

# Christ is the Mystery no. 20

*The Image of the Invisible God part 4*

*Spirit Man*

*August 12, 2012*

*Brian Kocourek*

This evening we will continue with the thought from brother Branham's sermon and the Apostle Paul's thoughts in Colossians where he is speaking of Christ being the Image of the Invisible God.

56 Now, God had a purpose and a hidden mystery. And that's what I want to speak on to the church this morning: **the hidden mystery of God that He had in His mind before the world ever began** and how that it's unfolded itself right down to this present hour that we're living. See? Then you will understand clearly then (You see?) on, I believe, what is being done. God's great mystery of how... It's a secret. He kept it a secret. Nobody knew nothing about it; even the Angels didn't understand it. See? He didn't reveal it. That's the reason under our seventh mystery, when the seventh seal was opened, there was silence.

57 Jesus, when He was on earth, they wanted to know when He would come. He said, "It's not... **Even the Son Himself don't know when it's going to happen.**" See, **God has this all to Himself.** It's a secret. And that's the reason there was silence in heaven for a space of a half hour. And Seven Thunders uttered their voices, and John was even forbidden to write it (See?)-**the coming of the Lord. That's one thing He hasn't revealed yet**, of how He will come, and when He will come. It's a good thing that He doesn't. No. He has showed or revealed it in every type that's in the Bible.

58 Therefore, **the entire Bible is the revelation of God's mystery in Christ.** Huh? **The entire Bible is an expression of one goal that God had, one purpose He wanted to achieve in the entire Bible, and all the acts of the believers in the Bible has been in type and expressing what God's great goal is.** And now in this last day He has revealed it and shows it. And God's help, we'll see it right here this morning: what the Lord has had in His mind all along and has expressed it. Therefore, you can see the great meaning of what it's been to know this and then try to bring it to the people. See? And then you don't... I haven't went into details and tried to explain it **as God has revealed it to me.**

Now, remember, he had just spoken to them about Jesus Christ being brought forth in the very Image of God, and he used **Colossians 2:15** for his text. **"Who is the image of the invisible God, the firstborn of every creature:"**

We find in **Hebrews 1:3** the very same thought expressed again by the Apostle Paul, **"Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;"**

And we also are predestined to be conformed to that very same image as we see in **Romans 8:29** **For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren.**

Again we see this predestined promise of God in **1 Corinthians 15:49** *And as we have borne the image of the earthy, we shall also bear the image of the heavenly.*

And this coming into the image of the first born son comes via receiving the glory of God which is his opinions, his values and his judgments. **Colossians 3:10** *And have put on the new man, which is renewed in knowledge after the image of him that created him:*

And we see how this comes about in **2 Corinthians 3:18** *But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.*

Now, to totally remove from our minds that this image of God has to do with our physical looks, or the physical form we have, let's listen to what God's vindicated prophet brother Branham says about this image of God in **Genesis 1:26**.

Questions and Answers on Genesis 53-0729 13-13. Well, now, if you'll notice close now, in **Genesis 1:26**, let's get the first part first. God said, "*Let us make man in our own image.*" Of, course, we realize He's talking to someone, He was speaking to another being. "*Let us make man in our own image after our likeness, and let them have dominion over the cattles of the field.*" If you notice, in creation, the first thing that was created, of course, was Light. You come on down through the creation, the last thing was created was what? A man. And woman was made after man. All right, the first ... Last thing that was created, of God's creation, is mankind. But when God made His first man, if you noticed, He made Him in the likeness of Himself, **He was made in the image of God. And what is God?** Now, if we can find out what God is we can find what kind of a man He made.

