

South American Ministers Meeting

Saturday November 7, 2021

Brian Kocourek, Pastor

First question from Br. Juan Zuñiga:

Jesus was divine, when? And when was he not divine?

Answer: He was not divine from birth until the river Jordan when he was baptized with the Holy Ghost.

Second question from bro. Juan Zuñiga:

What spirit did Jesus give up, when he said into your hands I commend my spirit?

Notice Brother Branham tells us that the Father did not yet indwell Jesus at this time. He tells us that God entered the Son at the river Jordan when he was baptized.

Paradox 64-0206B P:104 *Look here. She said, "Your father and I have sought You, for-day and night with tears." She discredited her first testimony. She called Joseph His father. Now, look at this twelve-year-old Boy, not knowing what He said. He was just a boy, but He was the Word. See? He said, "Know ye not that I must be about My Father's business?" See the Word correcting the error? See? She was giving testimony after He was raised up; it was all over now. She... See? "Your father and I have sought You," going exactly what... She said she had conceived this Child by the Holy Ghost, and then calling Joseph the father. And this little Boy, twelve-year-old Child, no wisdom at all, why, but just a twelve-year-old Boy... **The Father didn't dwell in Him at that time, because He come on the day when He baptized Him; he saw the Spirit of God coming down (See?), and went in Him. But look, this little twelve-year-old Boy, being the Word; He was born the anointed One (See?), to be the anointed. And here He was. "Know ye not that I must be about My Father's business?"**She said, "Your father and I have been looking for you." If Joseph was His father, he'd have been with Him on his business, making doors and houses. But He was in the temple straightening out those organizations. See? "Know ye not that I must be about My Father's business?" See how the Word of God corrected that error in that Child? Amen. God bless you.*

In the Message, **ELISHA THE PROPHET** 56-1002.2E E-21, brother Branham said, "**And Jesus, the baptism He had was the baptism of the Holy Spirit, which was in Him, that come on Him at the river Jordan after He was baptized in water.** John bare record; he seen the Spirit of God like a dove coming upon Him. And notice. Then when he went up, he sent back the same robe that he was wrapped in: the Holy Ghost upon the Church.

And in the message, **MANIFESTED SONS OF GOD** 60-0518 88 He said, "*In the Garden of Gethsemane, **the anointing left Him**, you know, He had to die as a sinner. He died a sinner, you know that; not His sins, but mine and yours.*

Also from, [THE RISING OF THE SUN](#) 65-0418 He said, " When God looked down upon the body... (**The Spirit left Him in the Garden of Gethsemane; He had to die a man.**) Remember friends, He didn't have to do that. That was God. God anointed that flesh, which was human flesh, and He didn't have... If He'd went up there as God, He'd have never died that kind of death; can't kill God.

[E-40 TESTIMONY WILLIAM BRANHAM](#) 60-0210 Brethren and sisters, we're men and women, got to die, **but the Spirit of God that's among us, is the same God that met Moses in the wilderness, was in Jesus Christ on earth, because the life of It proves It's the same Spirit. It's doing the same thing. It's a promise of Christ. Oh, how... There's just no place to stop.**

Brother Branham tells us the Body was not Deity, which means it was not divine. So Divine has to do with the Spirit not the flesh. But Deity or Divinity dwelt in the Body.

[GOD'S GIFTS ALWAYS FIND PLACE](#) 63-1222 93 *The man, the body was not Deity, but Deity was in the body.*

[IDENTIFIED CHRIST OF ALL AGES](#) 64-0617 36 *Now, notice now, God... Jesus said that those who the Word came to was called gods; that was prophets. **Now, not the man himself was God, no more than the body of Jesus Christ was God. He was a Man, and God was veiled behind Him.***

[BLASPHEMOUS NAMES](#) 62-1104M "... Now, they was looking at **that little body** that was borned of Mary. See? **That wasn't God; that was the Son of God, but God was in that body.** It was God..."

Therefore you must ask yourself the question, How then was God in that body, and in this study you will find out.

