

Spoken Word #13
“The Lamb and the Dove”

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This evening I would like to take our message again from brother Branham's sermon **“The Spoken Word is the Original Seed”** and we will pick up again at paragraph number 8 where he is praying to God before going to the Word. *“We're so glad to know that this is just not bringing the people together for something in vain; that it has been proven the greatest reality the world has ever known, that the Son of God is not dead, Who made the promises, but is alive among us forevermore. And we're so happy this morning, Lord, above all things, though we own the world and could be young for hundreds of years to enjoy it, but it would only be a season compared with what's the time that's laid up for those who love Him. So we are trying to point our brother and sister to this great hour that's approaching us. And as we see that time coming, Lord, our hearts burn. We want to make ready.”*

Now, although there are several wonderful thoughts that brother Branham has spoken to us in this paragraph, I would like to examine just one of them this evening. And that would be when he said, *“the greatest reality the world has ever known, that the Son of God is not dead, Who made the promises, but is alive among us forevermore.”*

Now, the reason why I have chosen this message is because I believe that many who believe the doctrine of Christ are still within themselves not so sure who is here among us.

You see, many who used to scoff at those who teach the Parousia of Christ are now teaching it, only with a better spirit. At least that is what they believe. But, they teach it in error not knowing who came down in this hour. Many say the lamb has come down, but that is not what brother Branham taught.

Br. Branham identified the Lamb as being the Son of God in body form, not in Spirit form.

First seal the 63-0318 P:121** Notice now, The Holy Spirit and the revelation and Christ is... **The Holy Spirit is Christ in another form.** That's right. Notice, **it is a Lamb that opened the Book, and the Lamb is Christ; and Christ is not seen anymore from then, but He is seen in the Book of Revelations the 19th chapter, coming on a white horse. If you'd like to read it, let's turn to Revelations 19:11 to 16.

So you see, we have a problem if we do not understand his language, because brother Branham uses the Word Christ very often and if you do not understand what the Word Christ means and Who it is speaking of when it is used, then you can have some trouble trying to follow this Message.

Now, we know that the word “Christ” means anointed, but it can also be used when we are speaking of the one who “anoints” and also when we are speaking of the one that is “anointed”, so how the word is used depends upon the context of the sentence in which it is being used. So when brother Branham says, that “Christ” is here, if we do not understand the Godhead as he taught it by vindication, then we may very well be confused when we try to explain just who came down in this hour.

That is why many who are now teaching the Parousia are the same ones who once called it a false doctrine. And the way they are teaching it is in error because they are saying the Lamb has come down. But that is because they do not understand the Godhead, nor do they understand what the Lamb represents.

Now, Brother Branham taught us that the lamb of God represented the physical body of the Son of God. So if you teach that the Lamb has come down, you are in essence saying that the second coming has taken place and the Son of God in the flesh is now here on the scene. But this is contrary to the teaching of the Scriptures that plainly teach that there is an Appearing before the Coming. The Appearing is always in Scripture the Father coming down before the promised Son arrives.

John 1:25 *And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet? 26 John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not; 27 He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose. 28 These things were done in Bethabara beyond Jordan, where John was baptizing. 29 The next day John seeth Jesus coming unto him, and saith, **Behold the Lamb of God**, which taketh away the sin of the world. 30 This is he of whom I said, After me cometh a man which is preferred before me: for he was before me. 31 And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water. 32 And John bare record, saying, **I saw the Spirit descending from heaven like a dove, and it abode upon him.** 33 And I knew him not: but he that sent me to baptize with water, the same said unto me, **Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost.** 34 And I saw, and bare record that **this is the Son of God.** 35 Again the next day after John stood, and two of his disciples; 36 And looking upon Jesus as he walked, he saith, **Behold the Lamb of God!** 37 And the two disciples heard him speak, and **they followed Jesus.***

We see in the days of Abraham that the Father of Glory came down to reveal to Abraham the promise of a Coming Son. So the Father came before the Son. Now, even in nature there must be a father come first in order to bring forth a son. You don't get son's without a father, and the father is on the scene before the son ever comes on the scene. That is just simplicity and God hides Himself in simplicity.