Now in **St John**, the **fourth chapter...23rd and 24th verse**. All right. *Ye worship...* (that's it)... *Ye worship and you know not what: we know what we worship: for salvation is of the Jews, (and that's right, see)...* But the hour cometh, and now is, that the true worshippers (Jew or Gentile) shall worship the Father in the spirit and in truth: for the Father seeketh such to worship him. Now, the next verse is where I want: **God is a Spirit: and they that worship him must worship him in spirit and in truth.**

Now, **if God created man in His Own image and in His Own likeness, what kind of a man did He create? A spirit man.** Now, if you'll notice, after He had made all the creation, and **created a spirit man**, the close reading of this now (to the one that asked the question) will find this, that God give dominion of the cattle and the fishes and everything to the man. But, in His making up there, He made man in His Own image to lead the cattle, lead the beasts of the field, **just like** the Holy Spirit leads the believer today. See?

He was, in other words, Adam, the first man in the lower creations of God. The first creation was God Himself; (Now, brother Branham is not saying God created God here. What he said earlier is that God made the angels first to worship him, then He (the Elohim, the self existing one could receive worship, thus making him God, for God is an object of worship.) then he says, **out of God came the Logos, which was the Son of God;** then out of the Logos, which was the Word ("In the beginning was the Word, and the

*Word was with God, and the Word was God. And the Word was made flesh and dwelt among us.") **Out of the Logos came forth the Man.***

Now this is where some get confused here because they believe John 1:1 the Logos was Jesus the man and Not God. But what brother Branham is telling us here is that Jesus the first born son had to be the same substance as the Father, so if the Logos came out of God and brought forth a son, then God is Logos, and out of Logos came Logos. I hope that is not too difficult to understand.

**Seed shall not be heir 65-0429B P:36** *His Father was the great Logos Itself.*

**Questions and answers COD 64-0823E P:53** *God, the Father, the Logos that was up over Israel, that... He was holy, could not bear sin. There had to be a blood offering right in Eden. Then that Logos become flesh and dwelt among us; and where this Logos dwelt in a human body, which was the Sacrifice...*

**Life 57-0602 P:22** *Let's close our eyes to our imaginations for a few moments and go way back before there was anything. The great fountain of all eternity was that spirit of love, joy, that spirit of honesty, that spirit of trueness in this perfection. And then out of the existence of the Father **went the Logos which was the Son**, which was the theophany, which was the body of the great Jehovah God went forth in a celestial Body. That's the Logos. The Word spoke out of them great Fountains of Life and went forth. And there was the theophany, which was God made into Word.*

**Obey the voice of the angel 50-0713 P:9** *the Logos that came out of God, was the Son of God. Then when...*

So we see so far that God is Logos, then his son Jesus would also have to be Logos, then if that is so, then God's other sons would also have to be logos.

**Impersonation of Christianity 57-0120M P:69** *His Spirit, part of the Logos in you controlling your emotions...*

**Romans Chapter 8 Verse 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.*

Now, what does that mean? It means if the spirit (He said, "*My Words are spirit and they are truth*") So if His Word is abiding in you, then His Spirit, His Word, His Logos is abiding in you.

**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.*

**Ephesians 2:18** *For through him we both have access by one Spirit unto the Father.*

Now, in getting back to Brother Branham's thoughts from **Q and A on Genesis**, brother Branham continues, *Oh, I got a beautiful picture in my mind now, if you can take a little trip with me. I believe I've talked on it before, but to get this to the place where you'll be sure to see it. Now, let's take a little trip and go back for a little while. Now, don't think about how hot it is, let's get our minds right on what we're going to talk about and think now.*

*Let's go back a hundred million years before there ever was a star, moon, or anything in the world. Now, there was a time when there wasn't nothing here, it was just all forever and Eternity. And all of ever and Eternity was God, He was there in the beginning. Now, let's go out here on the edge of this banister and look over and see these things happen.*

