

Spoken Word #102

All God's Seeds must come the same way

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1 John 3:1 *Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. 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, this evening we will look at paragraphs 79 through 83 of the Spoken Word is the original Seed, and I believe we will find brother Branham beginning to turn a corner here in this sermon, from the pattern Christ to sons who must come into the image of the first born Son who was that Original Spoken Word Seed.

79 Now, yes, sir. He is... That's why God could work through Him. And what did He say when He was here on earth? "I do nothing until the Father shows Me," perfectly. And anything He done always was vindicated by the Scriptures. He said, "Search ye the Scriptures, for They are They that testify of Me, and if I don't do the things that they said they did, then I'm not that original Seed. But if I do do the things, then why don't you believe Me? (That's right.) If you can't even believe Me, the way I stand, then believe the Word that I say, believe the works that I do, because My Seed can only bear forth what I am."

1 John 3:1 *Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not.* (Now, that's really the issue we seem to be dealing with in these last few years. People question your motives, because they do not know the Father. If they knew who my father is, then they would know why I am about my Father's business. Isn't that why Jesus, had to deal with the same problem? Because if he is the original Seed, then he is the pattern. And if he is the pattern then we must have to go through the same trials to be molded into the same image. He said) *"if you had known my father you would know me, because my father sent me."* And that is the issue Jesus had as we see in) **John 8: 19** *Then said they unto him, Where is thy Father? Jesus answered, Ye neither know me, nor my Father: if ye had known me, ye should have known my Father also.*

And again in **John 14: 7** *If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him.*

You see, as we've been studying this sermon of Brother Branham's, he said, "When God has a Word for a certain hour, then the vessel or vessels that God chooses to manifest that Word for that hour are the manifested Word of God for the day in which they live. Then when you see what is being done, and you enter into that portion of the Word of God for that Hour, you then become the manifested Word for that age in which you are living.

And John is saying, *2 Beloved, now are we the sons of God, and it doth not yet appear what we shall be:* (he is saying here, Look, we are seed of God, but it doesn't really look like it at the moment. Then he says,) *but we know that, when he shall appear, we shall be like him;* (look, John is telling us that there is coming an hour when we will become like the One we are seeing manifesting Himself. But that knowing and being known, can only come at His appearing. That word is "phaneroo". And he is talking about the hour when God comes to manifest Himself in his true character. And at that hour) *we shall see him as he is.* (And so in seeing him as He "phanreoo's" Himself as he really is, we begin to come into that same image, and we begin to manifest ourselves as to who we really are as well, Sons and Daughters of the living God.) *3 And every man that hath this hope in him purifieth himself, even as he is pure.*

Now, what does that mean. In other words as Brother Branham said, if you have that gene seed in you, then when He manifests as He truly is, we must also manifest what we truly are by seed. And when we really see that, we begin to live like it, talk like it, act like it and we say only what He says, we act only what we see Him do, we have no doctrine but the Doctrine of Christ, and we have let go of our own will in order to do His Will.

John 8: 28 Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself; but as my Father hath taught me, I speak these things.

Now, in paragraph 80 of the Spoken Word is the original Seed brother Branham said, *The cocklebur can only be a cocklebur. You could hybreed it with anything else but it's still a cocklebur. That's right. It'll express it. That's the reason that a dual is a hypocrite. That's a hybrid.* (Now, he is not talking about the duality in Christ, because if Christ had two different natures, then he too would have been a hypocrite. But Christ was born with God-Life. The Spirit of God, the life of God was given to the Son and He was born from One Spirit, the Spirit of God. That is why when we are born again, the outer man is to perish and the inner man is to be renewed by the Word of God. But if you are born again and do not die to the flesh, you too become a hypocrite. Because you have two natures. The nature of the spirit and the nature of God.) Brother Branham continued, *A man that claims to be a man of God and deny the Word, he's a hypocrite. A mule that claims to be the horse, he's not a horse. He said, "I'm a donkey," and neither one; you're a hypocrite, bastard born, just exactly. That's flat, but that's what it is. He didn't aim to do that. Man done that with his wisdom. That's where he gets. That's where all man's wisdom winds up: to be bastard born. All right.*