What they do not understand is that the same Spirit or Life that was in Jesus has come back upon the Church. The One who is here in our midst is the same Life that was living in Jesus Christ the Son of God.

Now, in the Message *On the wings of a dove 65-1128E P:16* Brother Branham shows us the simplicity of God identifying Himself with the Dove while identifying His Son as the Lamb of God. He says, *“How beautiful it's typed here as Jesus being the Lamb, and God being the Dove. And the dove would not have settled on a wolf; his nature's not right. It couldn't have settled on a dog; his nature's not right. It had to be on a lamb; the two natures had to be the same. And that's the way we have to be; our natures has to change from the roaring sinner to the meekness of a lamb. And did you notice the Dove led the Lamb? And notice, the Lamb forfeit everything He had to the Dove. And look where the Dove led Him: to crucifixion for the sins of us all. Now, the Dove, if God wanted to represent His Son, He was represented by the most cleanest and meekest animal on the earth, a earthbound creature; but when God represented Himself in the heavens, was by the meekest and most cleanest bird there is in the heavens: a dove.”*

Now, brother Branham makes it very clear here that Jesus, the Son of God is represented in Scripture as a lamb which is the meekest of earthbound creatures. At the same time he also let's us know that God represented Himself in Scripture as a Dove which is a heavenly being. But notice that he said the two natures had to be the same in order for God to indwell his Son. Now, the Lamb does not represent the Spirit of Christ that abode in Jesus body. It represents the body of the Son and the nature of that body.

Again in the sermon *God's only provided place of worship 65-1128M P:71* Brother Branham illustrates how the lamb is the true representation of the Son of God . He said, *“He was tested to see where He was standing (See?), tested in every manner, tested like we are tested. But there was no giving in to him at all. No, sir. That was the Son of God. And the lamb was tested, and was kept up for fourteen days. That was two Sabbaths, or two ages. Once for the Jews, which they offered the lamb in type; once for the Gentile, who has a real Lamb, and all of them was made perfect by believing this Lamb would come. But He was examined fourteen days, He was the Word.*

And again we see brother Branham say in his sermon *God's only provided place of worship 65-1128M P:69* Notice, now, on this *the lamb was Christ in figurative form. Or did I say that right? Christ was the Lamb. He was to be a male, the first from the old mother ewe; or ewe, which ever way you choose to call it. It must be her first. And he must be tested first to see if there is a blemish on him. Now Christ was tested, the lamb, first from the mother ewe, Mary the virgin. And was tested by what? Satan against the Word. When he hit Eve, she fell; hit Moses, he fell; but when he flew up against Christ, and tried to quote the Scripture to Him wrong, he found out that that wasn't Moses. See? He was tested. What did he turn around, he said, "If thou be the Son of God. Now, they tell me you perform miracles, and they tell me that the Messiah's to do that. Now, if it is, you're hungry, you haven't eat; turn these stones into bread, and eat.” He said, "It is written, 'Man shall not live by bread alone,'" your creed, so forth. But by what? Every Word! A part of the Word? Every Word that proceedeth out of the mouth of God, that's what man lives by. See? The Lamb was tested, see if there's anywhere He had fallen.*

So that will take us back to the thoughts that brother Branham said then in this Message that we are speaking from this evening, because first he said, *the Son of God is not dead, Who made the promises, but is alive among us forevermore.* And it is one thing to know and understand that the Son of God is alive forever more, but to know also that he is here among us is another thing altogether, because when we think of the Son of God we think only as Him as the Lamb of God. We do not understand how He could be the Lamb of God, which speaks of the man Jesus, but then we hear these words He is alive and **with us** forevermore, because the lamb is not here. He is making intercession for our confession. So who is here.

Now, let me throw one more at you in this regards. The Scripture we read that brother Branham is quoting from says, *32 And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him.* (Now, so far we do not have a problem here because we see that the Spirit which descended like a Dove is God, and the one on whom he is descending upon is the Son of God which is the Lamb of God. So every thing is crystal clear so far. But then watch what John says...) *33 And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost. 34 And I saw, and bare record that this is the Son of God.*

So now we see that the role of the Son of God was to baptize with the Holy Ghost. At least that is what John is prophesying here. *he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost. 34 And I saw, and bare record that this is the Son of God.*

So John sees and bears record that the one in whom the spirit descended upon is Jesus the Son of God. And the One who sent John forth to baptize which is God Himself, said that this one upon whom the Spirit shall descend upon is Jesus the Son of God, and He shall baptize with the Holy Ghost.