*Now, "No man has seen the Father at anytime." No man can see God in the bodily form, because God is not in body form, God is a Spirit. See? All right. "No man has seen the Father, but the only begotten of the Father hath declared Him," 1st... John, see. Now, but notice now, there's nothing, there's just space. There's no Light, there's no dark, there's no nothing, it's just seems nothing. But in there is a great supernatural Being, Jehovah God, Who covered all space of all places at all times. He was from everlasting from everlasting, He is the beginning of creation. That's God. Can't see nothing, can't hear nothing, not a move of an atom in the air, not nothing, not no air, no nothing, but yet God was there. That was God. (Now let's watch for a few minutes, and after a while...) No man has seen That, now, That's the Father. That's God, the Father.*

*Now notice. Then after while I begin to see a little sacred Light begin to form, like a little halo or something, you could only see it by spiritual eyes. But look now, while we're looking, the whole church now. We're standing on a great big banister, watching what God's doing. And we'll get right down to this question here and you'll see how He brings it in.*

*Now, no one has seen God. And now, the next thing we begin to see, by eyes of supernatural looking, we see a little white Light forming out there. What is that? That was called, by Bible readers, "Logos," or "the anointed," or "the anointing," or the ... part of God begin to develop into something so human beings could have some type of an idea what It was. Was a little, low ... or little Light, moving. He... That was the Word of God.*

*Now, God gave Himself birth to this Son which was before there was even an atom in the... or air to make an atom. That was... See, Jesus said, "Glorify Me, Father, with the glory that We had before the foundation of the world." See, way back in yonder. Now, in St. John 1, He said, "In the beginning was the Word." And the first... "And the Word was God. And the Word was made flesh and dwelt among us." God unfolding Himself, down to a human being. Now watch how He did it.*

*Now, back there, then, when this little halo comes... Now, we can't see nothing yet, but just by eyes of just supernatural we see a halo standing there. Now, that's the Son of God, the Logos, Now, I can see Him playing around like a little child before the Father's door, with all eternity. See? And now, then in His imaginary make-up He begin to think of what things would be, and I can hear Him say, "Let there be light." And when He did, an atom bursted and the sun came into existence. She whirled for hundreds of millions of years, forming clinkers, and burning, and forming like it is today: still burning, still breaking atoms.*

**Works that I do bear witness of me 51-0413 P:16** *And now, I want to speak just a moment, or just bring your attention to a few words here that Jesus said, "The works that I do bear witness of Me." The things that I do, what I say, is what bears record of me. And that's what bears record of every person. Do you know, I'd rather you'd live me a sermon than preach me one? It'll be a better evidence that you're a Christian. Isn't that right? A live a sermon. And what we are is what we live, what we do. Our actions shows what we are. And if we say we have faith, and then afraid to step out and claim our faith and put it to work, then our faith doesn't do us much good, does it? The Bible said that faith without works is dead, just as the body without the spirit is dead..*

**Faith once delivered to the saints 57-0610 P:27** *The spirit that was in you, controls you. And if the Spirit of Christ is in us, the body of Christ will be Christ-like in it's feelings in it's actions. Whatever it is, it'll be Christ-like. It'll do the works of Christ. God wants to work in the body of Christ as He did in the physical corporal body of the Lord Jesus. He wants to work in this body of Christ, if He can only get them to a place where they'll stand still long enough, that He can place them on the foundation of His Word so He can work. God cannot work contrary to His Word.*

Therefore as we progress further into this study of Christ is the Mystery of God revealed and further into our mini series on the Image of the Invisible God, we must lay aside all thoughts as to physical appearance and focus on attributes and Characteristics which make up the spiritual image of the Father. What He is innately and intrinsically, is what we are to become even as Jesus had also become in that very same image.

**1 John 4:15** *Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God.*

Now, notice the promise is, "that if we make this right confession, if we say what God Himself says concerning His Son, then God Himself will come into us, and indwell us". Now, this takes us to John chapter 17 where we find Jesus praying in the garden before he is taken to finish the work that He was sent to do on the cross.

