

## Rising of the Son no 47

*Same Spirit, same nature same way*

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This morning we will pick up at paragraph 109 of the Rising of the Son and begin reading. there is a certain theme that he speaks of in this paragraph, and it has to do with the bride being the same in nature, spirit, life and power as the Groom.

**109 See? That same Quickening Power of God presented in both of these prophets. Look it, their names are almost the same: Elisha, Elijah. See the Bride and the Groom? One of them is Mister Jesus; the other one is Miss Jesus (See?), almost the same, just between the He and She. See? Elijah... And look how its represented here. Now, Elisha was taken up in the rapture (represents the church). All right. Elijah... And Elisha rested until the resurrection. See? It's just like a bird needs two wings to balance himself.**

Remember, last night, we spoke on how we need the two poles to balance ourselves? One Pole is Grace and the other pole is Works. One is sovereignly given, God's love for us, and the other is our love doing works in response to His Love. what we do out of our love for what God has already done. See how it's actually the same? He does and we do. Jesus said, the Father works and the son worketh hitherto. So basically what we do is basically a reflection, or an echo.

**Genesis 1:11** tells us that *"every seed will bring forth after its kind or nature."*

brother Branham continues by saying, "See? The church was represented right there in those two prophets. *"For we which are alive and remain to the coming of the Lord shall not hinder them which are asleep, for the trumpet of God shall sound, and both wings shall come together and we'll fly away (Hallelujah.), fly away."* 'Cause what? **In the living or dead that Quickening Power still lives.** Notice. Remember. Remember now, quickened to see what these things are. Watch the Quickening Power of this day. Remember, we are quickened...

Ok, for our topic tonight we want to examine this thought here of *"being the same as"* which brother Branham spoke of at the beginning of this paragraph.

The Scripture plainly tells us in **1 John 4:17** *Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world.*

Now, what does that mean? *"as he is, so are we in this world."* we want to know hat that means because we are examining this thought of brother Branham's here where he is talking about *"being the same as"*.

Remember how he said, That same Quickening Power of God presented in both of these prophets. Look it, their names are almost the same: Elisha, Elijah. See the Bride and the Groom? One of them is Mister Jesus; the other one is Miss Jesus (See?), almost the same, just between the He and She. See? Elijah...

Therefore this morning we will look at these comparisons between Christ and his Bride, for *Herein is our love made perfect... because as he is, so are we in this world.*

*as he is, so are we.* The word "as" means "in the same manner" or "in the same way", therefore in the same manner or in the same way He is, we are also. And that one little sentence ought to speak volumes about our relationship between The Father and son and sons.

Therefore, let's look at how we are the same, and for starters the scripture teaches us that we are by one spirit baptized into one body.

**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.*

And being one Spirit and One body, we are then bone of his bone and flesh of his flesh.

The Apostle Paul said in **Ephesians 5:30** *For we are members of his body, of his flesh, and of his bones.*

Now, if we are his body, his flesh and his Spirit, then we can understand what John is telling us in **1 John 3:2** *Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.* **3** *And every man that hath this hope in him purifieth himself, even as he is pure.*

Now, we cannot "purify ourselves as He is pure" until we understand how He is pure. And this we must have the same mind in order to have the same understanding and thus see what he sees. And thus we see plenty of Scripture that bears this out.

**Philippians 2:5** *Let this mind be in you, which was also in Christ Jesus:*

**Philippians 3:16** *Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing.*

**Philippians 3:15** *Let us therefore, as many as be perfect, be thus minded: and if in any thing ye be otherwise minded, God shall reveal even this unto you.*

**Philippians 1:27** *Only let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel;*

So you see that we can not be even as, or even be one as if we have not the same mind. And that is because no man can even understand the things of God unless the Spirit of God is in him.

Let's examine this thought a little further in **1 Corinthians 2:7** *But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory:* Now since this word glory is the Greek word Doxa, this ought to tell us that this Wisdom which is actually a hidden wisdom, but it was ordained for our doxa, our

opinion, our values, and our judgments. So it was hidden from the world but was revealed for us, to make us even as he is in this world. Now, we will get to this in **John 17**, but for now let's continue with our reading from **1 Corinthians 2**.

