

**Unveiling of God no 164**  
*The Inner Man, the inner life*

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**164** Now, *to the perfect ministry of Himself, not some man, not some denomination (as they've worked down through that age there, see?), but Himself made manifest, manifests Himself to the promise, making St. Luke 17:28, Malachi 4, and so forth, Hebrews 13:8, just exactly right. At that time, what time should it be? When the royal Seed of Abraham is looking for the promised Son. And all types must be fulfilled. And God Himself appeared in the form of a human Being to Abraham's natural seed before the destruction, and Jesus said it would be the same thing to this royal Seed before the promised Son returned.*

Ok, so let's just look at what he is saying here. So brother Branham is showing us that there is to be an Appearing of God to the Royal Seed before we meet the promised son, just like the example God gave to Abraham back in Genesis 18 where God appeared to his prophet Abraham before he could receive the promised son Isaac.

Now, let's just read this for ourselves in **Genesis 18:1** And don't forget he said, *And all types must be fulfilled.* So let's read for ourselves to see the type.

- 1.** *And the LORD (that's Jehovah) appeared unto him (Abraham) in the plains of Mamre: and he (Abraham) sat in the tent door in the heat of the day; 2 And he (Abraham) lift up his (Abraham's) eyes and looked, and, lo, three men stood by him: (Abraham) and when he (Abraham) saw them, he (Abraham) ran to meet them from the tent door, and bowed himself toward the ground, **3** And (Abraham) said, My Lord, (Adonai) if now I have found favor in thy sight, pass not away, I pray thee, from thy servant: 4 Let a little water, I pray you, be fetched, and wash your feet, and rest yourselves under the tree: 5 And I (Abraham) will fetch a morsel of bread, and comfort ye your hearts; after that ye shall pass on: for therefore are ye come to your servant (Abraham). And they (The three of them) said, So do, as thou hast said. 6 And Abraham hastened into the tent unto Sarah, and said, Make ready quickly three measures of fine meal, knead it, and make cakes upon the hearth. 7 And Abraham ran unto the herd, and fetcht a calf tender and good, and gave it unto a young man; and he hastened to dress it. 8 And he (Abraham) took butter, and milk, and the calf which he (Abraham) had dressed, and set it before them; and he (Abraham) stood by them under the tree, and they did eat. 9 And they said unto him, Where is Sarah thy wife? And he (Abraham) said, Behold, in the tent. 10 And he (Jehovah) said, I will certainly return unto thee according to the time of life; (Notice here that God is telling Abraham that He will return Abraham and Sara back to the time of life which is around 16 to 20 years old.) and, lo, Sarah thy wife shall have a son. And Sarah heard it in the tent door, which was behind him. 11 Now Abraham and Sarah were old and well stricken in age; and it ceased to be with Sarah after the manner of women. 12 Therefore Sarah laughed within herself, saying, After I am waxed old shall I have pleasure, my lord being old also? (Now, here is the thing I want you to catch. God, Jehovah Himself had just made a promise to Abraham that He was going to change their bodies back to the time of life which means He just promised them He was going to do something that had never before*

been done, and that is to bring them back in age from old to young. Now, remember brother Branham typed this with the same God Who is on the scene and said the type must hold true for this day. I don't want you to forget this. But Sarah laughed within herself thinking this promise was impossible. But nothing is impossible for the God who created the heavens and the earth. If he could take a lump of clay and fashion Adams body from it and breathe into it the breath of lives, then He certainly could take dried up old clay and refashion it to be young and tender again. I mean I have done that myself. I have taken old clay and added a little water and kneaded it in my hands until it was tender and supple again. And If I can do that then why can't God it. But she doubted the promise.

And here is the thing. God could have destroyed her right then just as he would soon do to Lot's wife. I think Sarah might have been a little bit too mouthy here, but Br. Branham told us that what prevented God from destroying this wife of Abraham is that God's promise to Abraham included his wife Sarah. First Sarah denied God could do it, and then when God asked her why she laughed she lied to him.

In his sermon **Marriage and divorce 65-0221M P:83** Brother Branham said, "...why didn't God kill Sarah setting right there **denying**, and **lying** right in the face of God, setting there as a mortal man, eating flesh, eating bread, drinking milk. And He said, "Why did Sarah laugh back there in the back, behind Him in the tent (He'd never seen her.), saying, "These--how can these things be?" She said, "I never said it." Oh. Ooh, my. **Tell God that He's a liar to His face. But He couldn't take her. Why? She's a part of Abraham. He couldn't hurt her without hurting Abraham. Now you women see where you belong?** And the Bible said, **you women**, be like Sarah was, which adorned herself in modest apparel, live honest and true to her own husband, loving him so much that she called him **her lord: ruler, ownership.**

I think this is examination time my sisters. This is the time of the Appearing of the Same God who promised Abraham a promised son, and this same Lord, Jehovah who promised us that He would catch us up to meet His Son in the air has appeared in the his with the same promise of a body change as he did back there in Genesis. He is here with the same promise and you had better be taking inventory every day, on how you treat your husbands, because the way you treat him is the way you are treating God Himself.

And Sarah's eternal destination laid in the fact that God could not kill her because it would have harmed his son Abraham. So next time you snip at your husband just remember you are doing just like Sarah did to God himself.

**13 And the LORD (Jehovah) said unto Abraham, Wherefore did Sarah laugh, saying, Shall I of a surety bear a child, which am old? 14 Is any thing too hard for the LORD? (Jehovah) At the time appointed I will return unto thee, according to the time of life, and Sarah shall have a son. 15 Then Sarah denied, saying, I laughed not; for she was afraid.** (Now, look her motive was fear that that is no excuse. She denied the promise, laughed at it being possible, and then lied about her denial.) **And He (Jehovah) said, Nay; but thou didst laugh. 16 And the men rose up from thence, and looked toward Sodom: and Abraham went with them to bring them on the way. 17 And the LORD (Jehovah) said, Shall I hide from Abraham that thing which I do; 18 Seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him?**

**19** For I know him, that he will command his children and his household after him, and they shall keep the way of the LORD, **to do** justice and judgment; that the LORD (Jehovah) may bring upon Abraham that which he hath spoken of him.

**20** And the LORD (Jehovah) said, **Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous; 21** I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me; and **if not, I will know.**

**22** And the men turned their faces from thence, and went toward Sodom: but Abraham stood yet before the LORD.(Jehovah)

**23** And Abraham drew near, and said, “Wilt thou also destroy the righteous with the wicked? **24** Peradventure there be fifty righteous within the city: wilt thou also destroy and not spare the place for the fifty righteous that are therein? **25** That be far from thee to do after this manner, to slay the righteous with the wicked: and that the righteous should be as the wicked, that be far from thee: Shall not the Judge of all the earth do right?”

**26** And the LORD (Jehovah) said, “If I find in Sodom fifty righteous within the city, then I will spare all the place for their sakes”.

**27** And Abraham answered and said, “Behold now, I have taken upon me to speak unto the Lord, which am but dust and ashes: **28** Peradventure there shall lack five of the fifty righteous: wilt thou destroy all the city for lack of five?” And he (Jehovah) said, “If I find there forty and five, I will not destroy it.”

**29** And he (Abraham) spake unto him yet again, and said, “Peradventure there shall be forty found there.” And he (Jehovah) said, “I will not do it for forty's sake.”

**30** And he (Abraham) said unto him, (Jehovah) “Oh let not the Lord be angry, and I will speak: Peradventure there shall thirty be found there.” And he (Jehovah) said, “I will not do it, if I find thirty there.”

**31** And he (Abraham) said, “Behold now, I have taken upon me to speak unto the Lord: Peradventure there shall be twenty found there.” And he (Jehovah) said, “I will not destroy it for twenty's sake.”

**32** And he (Abraham) said, “Oh let not the Lord be angry, and I will speak yet but this once: Peradventure ten shall be found there.” And he (Jehovah) said, “I will not destroy it for ten's sake.”

**33** And the LORD (Jehovah) went his way, as soon as he had left **communing** with Abraham: and Abraham returned unto his place.

Now, here you have a relationship between God and one of his sons, Abraham. And in this relationship if you will notice how humbly Abraham approached this negotiation with God. It was not a negotiation to change God's mind as so many Christian do when they pray to God for certain things. But Abraham knew that God was going to destroy Sodom and all the inhabitants, and so Abraham was not really negotiating, but he just wanted to know how much destruction would take place and how many would be spared. He understood that Lot was down their but he never mentioned Lot to God, he just wanted to know if there would be any mercy before the judgments fell.