[E-37 FUNDAMENTAL FOUNDATION FOR FAITH](#) 55-0113 *Now, when He was here on earth, He was a perfect example of everything of the godhead. He was the fullness of the godhead bodily. **In Christ dwelt God. The body of Jesus was only the tabernacle of God. It's where Almighty God Himself lived and dwelt in a human being. You believe that, don't you? You have to, to be saved.*** You have to believe that.

Brother Branham tells us that when God birthed forth Jesus, there were two beings involved. One who is God and One who is the Son of God.

[ATTITUDE AND WHO IS GOD?](#) 50-0815 018 *There He puts the first Bible. Oh, back in the days of-ancient days, they looked at those things. Today, He's got His Bible wrote here. But He wrote It in the heavens, that man would look up and realize that Jehovah the Creator lived above. And then I can see Him, He looked at that...I can see Him speak to this world hanging there as an icicle, whatever it was, way away. And He moved it over here. **I can see this little Light go out. Now, WE GOT TWO NOW. The Father, and out of the Father came the Light, the Son.** And I can see that Light moving over here and*

pulled the earth over near the sun to dry it off. And begin to...?... raise the water up, separating the land, earth from the water, and so forth.

Now, this in no way makes it two Gods. There is One God and he has a Son. The Scripture calls Him the "Son of God", never does it say he is "God the Son".

QA ON GENESIS13-13 53-0729 007 Well now, if you'll notice close now, in **Genesis 1:26**, let's get the first part first. God said, "Let us..." Now, "let us," us is a... "Let us make man in our own image." Our, 'course, we realize He's talking to someone; **He was speaking to another being.** "Let us make man in our own image after our likeness, and let them have dominion over the cattles of the field." If you notice in creation, the first thing that was created, of course, was light. You come on down through the creation; the last thing was created was what? A man. And woman was made after man. All right, the first... Last thing that was created of God's creation is mankind.

CURTAIN OF TIME 55-0302 E-22 They couldn't understand Him. He was a mystery, even to the Apostles. No one could understand Him, because **there was two people talking all the time.** -23 **The Person Jesus Christ was talking, and God was talking in Him, also. Sometimes it was Christ himself; sometimes it was the Father that dwelt in Him.** You see it? He--they couldn't understand some things He would say; He talked in riddles to them.

Brother Branham tells us that Jesus was a dual being, because God was living in Him.

SHOW US THE FATHER IT'LL SATISFY 56-0422 E-36 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?'"

JEHOVAJIREH 56-0429 053 "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. He was a dual speaking

Person. He was one Man, the Son. **God was in, which was tabernacling 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 the 19th chapter 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.**"

LET US SEE GOD 131 59-1129 ...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.** 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. 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 and He is more clear as to why it is different.

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.

Now, that 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.**'"

Palmerworm Locust Caterpillar 59-0823 140 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.

I want to show you the hypocritical nature of those who preach against what we stand for in one simple prayer that Jesus preached.

In **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.*** And how is it that we might be One even as which means in the same manner as Jesus and His Father were One? Jesus said, **JOHN 17:14** *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.* Jesus tells us we become One with God through the same Word that He became One With God. **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 which thou gavest me I have given them; that they may be one, even as we are one:***

Therefore it is very apparent that we are one by receiving the same Word which bring us into the same Glory or same mind as 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. 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.***

The **third question** is from bro. Hugo Talledo:

Do women have theophany or only men have theophany?

The answer is no one has theophany but Jesus. We all bypassed our theophany to come to the world for testing. Jesus is the only Son of God who did not bypass his theophany. He knew who he was all the time.

Who is this Melchisedec 65-0221E P:32 *Now, we see the attribute son of His Spirit have not yet entered into the Word form body, a theophany. This body is subject to the Word and earnest--waiting for the earnest change of the body. Now, the different between Him and you as a son... See, He was at the beginning the Word, an "En morphe" body. He came in and lived in that in the Person of Melchisedec. Then later...*

We never heard no more of Melchisedec, because He became Jesus Christ. Melchisedec was the Priest, but He became Jesus Christ. Now, **you bypassed that**, because in that form He knewed all things. And you have never been able to know that yet. You come like Adam, like me. **You became from the attribute to the flesh to be tempted.** But when this life is finished here... **"If this earthly tabernacle be dissolved, we have one already waiting."** That's where we go; that is the Word. Then we can look back and see what we done. Now, we don't understand it. We have never become the Word; we've just become the flesh-man, not the Word. But...And look clearly, makes it clear you will never be the Word unless you was a thought at the beginning. That proves the predestination of God. See? You can't be the Word 'less you're a thought. You had to be in the thinking first. But you see, **in order to stand temptation you had to bypass the theophany**; you had to come down here in flesh to be tempted by sin. And then if you sin... **"All the Father hath given Me will come to Me, and I'll raise him up at the last days."** See, you had to be first. And then you see, He come right down the regular line, from attribute to...

Who is this Melchisedec 65-0221E P:33 Before the foundation of the world his Name's put on the Lamb's Book of Life. Then from that He become the Word, the theophany, that could appear, disappear; and then He become flesh and returned back again, resurrected that same body in a glorified condition. **But you bypassed the theophany and become flesh-man to be tempted by sin.** And then **"if this earthly tabernacle is dissolved, we have one already waiting."** We have not yet the bodies. But look, **when this body receives the Spirit of God, the Immortal Life inside of you, it throws this body in subjection to God.** Hallelujah. **"He that's born of God doth not commit sin; he cannot sin."** Romans 8:1. **"There is therefore now no condemnation to them that are in Christ Jesus; they walk not after the flesh, but after the Spirit."** There you are. See, **that throws your body subject.** You don't have to say, "Oh, if I could just quit drinking, if I could just..." **Just get in Christ; it's all gone.** See, see? Because **your body is subject to the Spirit**, it's no more subject to the things of the world; they're dead. They are dead; your sins are buried in baptism; and you are a new creation in Christ. And **your body becoming subject to the Spirit, try to live a right kind of life...**

Who is this Melchisedec 65-0221E P:36 Then when a man is borned again from heaven, he becomes a spirit babe in Christ. And then when this robe of flesh is dropped, there is a natural body, theophany, a body not made with hands, neither born of a woman, that we go to. Then that body returns back and picks up the glorified body. That's the reason Jesus went to hell when he died and preached to the souls that were in prison. **Turned back into that theophany...** Oh, marvelous. Thank God. **II Corinthians 5:1** **"If this earthly body be dissolved (this earthly tabernacle), we have another one."** See, we have bypassed that to come straight from God, the attribute, to be flesh to be tempted and tested by sin like Adam did. But when testing of His Word is over, then we are taken up to this body that was prepared for us before the foundation of the world. It is the Word there that we skipped to come right around down here to be tempted and tested. **If we'd have come through that, there'd have been no temptation; we'd knowed all things.** That's the reason Jesus knowed all things, 'cause He was Word before He was flesh. Then we become the Word. Here we are formed to the Word image to be a partaker of the Word, feed on the

Word, by being predestinated since the beginning. You see, that little spark of life that you had in you from the beginning when you started your journey... Many of you can remember it. You joined this church and joined that church, and try this and that; nothing satisfied. That's right. But one day you just recognized it. Right.

1 Corinthians 15:35 *But some man will say, How are the dead raised up? and **with what body do they come?*** That is in the same order as the question number three this morning. But The apostle Pau I says... **36** *Thou fool, that which thou sowest is not quickened, except it die: 37 And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain: 38 But God giveth it a body as it hath pleased him, and to every seed his own body. 39 All flesh is not the same flesh: but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. 40 There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another. 41 There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory. 42 So also is the resurrection of the dead. It is sown in **corruption**; (That's the natural body) *it is raised in incorruption*: (That is the celestial body or the spirit body is what brother Branham calls the theophany.)*

43 *It is sown in dishonour; it is raised in **glory*** (that word is doxa, which is the opinions, values, and judgments of God) *it is sown in weakness*; (that is the flesh body that is sown in sin and comes to the world speaking lies) *it is raised in power*: (that is the Word Spirit body, the celestial body, or as brother Branham called it the theophany).

44 *It is sown a natural body*; (that is your flesh body when you are born into this world) *it is raised a **spiritual body***. *There is a natural body, and there is a spiritual body.* (which is your word body, your celestial or spirit body which brother Branham calls your theophany, but that does not come until you have left this natural body.)

