You preachers I'm talking to. Sanctify yourself for them that you're going to lead. That's what we need today, is a complete

consecrated, sanctified life of ministers, that walk upright before God, does not entangle with the things of the world.

Keep away from it. "Father, I sanctify Myself for their sake. " For--not because He had to do it--but He did it for their sake.

I PETER 2:20

20 For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God.

I PETER 2:21

21 For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps:

MATTHEW 5:10

10 Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.

MATTHEW 5:11

11 Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.

MATTHEW 5:44

44 But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;

MATTHEW 5:45

45 That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

I PETER 2:21

21 For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps:

The word rendered example, signifies "the exact model of any curious or regular work;" here it signifies that exact pattern of holiness which Christ hath set his disciples, that they may copy after it.

It means properly a writing copy, such as is set for children; or an outline or sketch for a painter to fill up; and then, in general, an example, a pattern for imitation.

"a copy," literally, "a writing copy" set by masters for their pupils. Christ's precepts and sermons were the transcript of His life. Peter graphically sets before servants those features especially suited to their case.

I PETER 2:21

21 For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps:

63-0607 BE. NOT. AFRAID_ TUCSON. AZ FRIDAY_

105 Christianity is one of the softest things. "All they do is put their name on a book, and have somebody to sprinkle them,

or something another, and give the minister the right hand of fellowship. And that's all there is to it. Go on out. " That's not Christianity.

106 Christianity is self-denial. "Take up your cross daily. Follow Him. " Die out, to the things of the world. When all condemnation is gone, "There is therefore now no condemnation to them that are in Christ Jesus. " How do you get into Him?

By joining? No. Shaking hands? No. By a union? By education?
"By one Spirit we are all baptized into one Body. " By Holy Spirit baptism we're in Christ.

63-0803B INVESTMENTS_ CHICAGO. IL V-21 N-5 SATURDAY_

120 just forsake everything that there is, that's dear to this world, that we might find the treasures of Heaven. As Jesus told him, "And come, follow Me, take up your cross. "

121 Not take up your popularity, where everybody saying, "Certainly, doctor, come right in. It's such a great thing to have you here. Oh, the deacon, you fine. "

122 See, it's a cross. And you, they might call you "crazy, heresy. " And as Paul, you could testify, "In the way that's called 'heresy,' that's the way I worship the God of our Fathers. " See? We've had other men before us, who had to make these decisions.

I PETER 4:12

12 Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you:

which is to try you--Greek, "which is taking place for a trial to you. " Instead of its "happening to you" as some strange and untoward chance, it "is taking place" with the gracious design of trying you; God has a wise design in it--a consolatory reflection.

I PETER 4:13

13 But rejoice, inasmuch as ye are *PARTAKERS of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy.

PARTAKERS: koinoneo {koy-no-neh'-o}

be partaker, to come into communion or fellowship with, to become a sharer, be made a partner, to enter into fellowship, join one's self to an associate,

Do not only brace for afflictions, but rejoice in them, sharing the fellowship of the Messiah's sufferings (compare Co 1:24). For just as the Sh'khinah (God's manifested glory) once rested on the Temple in Jerusalem,

now the Spirit of the Sh'khinah is resting on you, since "your body is a temple for the Ruach HaKodesh who lives inside you".

The Sh'khinah was revealed as his, Yeshua's, Sh'khinah at his first coming it is the same as "the glory to be revealed" at his second coming (Ti 2:12). The term "Sh'khinah" refers only to God;

its used in connection with the Messiah and the Spirit exemplifies again the New Testament's tendency to speak indirectly about the divinity of Yeshua and the Ruach HaKodesh.

Because you bear the name of the Messiah (literally, "in the name of the Messiah"). For being Messianic. By the way you bear this name, literally, "by this name" or "in this name"). Messianic is Greek Christianos; "if any man suffer as a Christian. "

I PETER 4:13

13 But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy.

I PETER 4:14

14 If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified.

I PETER 4:15

15 But let none of you suffer as a murderer, or as a thief, or as an evildoer, or as a busybody in other men's matters.

Or as a busy-body in other men's matters. The Greek word here used occurs nowhere else in the New Testament. It means, properly, an inspector of strange things, or of the things of others.

In our translation, one who busies himself with what does not concern him; that is, one who pries into the affairs of another; who attempts to control or direct them as if they were his own. "Busy-body" "busy-meddler. "

The word "busybody" means in the Greek, "a self-appointed overseer in other men's matters. "

I PETER 4:16

16 Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf.