

## Desperation no 5

### Duality

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**Romans 9:13** *As it is written, Jacob have I loved, but Esau have I hated. 14 What shall we say then? Is there unrighteousness with God? God forbid. 15 For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. 16 So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy. 17 For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth. 18 Therefore hath **he** mercy on whom **he** will have mercy, and whom **he** will **he** hardeneth. 19 Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will? 20 Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus? 21 **Hath not the potter power over the clay, of the same lump to make one vessel unto honor, and another unto dishonor? 22 What if God, willing to shew his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction: 23 And what if he did that in order to make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory.***

In other words, ? What if God allows the darkness of night to show forth the glory of the day? And what if God allowed the vessels of dishonor in order to show forth His Glory in His vessels of honor.

Let us pray...

Wednesday night we spoke on **the foreknowledge of God**, and showed that if we carefully read every Scriptural passage concerning **the foreknowledge of God**, we will find that the **foreknowledge of God** is never used in Scripture in connection with events or actions; but rather in all cases it is used in reference to the person or persons themselves.

It is persons that God "**foreknows** and **predestinates**," and **not the actions of those persons**. Therefore we can say that the person foreknown will be conformed to the image of the first born son, and not necessarily all your actions will be conformed to His, but your Life, your nature will be.

After all, when we get our glorified body we will not be taking all our human frailty along with us, with our shortcomings and negative aspects of our flesh. No more than we will take our obesity or sunburned skin. Then why would we think that when we are taken up in our glorified bodies we won't leave behind many of our poor actions and reactions. After all, it is not the action and reaction he is coming for, but His Seed, His children, His loved ones.

So we read from the Token, paragraph **no 10** where brother Branham said, *"So there's many people that won't be saved. We know that. God knew that before the world began, that they wouldn't be saved. There's many that won't be healed (See?), many won't be healed. They just can't grasp it. They don't know what it is. Many will be. But we preach it that it's for everybody, because we don't know who that person is; we just don't know. But that is a whosoever. But some people just can't grasp that faith. Now, and the same thing about this Token. The Token, we have talked to the Token all the way along, but now is the manifestation of the Token. See?"*

Notice brother Branham's words. First he speaks of *"how that many will not be saved,"* and then he speaks of how God knew before He predestined us to salvation, even before the world was framed *"Those whom he predestinates"*. He also knew many would not have faith to be healed.

Notice then that brother Branham turns his subject back to the Token, and how it must be manifested, and after speaking of many who will not be saved, and many who will not be healed, he says, *Now, the same thing about this Token. The Token, we have talked to, the Token all the way along, but now is the manifestation of the Token. See?*

Therefore, *"many will not manifest this Token"*. Many will not receive it either, it's not for them. And that is what brother Branham is driving at here.

**11** *Now, we have sometimes allowed It... The Lutherans allowed It to accepting the Word, accepting Christ as personal Saviour. The Methodists said, "When you get happy enough to shout, that's It." The Pentecostals says, "Speak in tongues, and you got It." And we find out that all of it was wrong. See? The Token is the Token. It's you and Christ as persons together. See? It's the Holy Spirit, His Life in you working His own Life through you. And it's for the rich, the poor, or for whosoever will receive It.*

But we know that many will not be saved because many are not ordained to be saved, so too, many will not receive the Token, *nor will they receive the manifestation of the token*, which is the manifestation of the very Life of Christ, because they have not the faith to receive it.

Now, if the manifestation of the Token is the Literal Life of Christ manifested in the Believer, then the literal manifestation of that Life of Christ in the Believer is the literal fulfillment of **John 14:12**. Because Jesus said *"He that believeth in Me"*, and brother Branham said you can't believe in Him without having the Holy Ghost. So He that believes in me will manifest the same God-Life that was manifested in me.

**John 14:20** *At that day ye shall know that I am in my Father, and ye in me, and I in you. 21 He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.*

Now, brother Branham said in paragraph 208 of *Christ is the Mystery of God Revealed*, 208 *We're not suppose to make converts to Christianity by a government, but by the revelation of Christ in you as God was in Christ. (1) *As God was in Christ, Christ in you.* (2) *What God did in Christ, Christ does in you.* (3) *What signs did God in Christ, Christ does in you.**

Now, I hope you see here how brother Branham is making the unmistakable argument that **John 14:12** ties in with **John 14:20**.

Then he says, "*Oh, isn't that beautiful? Oh, my. I like that. Jesus said at that day (that's this day), (notice, we are not talking of Luther's day, or Wesley's day, but this day. He's identifying this Scripture with this day.) at that day (when this revelation's made known) you will know (Not me alone he says, but you will know) that I am in the Father, and the Father in Me, I in you, and you in Me.* When?

When the revelation's made manifest. What revelation is made manifest? This revelation is made manifest. The revelation, the revealing, the unveiling of this revelation, at that day, which is this day, when what Jesus is saying is made manifest, that is the day when it comes into effect. And what does it mean to be made manifest? *When it is visibly identified, when it is visibly expressed, when it is visibly shown*, how else can I say it. *It takes the manifestation of this revelation to make it manifest also in the body.* And we saw God in Christ in the Alpha, and we saw God in William Branham in the Omega, and the Omega reflection of God in man was manifest to us, and so that is all it took to make the promise *effective in the rest of the body.* "*at that day,*" (what day? The day when you are no longer orphans. And when is an orphan no longer an orphan? When he is adopted. *At That Day*, the day when he comes to adopt His Children,) *you (the believers) shall know that I and the Father are One. I'm in the Father, and the Father's in Me. Then when the revelation comes forth, then it's I in you and you in Me.*" *There you are. See the manifold threefold... What for? To bring it back. We've got to be...*

Oh, brothers and sisters, don't you realize that this is much bigger than just simply doing some things that Jesus did as many think **John 14:12** is?

This is knowing by seeing, This is knowing by hearing, this is knowing by recognizing that that day is here when *we become one with God as Christ and God were one.*

And it took the manifestation of the revelation for us to know it. This is not guesswork, this has already been interpreted by God bringing it to pass, first in William Branham and now the rest of the body.

Now, I can understand those who look at themselves and say, "*well, I just don't see it in me, there fore it can't be in me, but we saw it in William Branham and that is enough for me.*"

Now, I don't blame them for saying that, but they say that because they have not seen it, because their eyes are on themselves and not on the promise of God. If God said "*in that day you will know*," then are we now going to say that "*you*" is singular and means only one person?

*"At that day you will know that I am in the Father and the Father in me, I in you and you in me."*

What we are looking at is *the same God-Life* that expressed itself in the Alpha has already expressed itself in the Omega in William Branham, and is beginning to express itself in the rest of the body. Because *they without us can not be made perfect*.

And brother Branham said this could not be possible until the revelation is expressed. So it took God in Christ to reveal God to man. Then it took Christ in William Branham to manifest Christ to the Bride. And now it will take Christ in the rest of the body to bring this promise to completion.

Now, notice brother Branham describes the Token as "*It's you and Christ as persons together*." Well, then what is he speaking of? He's speaking of the duality that was in Christ being in you. You and Christ becoming one person just as God in His Son became one person living one Life. Then what we are looking at is not just the doctrine of Godhead. what we are looking at is not just a doctrine. Not just understanding about the relationship between God and His First born son. But we are looking at the reality of actually becoming the revelation of Christ. As Paul said, "*Growing up into Christ in all things*." The reality of how "*the two could become one flesh*".

Now, this is the greatest mystery right here, how that *Two beings* could so become one that they actually become one being.

The Apostle Paul speaks of just this in **Ephesians 2:15** when he says, "*Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for "to make in himself of twain one new man", so making peace;*

Notice, he said, "*to make in Himself of Twain*" that's "*Duo*", that means "*to make in Himself taking from "two" to become "One" new man*". So we are looking at a duality of beings making up one being. He said "*to make in one*" a NEW type of MAN.

From his sermon, **Show us the father and it'll Satisfy 56-0422 E-36** brother Branham said, "*Now, it's many times it's been said that no man can see God at anytime, the Bible said so. But the only begotten of the Father has declared Him. Philip, here was very inquisitive; he wanted to see the Father. Says here He said, "I've been so long with you, Philip, and you don't know Me?" Said, "When you see Me you see My Father."* In other words, *you see the Father express Himself through the Son. Him and the Father were one in the sense that His Father was dwelling in Him, not Him doing the works; He was a Son, Himself, the immortal, virgin born, Son of God. And then in Him was dwelling the God the Father,*

**expressing Himself** to the world, His attitude towards the people. See? Well, **that's how Christ and God were one.** God was in Christ reconciling the world to Himself. Now, He said, "When you see Me, you see the Father, and why do you say, 'Show us the Father?'"

And again from his sermon, **Jehovah Jireh 56-0429 053** Brother Branham said, "That's the reason people couldn't understand Him. **Sometime it was Christ speaking... or was the Son speaking. Other times it was the Father speaking. He was a dual Person.** He was one Man, the Son. God was in, which was **tabernacled in Him.** But what did He do? Did He go around saying, "I'm the Healer." Very contrary, He said, "I'm not the Healer." He said, "It isn't Me that doth the works; it's My Father that dwelleth in Me." And in Saint **John 5:19** when He was questioned for passing a whole bunch of crippled, lame, withered, halt, blind people, healed one man laying on a pallet, **the Father showed Him to go there and heal.** Walked away and left the rest of them laying there, they questioned Him. A man packing his bed on the sabbath. Listen to what He said. Saint **John 5:19**: "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 what He said? "I do nothing till the Father shows Me a vision first what to do."

So what we are seeing here is what Paul spoke of in **Ephesians 2:15** **Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace;**

Again from his sermon, **Let us see God 59-1129** ...Brother Branham said, "I said, "He was more than... **God was in Him.** He was a man, but **He was a dual Person.** **One, He was a man; the Spirit in Him was God.**" I said, "**God was in Christ.**" She said, "Aw, no." I said, "Look, lady, I'll take your own Scripture. **He was a man, but He was a God-man.** When He went down to the grave of Lazarus, He did weep like a man. That's true. But when He stood there, straightened His little stooped shoulders up, and said, '**Lazarus, come forth,**' and a dead man, that'd been dead four days come to life again, **that was more than a man.** Man couldn't do that. **That was God in His Son.**"

Notice that brother Branham pointed out that we are not talking about two physical beings like a man and wife are two physical beings. **They are not two in that way** he says.. But he explained that there is **one that was a man**, and we know to be a man you must have **body, soul and spirit.** But in that man that was fully man, **indwelt the God, the Father, who is Spirit.** Thus making **them one** by the **indwelling.** That's **Duality.** "**Of Twain made He one new man**".

But notice in this next quote how brother Branham is more specific and shows that the oneness of God and His Son is not like Husband and wife in the natural sense but more like Adam and Eve was one when they both were part of the same being. There you had a true duality.

**Jehovah Jireh 3 64-0404 P:71** Notice Him, here He come, and Jesus and God **became** One. They united. Like in Eden where there... Adam and Eve was, **in the beginning, the same spirit.** Their names was called Adam. See? He was both Adam and Eve together. And when was separated to go the test, what happened? Eve fell by the Word; that was the Word. Adam went out after her to redeem her, but he couldn't do it. He wasn't worthy to redeem her. Then along come the second Adam to redeem the church, which was in shadow in type. Now, **as sure as Adam and Eve had to be the same spirit, Christ and the church has to be the same Spirit, the same ministry: "the things that I do shall you do also."** See what I mean? They had to unite together. **Flesh and blood and God had to come together and be one Spirit. And Jesus Christ and His church is one Spirit.**

So what we are looking at here is that the very revelation of Christ that Paul said he lived by, is the same revelation of Christ that the end-time bride will live by because remember, "revelation" means "divine truth in manifestation." Thus She will have to become the Revelation of Christ or she will never manifest Christ.