45 *And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit. 46 Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. 47 The first man is of the earth, earthy: the second man is the Lord from heaven. 48 As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly. 49 And as we have borne the image of the earthy, we shall also bear the image of the heavenly.*

50 *Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. 51 Behold, I shew you a mystery; We shall not all sleep, but **we shall all be changed**, 52 In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. 53 For this corruptible must put on incorruption, and this mortal must put on immortality. 54 So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. 55 O death, where is thy sting? O grave, where is thy victory? 56 The sting of death is sin; and the strength of sin is the law. 57 But thanks*

be to God, which giveth us the victory through our Lord Jesus Christ. 58 Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

This is the **fourth question** of brother **Gilberto Sandoval for you Rev. Brian Kocourek:**

The **fourth question** arose from the meeting that several pastors had a few days ago:

Are the baptism of the Holy Spirit and the new birth one and the same thing? Or are they two different things?

Wm. Branham; Church Ages Book: 144-2 Now before we leave this subject I want to make myself very clear on what the Baptism with the Holy Ghost is according to the Word. **It is not according to me, and it is not according to you.** It has to be according to "Thus saith the Lord," or we are falsely led. Amen. ... I want to tell you exactly what I mean. I mean for the sinner to come forward and be born again, which is to be baptized into the body of Christ by the Holy Ghost which is exactly what took place at Pentecost when the church was launched. In other words, **to be born of the Spirit is to be truly baptized with the Holy Ghost. It is one and the same.** (Smyrnaean Church Age - Church Age Book Cpt.4).

Wm. Branham Church Ages Book: 154-1 What is the **Baptism** with the Holy Ghost? ***It is the Spirit Baptizing you into the body of Christ. It is the new birth.*** ...we are NOT born again by the Spirit of Life of Jesus coming in, and then subsequent to that the Holy Spirit coming in to give us power. (Smyrnaean Church Age - Church Age Book Cpt.4).

QUESTION 5th When did the continual sacrifice stop? **And when did the abomination of desolation begin and at what time? (Daniel 12: 11-12)** But to read this correctly we must read at least from verse 9 and on. **9** *And he said, Go thy way, Daniel: for the words are closed up and sealed till the time of the end. 10 Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand.* (So we must ask this question. Who is the Wise? It's the wise virgins, those filled with the Holy Ghost. Remember the apostle Paul tells us in **1 Corinthians 2:** *that no man can understand the things of God except the Spirit of God be in him.* That is your wise virgin with the oil or Holy Ghost in their vessel. That takes place according to **Ephesians 1:17-19** when the Spirit of Wisdom and revelation in the knowledge comes and brings down the Shout which is the Message. This is the Appearing before the Coming. **Ephesians 1:17** *That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: 18 The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, 19 And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power,*

Seventy weeks of Daniel 61-0806 P:36 at this last days is when God is going to reveal these secrets to the church. He hasn't done it before, and the reason He hasn't done it is to keep the church a-watching and praying all the time, not knowing when it was coming. But you remember in **Daniel 12** He said, "**The wise shall understand in the last--in this last days**"? It's been given to him. **The Spirit of wisdom comes into the church to make known to the church by the revelation of the Holy Ghost--bringing the church in and revealing what day that we're living in. Just the same as Gabriel come to Daniel, the Holy Spirit comes to the church in the last days to reveal these great, deep, secret things.** Do you understand now?

As brother Branham taught us the Elijah of this day is the Lord Jesus Christ.

Trying to do God a service 65-1127B P:88 Now, He promised that, so that sets the Bible just exactly to this day, and the Sodom and Gomorrah. And Elijah was not... That wasn't Elijah; that was the Spirit of God on Elijah; Elijah was just a man. Now, we've had Elijahs, and Elijahs' coats, and Elijahs' mantles, and Elijahs' everything. **But the Elijah of this day is the Lord Jesus Christ. He is to come according to Luke 17:30.** It... **The Son of man is to reveal Himself among His people: not a man, God. But it'll come through a prophet.**

Daniel 12:11 And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days. **12** Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days. (That's after the three and a half years of tribulation) **13** But go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days.

Well, the daily sacrifice stopped when Jesus Christ made that once for all sacrifice for us as we see in the book of Hebrews chapter 10..