Now, let's move on to paragraph 165 Notice *the old veil that hid the **glory***. The old badger skins, *there was no beauty to be desired of it; neither was His flesh*. That's the reason people say, "A little old stooped-over fellow like that?" Probably thirty years old, and gray, and His beard gray, wasn't much to look at." The Bible said, "*There's no beauty we should desire Him.*" *He didn't look like a King, the old badger skin*. But, oh, *what was on the inside*. Then a little bunch of holy-rollers set together in a hot building like this, they call them, not much beauty to be desired, but *what's on the inside*. *I'm sure it's veiled from many hearts*. You see? You see?

Now, let's look at the Scriptures, Isaiah for example to see how Jesus the son of God and the veil God chose to hide Himself was described.

**Isaiah 53:1** *Who hath believed our report? and to whom is the arm of the LORD revealed? 2 For he* (The Son of God) *shall grow up before him* (God) *as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him.*

Now, let's examine these words that God spoke of His Son through the prophet Isaiah. It tells us that *he* (God's son) *shall grow up before him*, which means in his presence. That word "*before*" was translated from a word that means "*in the presence of*".

So this son, like a root out of dry ground would grow up, and yet it was not dependent upon any outside influence, for the soil was no good, it was dry ground. He could not grow up depending on anything and anyone but the presence of God. He was The Son of David, but to a kingdom that was destroyed and being ruled by Rome, what good was his heritage to him. It offered him nothing. The Jewish people were religious but there was no Spirit, and so it was just a legalistic show, Dry Ground. No Water, no Spirit. And yet this little tender root grew.

And that is the condition of the royal seed today. We live in an age where there are no revivals, no watering of the Spirit, no heritage to rely upon, this nation had a Christian heritage but that has been lost many ages ago, and this nation is very dry, the world is dry, and the Spirit is not watering in revival as it has at one time. The ground is very dry, and yet we are still in His Presence and that Presence is the only thing that causes us to grow up into Him in all things.

Jesus could not count on his heritage, he could not count on the Jewish religion to sustain him, he could not count on family, he could not count on his friends, he could not even count on the apostle, they all deserted him. But He was sustained by the very presence of God.

**2 For he** (The Son of God) *shall grow up before him* (God) *as a tender plant*, (not a thick healthy looking plant, but a little tender spindle twig of life showing, sprouting up as though from a dead log. And notice this scene tells us that is in dry ground like a desert. No life around it to sustain it.) *and as a root out of a dry ground:* (and therefore Isaiah tells us as a result) *he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him.*

**no form**: No visage, no visible countenance that one would be drawn to. No human attributes that would stand out and attract peoples attention to.

*“nor comeliness;*” There was no Magnificence, there was no Beauty, there was no Excellency, there was no Majesty. He was not brought into this world with any of that to help him along his journey. All we could see by observation was what appeared to be like a small tender twig of a life, but yes, there was life, and that life although veiled in a tiny tender looking twig of a tree, (and remember tress are a type of men in the Bible) yet he was with no physical attributes that would cry out *“look at me”*.

There was nothing that could be seen but an signs of an *“inner life”* that seemed drawn to the Presence of the Light. That is all you can see in Isaiah’s description of Him. He was Solely dependent upon the Light, God’s glorious presence, and that alone.

*“and when we (those observing Him) shall see him, there is no beauty that we should desire him.* (There was nothing about his appearance that stood out, he was not handsome, he did not have great stature, or great physicality.)

No, on the other hand Isaiah continues describing him as **3** *He is despised and rejected of men;*

Despised, disesteemed, disdained, contemptible, and scorned. In other words, it was not just that his physical appearance was ruddy, and small, but he was actually looked upon with contempt and disdain. In other words, *“to think unworthy of notice, response, etc.; consider beneath oneself:”* It would be one thing for him to be small in stature but cute or even handsome. We can look at a small person who is nice looking and find ease in our gaze, and even admiration in seeing a small of stature person who is handsome and well built, like an athlete. But he had none of those earthly attributes. The ground in which he came was totally barren, dried up. And that means there was nothing he could count on to make it in this world except the light that sustained him.

*And so He was Rejected, refused, discarded, cast out.* The Bible tells us *“He came to his own and his own refused him not.”*

Therefore he was *“a man of sorrows”*, Oh, and if we could just think of those sorrows, despised, rejected of men, spat on, they tried to stone him, they tried to throw him off a cliff, and talked about him being illegitimate, just think of all the hateful words he must have heard as he was being pushed out of town, and from town to town. He was truly a man of sorrows, and then Isaiah adds, *and rejected of men;*

And that was his life. That was the life of the tender plant, the plant with no physical appeal, the life that grew up with nothing exterior to hold onto for support. When he needed support the most even his disciples walked out on him and ran away to save their own skin. And yet he kept on loving, he kept on giving, he kept on helping, he kept on healing the sick, raising the dead, casting out devils that were tormenting others, and he kept on giving hope to whosoever needed hope.