**JOHN 17:1** ¶ *These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee:* (Now, if Jesus and God were one like your finger is one, then this prayer is pretty ridiculous, because why would he ask for something he already had, and why would he ask to begin with. Why ask if you already have what you ask for? And why ask if you are talking to yourself?)

*2 As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. 3. And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent*

Now, if Jesus is declaring here that God has given him power, then he did not have it before God gave it. And notice here that he shows us what eternal life is, to know God and to know His Son. *4. I have glorified thee on the earth: I have finished the work which thou gave me to do.* Now, why would God give him a work to do if He and the Father were one like your finger is one.

5. *And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.* 6. ¶ *I have manifested thy name unto the men which thou gave me out of the world: thine they were, and thou gave them me; and they have kept thy word. Now, notice here that He does not say they have kept my word, but they have kept Thy Word.* Showing that God is the Word, and it is His Word that Jesus came and spoke to them, not his own words.

7. *Now they have known that all things whatsoever thou hast given me are of thee.* 8. *For I have given unto them the words which thou gave me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me.*

(Now, if you believe that Jesus and God are one like your finger is one, or if you believe that the son of God is actually His own Father, then you can not believe that God sent Him. Then surely you have not received the Words which Jesus gave us which words also were given to Jesus by His Father.)

9. *I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine.* 10. *And all mine are thine, and thine are mine; and I am glorified in them.* 11. *And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are.*

Now, again we see here that Jesus is asking the Father to make us one with the Father in the same manner as he and the Father are one. So if you are not a hypocrite, then you must believe that God has made us One with Himself in the same manner as He made Himself and His Son Jesus one. And if you believe it in any other way, you are not confessing the same thing Jesus confessed here.

12. *While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled.* 13. *And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves.* 14. *I have given them thy Word; and the world hath hated them, because they are not of the world, even as I am not of the world.* 15. *I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil.* 16. *They are not of the world, even as I am not of the world.* 17. ¶ *Sanctify them through thy truth: thy Word is truth.*

Therefore he is saying here that the Word is what sanctifies the believer.

18. *As thou hast sent me into the world, even so have I also sent them into the world.* 19. *And for their sakes I sanctify myself, that they also might be sanctified through the truth. Remember Thy Word is Truth, so the Word of God is what sanctifies us.* 20. ¶ *Neither pray I for these alone, but for them also which shall believe on me through their word;*

That is you and me who have believed the Word of God that was written for our admonition.

Now, here is the jest of what confession is all about. It is entering into the same mind set that we might become one through that same mind set. Now, listen to what Jesus is petitioning the Father for. *21. That they all may be one; as* (and the word as means in the same manner or in like manner) as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. Now, notice the context of the prayer is that God may grant to us oneness as he did with His Son and in the very same manner as He did with His Son. And the next verse tells us how this is made possible. *22. And the glory which thou gaves me I have given them; that they may be one, even as we are one:*

Now, I want you to pay close attention to the Words of Jesus here. He says, *the glory which thou gave me I have given them...* Ok, so there is something about this glory that we should know about because the same Glory God gave to Him He has given to us, and what is there about this glory? Notice he continues, *that they may be one, even as we are one:*

So we see that it is the glory that was given to Jesus from God that made Him One with God, and in the same Manner he has given us this glory that we might also be One with God and one with Him. *And the glory which thou gave me I have given them; that they may be one, even as we are one:* Therefore in order to make the same confession or to say the same thing, we must know what this glory is that we all share together having received it from Jesus and He from His own Father, God. And once we know what this glory is, then we should be able to see how it is that we become one with God even as the Son of God was One with God.

Now, the Greek word that this word glory was translated from is the Greek word Doxa which means the opinion, judgment or assessment of... And the word assessment means the judgment of the value. Therefore, if we are to receive the same opinion Jesus has and He received the same opinion God had, this is what makes us one. Thus we receive not only the same opinion, but the same judgment, and the same assessment or values that God possesses, and the same values, opinions, and judgments that He gave to His Son and Jesus here in this prayer tells the Father that He has passed these along to us that we might become one with the Father even as He and the Father were One. Thus the very mind of God coming into the believer makes us one with the Father in the same way that Jesus was one with the Father.