So we see this role then is assigned by God Himself for the Son of God to do. He is the Baptizer with the Holy Ghost. But I want you to see the key here. The Spirit of God spoke to John and said, *Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost.* So the key is the one that you see the spirit descending upon and remaining on Him...That is the key, the spirit remaining on him... So the man Jesus is not the subject here, but the Spirit which comes down and remains upon this man, this is the one that will baptize with the Holy Spirit.

John 20:17 Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God. 18 Mary Magdalene came and told the disciples that she had seen the Lord, and that he had spoken these things unto her. 19 Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto

them, Peace be unto you. 20 And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad, when they saw the Lord. 21 Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you. 22 And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost: 23 Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained.

Notice then that it was Jesus the Son of God who breathed upon them and they received the Holy Ghost. But notice also that Thomas was not there at that time.

John 20:24 *But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. 25 The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and **thrust my hand** into his side, I will not believe.* (Now, this word thrust in which he said, unless I thrust my hand into his side, I will not believe. This word thrust is translated from a Greek word “ballo” which means to thro (in a violent or intense manner, and denoted a deliberate hurl, like a punch or deliberate jab. These were not kind words coming from a kind man, but these were words coming from an angry man. And notice he was not there when Jesus had breathed on the others giving them the promise of receiving the Holy Ghost. So these men still did not have the Holy Ghost and neither did Thomas.

From *Questions and answers COD 64-0830E P:37 383*. The question was asked him, “Dear Brother Branham, what is the difference when Jesus breathed on the disciples and said, “Receive ye the Holy Ghost,” and when they had to go to the upper room to tarry? **It was a promise He gave them, breathed upon them His promise, said, “Receive ye the Holy Ghost.” It was a promise.** They went to the upper room to wait for the promise to be fulfilled. The same thing is when we lay hands upon you to be healed, then you go on about your business waiting for the promise to be fulfilled.

*26 And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. 27 Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and **thrust** it into my side: and be not faithless, but believing.* (what a rebuke to Thomas that Jesus gave him back the very same words he said in disgust to the others.) *28 And Thomas* (the man who as yet had not received the Holy Ghost) *answered and said unto him, My Lord and my God. 29 Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed.* (Now, remember, this man Thomas here is yet without the baptism of the Holy Ghost. And brother Branham said the evidence that you have the Holy Ghost is that you will understand the doctrine, and the kingdom of God. And so we see this man Thomas opens his mouth and He calls Jesus his Lord and His God.) *30 And many other signs truly did Jesus in the presence of his disciples, which are not written in this book:* (And then we see John straighten out this thought that Thomas had left here, lest people might get carried away with this thinking and assign to Jesus what he was not making Him another God, and which eventually led to the trinity doctrine. So John says, Jesus was not God the Son, but the Son of God.)

*31 But these are written, that ye might believe that **Jesus is the Christ, the Son of God**; and that believing ye might have life through his name.*

So let's turn in our Bibles for our Communion reading and look to John 13 and read as the brothers bring forth the elements to pray over.

John 13:1** Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world **unto the Father**, having loved his own which were in the world, he loved them unto the end. 2 And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him; 3 **Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God**; 4 He riseth from supper, and laid aside his garments; and took a towel, and girded himself. 5 After that he poureth water into a bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded. 6 Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet? 7 Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter. 8 Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, **If I wash thee not, thou hast no part with me.

Now, this is very important for you to know. People take so callously the Lord's Supper, but listen. If you can not be in regular attendance for service this is one service you should never miss, because Jesus said if you do not do this you have no part with him.

And when Simon Peter heard Jesus say this notice how he responded... *9 Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head. 10 Jesus saith to him, He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all. 11 For he knew who should betray him; therefore said he, Ye are not all clean.*

We know who that was, that was Judas that betrayed Jesus. Peter never betrayed him, he just denied knowing him. And I think sometime we do the same thing in our lives by the way we act when no one is watching you, but that is when the real test comes. Anyway, there is a big difference between denying and betraying, but we won't get into that now.)