Hebrews 10:1 For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year **continually** make the comers thereunto perfect. **2** For then would they not have ceased to be offered? **because that the worshippers once purged should have had no more conscience of sins.** **3** But in those sacrifices there is a remembrance again made of sins every year. **4** For it is not possible that the blood of bulls and of goats should take away sins. **5** Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me: **6** In burnt offerings and sacrifices for sin thou hast had no pleasure. **7** Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God. **8** Above when he said, Sacrifice and offering and burnt offerings **and offering for sin thou wouldest not, neither hadst pleasure therein; which are offered by the law;** **9** Then said he, Lo, I come to do thy will, O God. **He taketh away the first, that he may establish the second.** **10** By the which will we are sanctified through the offering of the body of Jesus Christ **once for all.** **11** And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: **12** But **this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God;** **13** From henceforth expecting till his

enemies be made his footstool. **14 For by one offering he hath perfected for ever them that are sanctified.** **15** Whereof the Holy Ghost also is a witness to us: for after that he had said before, **16 This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them; 17 And their sins and iniquities will I remember no more. 18 Now where remission of these is, there is no more offering for sin.**

So you see when Christ came the daily sacrifice was taken away, and the once for all sacrifice took its place. And as brother Branham said the blood of a dead animal, the life in the blood could not come back upon the believer, so it was necessary to continue the sacrifice, but when the son of God gave His life, His Spirit, His life came back upon the believer thus cleansing us completely, and there is no more need for any other sacrifice because the once for all sacrifice was accepted. And as Brother Branham said, When God looked down upon the body of His Son hanging there on the cross, he was there because of our sins, and his sacrifice of his own self cleansed our sins until there be no more evidence of sin.

And this is the **sixth question** for you Rev. Brian Kocourek:

QUESTION 6 *Is the open door of **Revelation 3:8** the same open door of **Revelation 4:1**? Or are they two different doors?*

No, my brother the open door in **Revelations 3:8** is on earth during the sixth church age at the time of the Philadelphian church age, and **Revelations 4:1** speaks of the door of heaven being opened up to see what was going on in heaven. These are two different things altogether.

So to better understand this let's go back to verse **7** to get your context. **Revelations 3:7** *And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth; 8 I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name."*

It was called the age of the open door because under Wesley missionary work went throughout the world.

Church Age Book Chapter 8 - The Philadelphian Church Age P:48 *In order to understand the wealth of meaning involved in "behold I set before you an open door, and no man can shut it," we must now recall what has been said about each age running over into another age. There is an overlapping, a melting or fading into, rather than an abrupt end and a clear cut start. This age particularly flows into the next age. And not only does this age overflow into the last age, but the last age is in many respects simply a carrying on of the sixth age. The seventh age (a very short age) gathers up into itself for one quick work, all the evil of every age, and yet all the reality of Pentecost. Once the Philadelphian Age has about run its course, the Laodicean Age quickly comes in, bringing both the tares*

and the wheat to harvest, "*First bind the tares to burn them; but gather the wheat into my barn.*" **Matthew 13:30**. Remember, please, that the Sardisean Age started the reformation that must still go on until the grain that was planted at Pentecost goes through the full cycle of planting, watering, nourishing, etc., until it comes right back to original seed. While this is going on, the tares that were sown will have to go through their cycle and be harvested also. That is exactly what we see happening. If you can just think of the seasons, you can get a very good picture of this. The plant that you see growing in full strength in summer suddenly appears to be going to seed. You can't tell exactly when summer became autumn--it just faded into it. That is how the ages are, and especially these last two.

Church Age Book Chapter 8 - The Philadelphian Church Age P:50 Now we will specifically dwell on the OPEN DOOR that no man can shut. First of all I want to dwell on the open door as signifying the tremendous missionary effort of that age. Paul called a new missionary endeavor for the Lord an open door. **II Corinthians 2:12**, "*Furthermore, when I came to Troas to preach Christ's Gospel, and a door was opened unto me of the Lord.*" So we can see by the comparison of Scriptures that this open door signified the greatest spreading of the Gospel that the world has ever seen.