From the sermon **HARVEST TIME 641212 87 034** *William Branham said, Jesus said, "That they might be one, Father, as You and I are one." Not for some man to be over something, it never will work; one denomination wants to take over the other, and one man over the other. But that you might be one with God, like Christ and God was one; that's what the prayer is. That... He was the Word, and Jesus prayed that we might be the Word, reflecting Him. That's His prayer to be answered. See how Satan scruples it up in the carnal mind? But that wasn't Jesus' prayer, at all, that we might all congregate together and all have a certain creed and so forth. Every time they do it, they go further*

*and further from God. He wants us to be one with God, and God is the Word. Each individual in his heart must be that one with God.*

So we see here in brother Branham's own words that the Oneness that Jesus had with the Father and that he prayed that we would have is that we might be one with the Word even as Jesus was One with God's Word, for God is the Word. And that is how God will come into us when we say the same thing. When our confession is the same as His confession. When our thoughts are His thoughts, "*let this mind be in you that was in Christ Jesus.*" What more can a man ask of his wife than to have the same mind-set concerning the family and the raising of the children. What grater oneness than to share the same values, opinions, and judgments. And what more could a Father ask of his children than for them to share His values, opinions, and judgments. And that is what Jesus prayed for.

**GIFTS 56-1207 E-30** *Now, notice closely. Now, God dwelling in Christ used His voice to speak by. Jesus said in His miracle, "Verily, verily, I say unto you, the Son can do nothing in Himself, but what He sees the Father doing, that doeth the Son likewise." Is that right? Saint John 5:19. Then He did not do nothing within Himself. No prophet ever did anything within himself, until first God showed what to do. What a mistake Moses made when he went out without the vision of God and smote down the Egyptian, thought he'd liberate them with his hands, because he thought he had a lot of faith and could do it, because he was called for the job. No matter how much you're called for the job, God has to do the leading. See? He failed. Of all of his schooling and his military mind and his training as a great Egyptian leader. But yet it failed, 'cause God had a program and we've got to work according to God's program. No matter what we do, how smart we are, we've got to humble ourselves and work according to God's program. Amen. So he failed and God had to keep him another forty years to educate him. So what it was, that he must forget himself, and it's not him, but it was God.*

And why do you think we have had to wait almost 40 years since God took home His prophet. He's waiting for us to get ourselves out of the way, that God might have the pre-eminence, and that we might think God's thoughts, and do His actions, and speak only His words. That's what He's waiting for. And adoption can not come until the son has the mind of the father.

From the sermon, **SHOW US THE FATHER AND IT WILL SATISFY 60-0731 E-15** Brother Branham said, "*The works that I do, shall you also.*" *And seeing the same results by human beings so submitted to God, until the Holy Spirit can work through those human beings just like the Holy Spirit worked through Jesus, Who just has confessed that, "I and My Father are One. My Father dwelleth in Me. He doeth the works. It's not My words; it's His words."... See? He was so submitted to God.*

And from the sermon, **UNVEILING OF GOD 64-0614M 257** Brother Branham said, Jesus once said, "*When you see Me, you see the Father.*" *See? God and His Word is One. Now you understand? When the Word is manifested, what is It? Right. See? 260 Jesus said, "Search the Scriptures, you think you have... You believe in God, believe also in Me. If I do not the works of My Father, then don't believe Me. But if I do do the works, I and My Father are One. When you see Me, you have seen the Father."* *And when you see the*

*Word made manifest, you see the Father God, because the Word is the Father; the Word is God. And the Word made manifest is God Himself taking His Own Word and manifesting It among believers. Nothing can make It live but believers, just believers.*

Let us pray...