He's still talking about this hidden wisdom which was hidden from the world but was revealed for our glory, to change our opinions, values and judgments. And then Paul says of this hidden wisdom,... *8 Which none of the princes of this world knew: for **had they known it, they would not have crucified the Lord of glory.***

Therefore he is telling us there is something about knowing this glory, knowing this opinion and values and judgment, that if we know it we will do one thing but if we do not know it we will do another.

*9 "But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, **the things which God hath prepared for them that love him.***

Look, Paul is telling us that no man knows the things that God has prepared for them that love him. No man knows except those to whom he has prepared them for that is.

*10 "But **God hath revealed them unto us** by his Spirit: for **The Spirit** (and there is only one The Spirit and that is the Spirit of God) for **The Spirit** (God's Spirit) *searcheth all things, yea, the deep things of God.**

*11 For what man knoweth the things of a man, save the spirit of man which is in him? even so **the things of God knoweth no man, but the Spirit of God knows.***

Notice Paul is telling us that no man can know the things of God, it is impossible for man to know the things of God, because only God's Spirit knows the things of God. Then in the next verse Paul tells us that since no man can know or understand the things of God, and only the Spirit of God may know and understand the things of God, then it is essential that in order for us to know them we must also have the Spirit of God living in us. And that is exactly what he tells us in the next verse.

*12 Now **we have received, not the spirit of the world, but the spirit which is of God;** in order that **we might know the things** that are freely given to us of God.*

What the apostle Paul is telling us here is that we must have the very same Spirit of God living in us if we are to have the mind of Christ, and think the same thoughts that Christ thinks.

*13 Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. 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.***

In other words there is no way for you to understand the things of God with a natural mind or brain. You must have the mind of Christ and the Same Spirit that lived in Him living in you for you to be able to understand the things of God, because he says they are spiritually discerned. in other words it takes The Spirit to discern them.

Then the Apostle Paul goes on to say in verse **15** *But he that is **spiritual** (he that is Spirit filled) **judgeth all things, yet he himself is judged of no man.** 16 For who hath known the mind of the Lord, that he may instruct him? But **we have the mind of Christ.***

So this entire teaching the Apostle Paul just laid out for us is to help us to understand unless we have the same Spirit that was in Christ we cannot have the same mind that was in Christ, and therefore it would be impossible for us to understand the things of God without having the same Spirit and thus the same mind that was in Him.

Now, that leads us to another thought which the apostle John presents to us in **1 John 3:7** *Little children, let no man deceive you: **he that doeth** righteousness is righteous, **even as he is righteous.***

John is telling us that our righteousness is manifested in the things that we do. Notice he says, **he that doeth** righteousness (right-wise-ness) *is righteous*, (is rightly wise) **even as** (or in the same way or the same manner that) **he** (God) **is righteous** (rightly wise).

So our righteousness is having a right mind and we cannot have a right mind without having a right spirit which is having God's Spirit in us.

Now, we see this "as he is so are we" in the prayer of Jesus in the 17th chapter of the Gospel of John. So let's read.

**John 17:11** *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.***

Notice Jesus' prayer is that we might be one as He and the Father are one. And the word "as" means in the same way or the same manner. So we see Jesus is praying that in the same manner or in the same way He and the Father are one, He is praying that we also may be one in the same way or manner.

**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.*

Notice again this is another comparison that Jesus is making concerning us. He says, *"they are not of the world, **even as I am** not of the world." "they are not of the world, in the same way or in the same manner 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.*

Then Jesus repeats himself in verse **16** *They are not of the world, **even as I am** not of the world.* Now, this is a telling remark and it is done for emphasis. Always when we repeat ourselves it is done to emphasize the words we are repeating.

**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, and then in verse 16 **16** They are not of the world, even as I am not of the world.

Notice this comparison ought to tell us something. And it ought to reshape our focus. This world is not my home, I'm just passing through, and if heavens not my home then lord what will I do, you remember the song.

Now, Jesus begins to ask God to do a certain thing for us. He says, **17** *Sanctify them through thy truth: thy word is truth.*

remember in verse **14** He says I have given them thy word, and then he asks God to use that word which was given to us to do something for us. He says, **17** *Sanctify them through thy truth: thy word is truth.*

And then in verse 18 he gives us another comparison when he says, **18** As (in the same way, in the same manner) thou hast sent me into the world, even so have I also sent them into the world.