Church Age Book Chapter 8 - The Philadelphian Church Age P:68 Now getting back to the open mission door of the Philadelphian Age. It did not have the open door of power it ought to have had. Notice in the same verse He mentions this open door. He says, "*Thou hast little strength*". That is right. The POWER of the Spirit was missing in that age. The Word was well preached. It was well able to make souls wise unto salvation. But the great power of God that showed forth His mighty works, that made bare His arm in behalf of His own was missing except amongst the scattered groups. Yet, praise God, it was growing and had increased over what they had in the Reformation.

Church Age Book Chapter 8 - The Philadelphian Church Age P:70 "*I have set before thee an open door.*" I want to look at these words again. This time, though I am not going to disassociate them from missions, I am going to bring you a thought which carries deep into the last age. As I have already stated, this age melts into the last age. It was in this age Jesus said, "*I come quickly*" (verse 11), and of the last age He was going "to finish the work and cut it short in righteousness; because a short work will the Lord make upon the earth." Romans 9:28. Notice how this verse of **Revelation 3:8** goes--"*open door-little strength, Word, Name.*" That open door has to do with all three. Now what does the door signify? In **John 10:7**, it says, "*Then said Jesus unto them again, Verily, verily, I say unto you, I AM THE DOOR OF THE SHEEP.*" That is right: `I AM' IS the door of the sheep. Now this is not just a quaint expression. This is actually so. Notice in **John 10** when Jesus is giving this parable, He calls Himself the shepherd. Then He calls Himself the door. And that is what the shepherd is to the sheep. He is actually their door.

Revelations 4:1 **After this** I looked, and, behold, (so we have to ask ourselves, After what? After the seven church ages are completed. Revelations chapter 3 ended the viewing of the seven church ages, and we know at the end of the church ages the bride goes up and God begins to deal with the Jews again for the last half week of Daniels 70

weeks when the door, Christ is opened once again to the Jews.) *a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter.*

Let me read for you what brother Branham said about **Revelations 4:1**.

Revelation chapter 4 pt 3 throne mercy 61-0108 P:33 *Then we find out here, after these things, he heard a voice was speaking to him, that... What was it? The Spirit left the earth. "After these things," starts out the 1st verse. **After this I looked, and, behold, a door was opened in heaven:...** **Revelation 4:1, after the church is gone, then a Door was opened.** And we've went through all of that and found that that was **Christ was the Door.** And the same voice that was walking in the midst of the seven golden candlesticks also was the same voice he heard in heaven, saying, "**Come up hither.**" John went up. **It represented the church going in the rapture.** John went up in the Spirit, was took away into heaven and foresaw all the things that God promised and said to the disciples, "**What is it to you if he tarries till I come?**" **He saw the coming of the Lord and what would take place.** **He saw on earth what would take place on earth to the rapture of the church, and was taken up and showed plumb on down even to a-past the millennium.** Oh, isn't that wonderful?*

Revelation chapter one 60-1204M P:13 Now, **Revelations the first three chapters deals with the church; then the church disappears; we see it no more until the end time. From Revelations 1 to 3 is the church; Revelation 4 to 19 is Israel a nation; and 19 to 22 is both together, and the plagues and the warnings and so forth at the end:** set in three parts. See? And we're taking **the first three chapters pertaining to the church, and the church age that we're living in now.** First it may seem kinda dry because we have to go back and make a foundation. I've prayed, and studied, and done everything that I could to try to get the feeling of the Holy Spirit, which a-way to set this that the people will see it, and that you might, in seeing it, be enlightened and cause you to come closer to Christ, for we're at the end time.

Now, notice he said it is all laid out in three parts. First God dealing with his church, second God dealing with the Jews, and third God dealing with both His church and the Jews, which is the plagues, vials etc.

You see he deals with the church, but the church doesn't go up in the rapture the bride does, and the church remains. God turns to the Jews with Grace and salvation and turns to the church with the plagues, and the vials.

I think brothers and sisters we are now getting ready to enter that second and third phase because His Holy Spirit is beginning to get us ready for the going home, and then he turns to the Jews and deals with the church.

And we are seeing the beginning of woes, so it will soon be over for the elect and he will take us out before it gets much worse, and then when he deals with the Jews in Grace He

deals with the church in punishment and plagues and vials for rejecting this Message of Grace.

Let us pray.