Now, a man that claims to be born of above and lives like a devil is a hypocrite. Jesus said, *Matthew 6:24 No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.* In James 3: 11 we read, *Doth a fountain send forth at the same place sweet water and bitter? 12 Can the fig tree, my brethren, bear olive berries? either a vine, figs? so can no fountain both yield salt water and fresh.*

You see, you can not have two natures and not be a hypocrite. So what do we do? We must die to our first nature, and live by our second. That is what the new birth is supposed to do for us. But we must die to self and rot out before God can bring forth His own God-Life into us and manifest His own life in our mortal bodies.

81 Now, that's why Jesus so perfectly manifested God, or God was so perfectly manifested in Jesus, because He was the Word of God. He was God's Word. That's the reason He couldn't produce nothing but just exactly God. And if God is in you, what more can you be? Now, that is what I am trying to drive home here. Look, if you and I have the same Holy Spirit, then you are not going to be questioning my motives for what I am doing overseas in teaching our brothers there relationship with the Father and how that Jesus is our pattern as the first born son. No, instead, you will want to do whatever you can to see your younger brothers and sisters in the Lord are brought up to speed as to their relationship with the Father and with His Firstborn son, so that the resurrection can proceed.

Didn't Jesus say of the prophets who the Word of God came to... Who did the Word of God come to? Prophets. Didn't Jesus call them gods? Why? God was manifested in them. What was it? the spoken Word manifested. See? That's it. Said, "How can you deny, say... If you had any wisdom, you'd understand." He said, "How can you say you... We called them... God Himself called them gods." And said, "How can you then say you believe them and deny Me when I say I'm a Son of God?" Why didn't they see this then?

Brother Branham doesn't answer that, but I will tell you why. Because they were not focused on the Word for the Hour. They were focused on the man. That is why when Paul came along, the apostle's all missed what God was doing through Paul, because Paul got it. He was not focused on the man Jesus, He was focused on the Jesus that met him in the form of the pillar of Fire on the road to Damascus,.

That is why those other apostle's missed the Glory of what was happening in Paul's ministry and it was not happening in their own. Because Paul was focused on God, but they were focused on the man Jesus. And so too in this hour the brethren have been so focused on the man William Branham they have missed the One He was sent to introduce to them. And so when brother Vayle came along, they questioned his motives. They said he had his own Message. Why? Because they looked for the return of the man, while he spoke of the return of the Pillar of Fire being right here among us leading us to the millennium.

Now, don't you think that same thing isn't happening again to those who for years followed br. Vayle's ministry? They have their eyes so much on the man they missed what he saw. Oh they can quote it and talk about it, but they sit back in their own little kingdom's and won't step forward to help the last Son of God to come in and help child train him so we can all go home.

But that is what set Paul so far apart from the others. Not what he knew, they Knew Jesus first hand in the flesh. They ate with him, and slept with him, and they knew him first hand, but Paul had his mind, and they didn't. Paul told them, Let the mind that was in Christ be in you. Who was he talking to in his day, the heathen? No, to the other sons of God in that hour. Just as Christ did more than all the other prophets combined, so too Paul did more in his ministry than all the other disciples did combined because he had the mind that was in Christ, and they were still looking backwards and looking forwards and they failed to see what God wanted done in the body of this flesh.

God wants your body, he wants my body, he wants to manifest Himself, His Life is us, through us, and he wants to use your body and your life circumstances to do it.

82 Same thing today: "I'm that Seed that was to come (the woman's seed)." *"I'll give you a seed," to the serpent. The serpent had already defiled her. He said, "But Thy seed that I'll give you shall bruise his head."* It'll take that thing back again. Amen. I just wish everybody could see that. *"I've come to conquer and correct what Eve done."* And the only way I can do it is through a woman that believed the Seed where a woman didn't believe the Seed. Woman believe the Word where one didn't believe It... *"I'm that overcomer. I'm the One that's come to give Life that through My death to pay the penalty of what she done, through My life will be given to you to flow over you, and you'll be sons of God and daughters of God"* (See?), as long as the Seed's in there. You hybreed it and you ain't got nothing but a denominational bastard child, That's all. Anything deny the Word... Excuse me, sisters. I want you to... I've just got to say it just the way it says it here. See? And that's the way it is.