And what manner or in what way did God send Jesus into the world? God went in him that is the manner He came into the world. So Jesus is asking God to go with us as He went with Jesus himself. In the same way or in the same you sent me Father, I will send them.

From his sermon **Good shepherd of the sheep 57-0308 P:47** brother Branham said, **"He's sending the Church in the same way that God sent Him. The God that sent Him, went with Him. The Christ that sends the Church, goes in the Church. And the very same works... *God was in Christ*, what doing? *Expressing Himself to the world.* No man had seen the Father at any time; the Father's a Spirit. But the only begotten of the Father has declared Him. He's in here. *God was in Christ expressing Himself to the world*, what His attitude was, what He thought of the world, how He loved the world. **He so loved the world that He laid down His own Life for it.** And the only way He could die as a mortal, He had to become mortal. God was in Christ. And what Christ was He put that into the Church and redeemed us by His Blood. **"And the same works that I do, shall you do also."****

**What is the Holy Ghost 59-1216 P:32** *The Spirit of God in His church, what for? What did He do it for? This is a little on tomorrow night's subject, but what did He do it for? Why did He... What did the Holy Spirit... What did He come for? What did He come in you for? What did He come in me for? Was to continue the works of God.* **"I always do that which is pleasing to My Father. I come not to do My own will, but the Father that sent Me; and the Father that sent Me is with Me. And as My Father has sent Me, so send I you."** Oh, my. The Father sent Him, went in Him. The Father that sent Jesus came in Him, worked through Him. The Jesus that sends you goes with you and is in you. And if that Spirit living in Jesus Christ made Him do and act the way He did, you'll

have some general idea how It'll do when It's in you; 'cause that Life cannot change. It'll go from body to body, but It cannot change Its nature, for It is God.

Now, isn't that exactly John 14;12

Ok, so let's continue with Jesus prayer for you and for me. **19 And for their sakes I sanctify myself, that they also might be sanctified through the truth.**

Notice, we do not sanctify our walk and our life for ourselves, we sanctify our life and our walk for others, that they might see Christ in us.

Now let me read to you what brother Branham said about this.

**Seed shall possess the gate 61-0212E P:51** *He possessed every gate of temptation. Oh, how He did. He was a man. He was a man like you are, like I am. He had a right to be married. He had a right to have a home. He had a right to the things that we have. He had a right to have clothes. He could have done it. A man that could turn water into wine, that could know where a coin was in a fish's mouth, why, He owned the heavens and earth. But yet He abstained from those things. The sweetest words in the Bible when He said, "Father, I sanctify myself that I might sanctify them." What was He trying to do? Set an example. He was sending twelve man out with a Gospel that would conquer the world, and He's depending on you and I to do it. If He could sanctify Himself like that, why ought we to set aside every failure, and every doubt, and everything else, and sanctify ourselves? For we are the seed of Abraham through Him, that are more than conquerors through Him. Yes. He had a right to be married. He had a right to have a home. He had a right to lay his head on a pillow. But "The foxes has dens, and the birds has nests; and the Son of man don't have a place to lay his head." Why? "I sanctify myself, Father. For their sake, I do it." For their sake--not because He had to, but for their sake, He conquered every enemy.*

Look, now we are beginning to understand the nature of the first born son, and now we are beginning to see what his example was meant for each of us. You don't have to be a preacher to do this, you don't have to be a five-fold minister or a prophet of God to do this. all you have to be is a son or daughter of God.