And all the while when he was being run out of this town and that town, he kept on helping all he ran across without considering the cost to himself. For all his grief was not because of anything he had done to deserve it, but it was because of what he was doing for others, and men through jealousy hated him because he had what they didn’t have. A life so tied to the light of God’s presence that everyone knew that God was with him.

And he was “*acquainted with grief:*” That grief is a “*keen mental suffering, or distress over affliction or loss; sharp sorrow; painful regret.*” In other words he was not looking forward to the next rejection, the next rock thrown, the next spittle hanging down from his face. The next insults focused at him. That all hurt, it had an effect on him, he carried that to his grave.

And on top of all that Isaiah continues, “*we hid as it were our faces from him; he was despised, and we esteemed him not.*”

All that he went through eh went through for us and we could not even hold him up in a high estimation for it. In fact it says we despised him. Disgusted by him. Why? Why?

For **4** *Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.*

All that we saw in him, was just a reflection of our own life. Our weaknesses we projected on him. Our grief's we projected onto him. He carried our sorrows, and we did not even know it.

**5** *But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement (the severe criticisms, and rebuke, and reprimand, and the all the beatings he took, it was for) of our peace was upon him; (so we could have peace, so that we could have safety) and with his stripes we are healed.*

All he did was just to lay in that presence of the light the ripen. And along the way, he lived for others, and yet no one understood, no one supported what he was doing, totally misunderstood and yet all the while it was for us that he lived. And today, he offers His Spirit to come into our beings to do it all over again if we allow it.

Will you allow him, will you esteem Him this time, His Life that you are now living by?

Paul said in **Galatians 2:20** *I am crucified with Christ: (I have died to myself just like he died to himself that he might be crucified for me) nevertheless I am alive; yet it is not I that am alive, but Christ who is living in me: and the life which I am now living in this flesh, I am living by the faith, the revelation of the Son of God, who loved me, and gave himself for me. 21 I do not frustrate the grace of God: for if righteousness (right-wise-ness) come by the law, then Christ is dead in vain.*

So if we are living by the same Life, the same revelation as the Son of God, then as we suffer with him we shall also be raised with him.

**Church Age Book Chapter 4 - The Smyrnaean Church Age P:18** *Why does He stand by? The reason is in **Romans 8:17-18**, "And if children, then heirs, heirs of God, and joint-heirs with Christ; if so be that we suffer with Him, that we may be also glorified together. For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." Unless we suffer with Him we cannot reign with Him. You have to suffer to reign. The reason for this is that character simply is never made without suffering. Character is a VICTORY, not a gift. A man without character can't reign because power apart from character is Satanic. But power with character is fit to rule. And since He wants us to share even His throne on the same basis that He overcame and is set down in His Father's*

throne, then we have to overcome to sit with Him. And the little temporary suffering we go through now is not worthy to be compared to the tremendous glory that will be revealed in us when He comes. Oh, what treasures are laid up for those who are willing to enter into His kingdom through much tribulation.

**I know my redeemer liveth 58-0406S P:49** And this great darkness that's swinging over the earth now is nothing but to declare that **light** is pressing its way down. When death is hanging so close that it could be in a hour... One hour from now the world could meet its death. If death is hanging there close, what is a doing it? **It's life, life a coming. The resurrection, the Easter for all of God's children is hanging low, it's pressing.** The Angels are coming down. **The great Holy Spirit's moving in.** Darkness is taking its last toll, **for Light will soon be here.** Christ will come, the Joy of the Hope of the ages, **a real resurrection for all the believers,** "for we will share with Him in His resurrection as we have shared with Him in His suffering". **"He that suffers with Me, shall reign with Me."** Oh, then must I be carried home to heaven on a flower bed of ease, while others flock to win the prize and sailed through bloody seas. No, I must fight if I must reign. Increase my courage, Lord. That's my prayer.