*12 So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you? 13 Ye call me Master and Lord: and ye say well; for so I am. 14 If I then, your Lord and Master, have washed your feet; **ye also ought to wash one another's feet.** 15 For I have given you an example, that ye should do as I have done to you. 16 Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him. 17 If ye know these things, happy are ye if ye do them. 18 I speak not of you all: I know whom I have chosen: but that the scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me. 19 Now I tell you before it come, that, when it is come to pass, ye may believe that I am he. 20 Verily, verily, I say unto you, **He that receiveth whomsoever I send receiveth me**; and he that receiveth me receiveth him that sent me.*

Now, this is one area that we do not practice enough. Jesus said, He that I send should be treated with the same respect as if it is me that is there in his place. But we have become too common to one another. Especially the ministry. We do not come prayed up as we ought, but brother Branham said if you come prayed up you will hear from Heaven. But that is the carnal nature of man.

That is what Jesus is saying, and yet people always think of their own problems first and then if they have time or money left over they will put God second. But let me tell you this, that if that is the way you are tonight, you had better repent before you come to drink this cup.

And let's also turn in our Bibles to **1 Corinthians 11:17** *Now in this that I declare unto you I praise you not, that ye come together not for the better, but for the worse. 18 For first of all, when ye come together in the church, I hear that there be divisions among you; and I partly believe it. 19 For there must be also heresies among you, that they which are approved may be made manifest among you. 20 When ye come together therefore into one place, this is not to eat the Lord's supper. 21 For in eating every one taketh before other his own supper: and one is hungry, and another is drunken. 22 What? have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not? What shall I say to you? shall I praise you in this? I praise you not. 23 For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread: 24 And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. 25 After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. 26 For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come. 27 Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. 28 But let a man examine himself, and so let him eat of that bread, and drink of that cup. 29 For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. 30 For this cause many are weak and sickly among you, and many sleep. 31 For if we would judge ourselves, we should not be judged. 32 But when we are judged, we are chastened of the Lord, that we should not be condemned with the world. 33 Wherefore, my brethren, when ye come together to eat, tarry one for another. 34 And if any man hunger, let him eat at home; that ye come not together unto condemnation. And the rest will I set in order when I come.*

1 Corinthians 10:1 *Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; 2 And were all baptized unto Moses in the cloud and in the sea; 3 And did all eat the same spiritual meat; 4 And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ. 5 But with many of them God was not well pleased: for they were overthrown in the wilderness. 6 Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. 7 Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play. 8 Neither let us commit fornication, as some of them*

committed, and fell in one day three and twenty thousand. 9 Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. 10 Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer. 11 Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come. 12 Wherefore let him that thinketh he standeth take heed lest he fall. 13 There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it. 14 Wherefore, my dearly beloved, flee from idolatry. 15 I speak as to wise men; judge ye what I say. 16 The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? 17 For we being many are one bread, and one body: for we are all partakers of that one bread. 18 Behold Israel after the flesh: are not they which eat of the sacrifices partakers of the altar? 19 What say I then? that the idol is any thing, or that which is offered in sacrifice to idols is any thing? 20 But I say, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils. 21 Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils. 22 Do we provoke the Lord to jealousy? are we stronger than he? 23 All things are lawful for me, but all things are not expedient: all things are lawful for me, but all things edify not. 24 Let no man seek his own, but every man another's wealth. 25 Whatsoever is sold in the shambles, that eat, asking no question for conscience sake: 26 For the earth is the Lord's, and the fulness thereof. 27 If any of them that believe not bid you to a feast, and ye be disposed to go; whatsoever is set before you, eat, asking no question for conscience sake. 28 But if any man say unto you, This is offered in sacrifice unto idols, eat not for his sake that shewed it, and for conscience sake: for the earth is the Lord's, and the fulness thereof: 29 Conscience, I say, not thine own, but of the other: for why is my liberty judged of another man's conscience? 30 For if I by grace be a partaker, why am I evil spoken of for that for which I give thanks? 31 Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God. 32 Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God: 33 Even as I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved.

Let us pray...