Again he said from his sermon **Fellowship 60-0611B P: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 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.**

And from his sermon, **Position in Christ 60-0522M P:41** 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 why 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.**"

And again from his sermon, **Lamb and dove 60-0805 P:49** he said, "While you're listening, the most outstanding Scriptures, one of them, that I can think of, when Jesus said, "**Father** (think of it), **Father, for their sake I sanctify Myself.**" Think of it. "**Father, for their sake I sanctify Myself.**" What was He doing? **Setting the example;** He was a Lamb. What did He do? He had a right to a home; He was a Man. He had a right to be married; He was a Man. He had a right to good clothes; He was a Man. But **He sanctified Himself; He forfeited.** He could've come down the corridors of glory, a full statured man, with an Angelic band. Sure. But **He sanctified Himself.** He could've at least been born in a nice clean bed somewhere, but He was born in a manger over a manure pile, in a borrowed manger. But **He sanctified Himself.** Why? He was the Lamb. See, friends, we got to back to assembly line religions and so forth, and all these things we're getting away from the real things. **Humble yourself. Keep humble:** "**Lord, sanctify me.**"

And from **God's wrapped gift 60-1225 P:56** There's another pathetic thing. I think one of the most pathetic Words that Jesus ever said, was when He said, "**Father, I sanctify Myself, that they might be sanctified.**" In other words, He had a right; He was a man. He had a right to a home; He had a right to a family. He was man, as much man as you are or I am, as much human in His manhood as we were. He had a right to it. But **He was training twelve men that was going to take the Gospel to all the world, so He sanctified Himself for their sake.** "**I sanctify Myself for their sake**": a Gift of God, **keeping Himself sanctified.** Oh, **gifts of God, you people who claim that you've received His Spirit, keep yourself sanctified** (Yes, sir.); keep away from the things of the world; be sanctified. Oh.

**Position in Christ 60-0522M P:43** 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.

**Queen of Sheba 61-0219 P:15** Now, we find out that He said, "**The foxes have holes and dens, and the birds have nests; but the Son of God doesn't have a place to lay His head.**" He didn't have to be that way. I think the sweetest word in the Bible, one of them, "**Father, I sanctify Myself for their sakes.**" He had a right to a wife; He had a right to a home. He had a right to the pleasures of life, like we have, the comforts of life at least. But **He was sanctifying Himself because He was training twelve men that would stir the**

world with the Gospel. And **if He could do that, how much more ought we to sanctify ourself.** See?

and now we are getting to where I wish to take us this morning, concerning how we become as he is in this world. **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 which thou gavest me I have given them; that they may be one, even as we are one:**

Notice it is through receiving the glory which Jesus received from his own father that we become the same as he is in this world.

**"Herein is our love made perfect... because as he is, so are we in this world."**

And it is the doxa of God that will make us one and make us the same as he and the father are one and the same. and it doesn't make us one like your finger is one, that is not the way Jesus and God are one. God is the Word, and Jesus expressed that word making him and the Father one. And when you and I express the same values, and the same opinions and the same judgments of God we become one in the same way or the same manner Jesus and the Father are one.

**Countdown 62-0909M P:72** We have to come in **the same way**, come by **the same way**, by **the same Message**, by **the same Christ**, by **the same power** that they received on the day of Pentecost. **The same way**. It has been all the time **the same One**, because It's **the same Door**. And how do we get into this body? By the Door. And Jesus is the Door to this Body. So we come in and are born into the Kingdom of God through the Door, Jesus Christ.

And the apostle John tells us how we can do this. He says, **1 John 1:7 But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.** Just walk in his light as he is in that same light, and you will be walking as he walks.

**Seed not heir with shuck 65-0218 P:48** Notice, in the wombs of Mary was the Seed. But when the Seed was delivered, It said, "I come to do the will of Him that sent Me. I and My Father are One. If I do not His works, believe Me not." There was the Seed. "Which one of you can condemn Me of unbelief? What the Bible's promised I'd do, I done it. God has verified that through Me." He said. "Who can tell Me now?" See? But the Seed in Mary, the shuck, it was close to being that, but it wasn't. It was still in the womb. Notice. And in the Pentecostal age, through the Lutheran age, through the Wesleyan age, it's been the same thing through this Pentecostal age. Now, notice, but at the opening of the Seven Seals, **Revelations 10**, the full Word is to be born into manifestation again and vindicated by the Spirit of God in the full strength, as It was when It was here on earth, manifested in **the same way**, doing **the same things** that It did when It was here on earth. Amen. **Hebrews 13:8** said **Jesus Christ is the same yesterday, today, and forever.**

**John 17:21** *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 which thou gavest me I have given them; that they may be one, even as we are one: 23 I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.*

Let us pray...