**Identified with Christ 59-1220E P:39** Identify yourself with some movie queen and see where you'll be. Identify yourself with some cowboy or some teenager and see where you'll be. **But I challenge you tonight; identify yourself with Jesus Christ in His death and His resurrection and see where you'll be at the resurrection.** **"For if we suffer with Him, we shall reign with Him."** God has given us the promise. And **my whole desire is to be like Him.** Take me, oh Lord, and **mold me, and make me, shape me** over again. And like the prophet that went down to the potter's house, **break me up and remold me.**

**6 All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all. 7 He was oppressed, and he was afflicted, yet he opened not his mouth** (Lord Jesus when the afflictions come, when the rebukes come, when men shall say all manner of evil against me for your name sake, Let me be Like Jesus the true Lamb of God who opened not hi mouth.) **he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. 8 He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken. 9 And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth. 10 Yet it pleased the LORD to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, (when he suffered all that rebuke, rejection, physical pain and suffering God had one purpose in mind, His Seed. You.....Me....) **he shall prolong his days, and the pleasure of the LORD shall prosper in his hand. 11 He** (God) **shall see of the travail of his** (The son of God's) **soul, and shall be satisfied:** **by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. 12 Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.****

Now, back to paragraph 166 *All right, outwardly It was nothing, but all was on **the inside**. **Once inside of It, then you see It**. How do you get into It? Shaking hands, joining? No. **Borned into It, dying, getting rid of your old badger skin** (See?), **your old self** to get into a new one. See? **Forsake the old badger skins**. **The Shekinah Light** does not... Listen, ministers. Ministers, I want you to listen to this. When once inside... Now, I'm going to take this real easy, so you'll be sure to get It. **Once inside the veil, under the Shekinah Glory, the Shekinah Light does not take the Word of God and reveal Jesus to be a fortuneteller** (No.), like the denominations do today: "mental telepathy, holy-roller, Beelzebub." **The Shekinah Glory** doesn't reveal Him as that. But **the Shekinah Glory ripens the Seed that's promised for that hour, of the Word, showing Him to be still the Lily of the Valley**. It brings forth that Seed, *the Lily of the Valley, the Bread of Life, the Alpha and Omega, the same yesterday, today, and forever*. **He is the believer's Portion**. **The Shekinah Glory reveals to the believer** *He's the same yesterday, today, and forever*, not, "The days... He's past, and He died and it's all over."*

167 So friend, *if you believe that, if you believe that, you've never struck the Shekinah Glory*. How could the Shekinah Glory ever reveal Him in three persons? See? How could the Shekinah Glory ever reveal Him as being baptized, people, in the name of the "Father, Son, and Holy Ghost," when there's never a person in the Bible baptized that way? **How could the Shekinah Glory limit Him to an apostle when He's the same yesterday, today, and forever?** See, **the Shekinah Glory manifests Him**. **It brings forth the Word of promise right out to you**. That's the reason that He had to veil Moses' face, because **in him was the Word**. **He veiled Jesus as a humble little Man to keep them from seeing Jehovah**. And **He veils Himself today in earthen vessels with the Shekinah**. The outside looks like a bunch of holy-rollers, old badger skins. But **the inside hides the Shekinah Glory, and it ripens the Shewbread** that we feast on and drive across the country for hundreds of miles. See? It's the believer's Food. **It's only for a believers**. Remember, **the shewbread was only for the believer only** (See?), **shewbread Seed**.

168 Notice, what does it do? **That Shekinah Glory over the shewbread kept it from spoiling**. (Oh, my, I could preach another sermon on that. Every time I seem to come up short, He takes me right back to Calvary and on my knees I go, and although it tears me up deep down, and I feel the rejection, and I feel the rebuke, yet each time that seed comes up for the light, and by the light my life is sustained. You know what I am talking about. God sends us trials, not so much of his doing but we get ourselves all fussed up, hurt feelings, hurt pride, hurt because of denial or rejection or words which people might say, and it tears us down, but remember one thing, when that happens God is there. That little twig of a tree had nothing outside itself to depend on. Only the lie that was in it, and that life kept moving up and up towards the presence of that Light and each time we go through our struggles in life and our suffering in our emotional being, in our mental being, yet God is even there to mold and shape us by that suffering to be more like Him.)

Brother Branham continues, "Remember, the manna that came from heaven; **it was stayed in the Shekinah Glory from one generation to another**. Outside it got wiggletails in it overnight; it contaminated. Is that right? Outside of the Shekinah Glory, "The days of miracles is passed. (See?) It's all fanaticism." **But inside...**" It is the inside, that God is dealing with, because the inside is Life, coming to the light, "into his image". Let us pray.