**Baptism Of the Holy Spirit 58-0928M 94** Jesus, He said, **"I and My Father are One. My Father dwelleth in Me."** No one could read that any plainer. They said, **"Why don't You show us the Father, and it'll satisfy us."** **John 14:8.** He said, **"I've been so long with you and you don't know Me?"** He said, **"When you see Me, you see My Father."** As a lady once jumped up, she said, **"Why, Brother Branham,"** she said, **"the Father and the Son are one, just like you and your wife are one."** I said, **"Oh, no they're not."** I said, **"Do you see me?"** She said, **"Yes."** I said, **"You see my wife?"** Said, **"No."** I said, **"Then they're not the same kind of one."** Jesus said, **'When you've see Me, you have seen the Father. The Father dwelleth in Me.' My wife don't dwell in me."** See? They are One; in every way they are One.

So there are two different kinds of one he is speaking of. In the natural sense you have two bodies that cannot become one except in producing an offspring, then the **"Twain can make one new man,"** or more specifically "one new baby".

**Mark 10:8** And they twain shall be one flesh: so then they are no more twain, but one flesh.

**Matthew 19:6** Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.

**Matthew 19:5** And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh?

Now, listen closely brother Don, because you've been asking about the Marriage of the Lamb. When does this Invisible Union of the bride of Christ to Christ take place?

Now, the Scriptures I just spoke of show how a man physical and a woman physical can join a part of themselves together and become one in a conjugal sense that will produce a new person, or offspring.

But we are looking at something greater than a new offspring of man, we are looking at a new creation in Christ Jesus.

We have studied Godhead, and Godhood, and the relationship between Father and son. But we must come way beyond the place of just an intellectual understanding, to the place where the revelation of Christ becomes our Life, our reflection, our own manifestation. because you really do not know until you Ginosko. You really do not know until you have experienced the knowing.

We are coming to the place where that same relationship is now beginning to work within our own frame and we are beginning to see and to understand experientially how that "*The Twain become one new man*"

We know it takes death to self to allow this to happen as Paul speaks himself from his own experience in **Galatians 2:20** **I am** crucified with Christ: nevertheless **I live; I am alive. Yet it is not I, It is not me that is alive, but Christ that liveth in me: and the life which I now live in this flesh I am living by the faith** (the **revelation**) **of the Son of God**, (the same revelation he had I now have, and the same Life of God living in Him is now living in me, and I am living not only by that revelation, but I am manifesting that same revelation of **the Twain becoming one**) **who loved me, and gave himself for me.**

Jesus showed us that revelation in the Garden of Gethsemane when he cried out "*Father, I have a will as you also have your own will, but I am willing to make my own will subservient to your will in order for you to declare yourself through my flesh.* As Paul said, "*Of Twain made He one new man*".

Now, this is the key to understand what Brother Branham meant when he uses this story about the confrontation with this woman. He said, "*Then they're not the same kind of one. Jesus said, 'When you've see Me, you have seen the Father. The Father dwelleth in Me.' My wife don't dwell in me.*"

But in another sense we are looking at the marriage between the Bride of Christ and Christ. Between Flesh and Spirit. The Uniting of **Twain to become one**. We saw it in Jesus, we saw it in Paul, and we saw it in William Branham. Now, we're beginning to have our eyes opened to the same revelation of Christ in us. "*Christ in you the hope of glory.*"

In his sermon **Palmerworm Locust Caterpillar 59-0823 140** brother Branham said, "God Almighty, the Father, **dwelt in Him**. At the day of the baptism, **when He received the Holy Ghost on the day when John baptized Him, John said, "I beheld and saw the Spirit of God like a Dove descending from heaven, and a Voice saying, 'This is My beloved Son in Whom I'm pleased to dwell in.'**" **Jesus said that God was with Him, "I and My Father are One. My Father dwells in Me."** Not Jesus, and being one **with God; but God was in Christ**, reconciling the world to **Himself. 143** And you Oneness brethren, many of you get off the wrong track when you try to think that God is one like your finger is one. **He can't be His Own Father. He can't be.**

Again we see in **John 17:20** ¶ *Neither pray I for these alone, but for them also which shall believe on me through their word; 21 That they all may be one; 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. 22 And the glory (the doxa, the values, the opinions and the judgments) which thou gavest me, I have given them; that (for the very purpose) they may be one, even as (in the same way) we are one:*

Therefore it is very apparent that we are to fulfill the words "*Of Twain made He one new man*" by receiving the same **Word** which bring us into the same **Glory** or mind of the Father. *And the "glory" which thou gavest me I have given them; that they may be one, even as we are one:*

**Harvest Time 641212 87 034** *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. (in other words, it's not about being one because you have the same creed or doctrine. He goes on to say) 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.*

In **John 14:8** we read, *Philip saith unto him, Lord, shew us the Father, and it'll satisfy us, it's be sufficient for us.* <sup>9</sup> *Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father?* <sup>10</sup> *Believest thou not that I am in the Father, and the Father in me? The words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works. (I'm the body he is using, but it is He is the One that is doing)* <sup>11</sup> *Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake.*

When reading the entire conversation between Jesus and Philip, it is very apparent that Jesus is telling him and the others that were listening, that when you see Him, you see the Father, because the Father was in Him, *doing the works* and telling him what to say. Therefore what you saw Jesus do, the Father also was doing, thus when Jesus stepped into the vision he became the manifestation of the Father to the World through his speech and his actions. Then the Son, who was 100% yielded to the Father in all things, was the manifestation of the Father, as we read in **John 1:18** *No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him.*

Notice in **John 5:17** Jesus is being accused by the Jews for working on the Sabbath because He healed on the Sabbath. His answer to them is found in verse 17. ¶ *But Jesus answered them, My Father worketh hitherto, and I work.*

Now, this was not a very satisfactory answer to them, and it only made them much more angry, because instead of cow-towing to their Oneness understanding, He was letting them know that it was the Father that was doing the works.

**John 5:18** *Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God. 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.*

From his sermon, **Invisible union of the bride 65-1125 P:91** brother Branham says, "Now, you are born again or remarried again to the new spiritual union of, **not your natural life of the things of the world, but of Eternal Life. That Germ that was in you at the beginning, found you.** Notice how this ties in with Wednesday night's sermon.

And again he said in **Invisible union of the bride 65-1125 P:125** *If you're a born again Christian, that little Germ that's predestinated in you, it's Word coming on Word, on Word, on Word, on Word, till it comes into the full statue of Christ. That's right. So He can come and get His Bride.*

And from **Invisible union of the bride 65-1125 P:108** he said, "He become me, a sinner, that **I might become Him, the Word.** Amen. Let me hold true to It, not the church; the Word, Amen. Oh, that spiritual **union of Christ in His church now, when the flesh is becoming Word, and the Word is becoming flesh. Manifested, vindicated,** just what the Bible said would happen in this day, it's happening day by day. Why, it's accumulating so fast out on those deserts, and things taking place, that I couldn't even keep up with it. **We're near the coming of Jesus to be united with His church, where the Word becomes the Word.**

And one more quote from **Invisible union of the bride 65-1125 P:97** *You were foreordained to be a son of God. You were in God before the foundation of the world. You're only manifested in this day for His honor and glory. How can you do it without honoring His Word, and stand by every Word of God? ...*

*Yes sir, which you are a part of that Word by predestination, because look, **God is the Word.** You believe it? Well, then if He always was the Word... 98 **In the beginning was the Word, and if the Word was God then you were in God. The Word, the part that you're to play was in God before the foundation of the world. He seen you. He knew you. He predestinated you to it. And I'll tell you; just as that eagle recognized that voice, so does a real born again Christian recognize the Voice of God speaking through the Word, when they see It anointed and vindicated.** Look, he looked up there. He didn't see this old hen "cluck, cluck around here, Join us, and go over here, and go this, and go to this and that." **He saw a Being like he wanted to be,** sailing in the air, screaming free, up in the highs above all the vultures and things of the earth. Hallelujah. **He wanted to be that, because it was in him to be that.** 99 And **a man that's born of God, a son of God has to have the nature of God. He has to be like God. He honors God.***

**He's part of the Word of God.** *And in this last days of this Bride taken form just exactly in the same power that He was in at the beginning... He's come up through these organizations and so forth and come out for the Bride. **He can't be nothing else but that.***

Let us pray.