83 All of God's sons must be the same. Yes, sir. To be born of the Word and Spirit brings us back to the spoken Word again like in John 3. See? To be born of the Water and the Spirit, what does it do? Then it brings you right back again unto the place of where you should've been at the beginning. See? That's the reason of Christ's death: brings us right back again to where? **Sons of God**. If Eve would've brought forth that child... She would've finally done it. Did not God tell her, "Multiply and replenish the earth?" But she had to walk over here play the part of a whore.

Ok, now there are two things I want to focus on here until the end.

One he said, All of God's sons must be the same.

Galatians 4:1 Now I say, That the heir, as long as he is a child, differs nothing from a servant, though he be lord of all; 2 But is under tutors and governors **until the time appointed of the father**. (You see, no man knows the day or hour except the Father.) 3 Even so we, **when we were children**, were in bondage under the elements of the world: 4 But when the fullness of the time was come, **God sent forth his Son**, made of a woman, made under the law, 5 To redeem them that were under the law, **that we might receive the adoption of sons**. (so you see the whole plan of redemption lays in adoption. The placing of sons.) 6 And **because ye are sons**, (now, listen because this is the key, **because ye are sons**,) God hath sent forth **the Spirit of his Son** into your hearts, crying, **Abba**,

Father. 7 Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ.

Two, he said, *Then it brings you right back again unto the place of where you should've been at the beginning.* Now, that's **Ephesians 3:3** *Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: 4 According as he hath chosen us in him before the foundation of the world, that we should be holy (That's our state) and without blame (that's our status) before him (or in his presence). 5 In love having already past tense predestinated us unto the adoption of children by Jesus Christ to himself, (Now, you have to be one of His Children to be considered for adoption, then you have to have the mind of the father in order to be adopted.) according to the good pleasure of his will, 6 To the praise of the glory of his grace, wherein he hath made us accepted in the beloved. (Who did it? He did it. You can't make yourself accepted. That's what He has already done.) 7 In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace; 8 Wherein he hath abounded toward us in all wisdom and prudence; 9 Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself: 10 That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him: 11 In whom also we have obtained an inheritance,*(How did we get inheritance? Through Christ Jesus. Look, the law of inheritance is that when the oldest son is of age, and has the mind of his father, he is taken up into a high place and dressed in a fine clothing, and then in front of many witnesses, his father bestows upon Him, the adoption, and then that first born son receives 50% of his fathers kingdom. Then upon the death of the father, the other 50% is distributed among the other sons. But what if the father never dies? Then there is no inheritance for the other sons. So Jesus Christ, your eldest brother in a vast family of brothers laid down his life in order for you and I to receive our inheritance. That is why we are joint heir with Christ.) *being predestinated according to the purpose of him who worketh all things after the counsel of his own will: 12 That we should be to the praise of his glory, who first trusted in Christ. 13 In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise, 14 Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.*

Romans 8:1 *There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. 2 For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. 3 For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: 4 That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. 5 For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. 6 For to be carnally minded is death; but to be spiritually minded is life and peace. 7 Because the carnal mind is enmity against God: for it is not subject to*

the law of God, neither indeed can be. 8 So then they that are in the flesh cannot please God. 9 But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.

In other words if you do not have the life of your father you are not a son. *10 And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness. 11 But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you. 12 Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. 13 For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live.*(here's the key. If we are sons of God then God wants to see in us that which would please him for a son to act. So our character is very important concerning the time of adoption. For when the Elect knows who she is, and are ready to be placed as sons, then we will go to our eternal inheritance, and not until.) *14 For as many as are led by the Spirit of God, they are the sons of God. 15 For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. 16 The Spirit itself beareth witness with our spirit, that we are the children of God.* (not your spirit bearing witness with God's Spirit, but His Spirit bearing witness that indeed you are His son or daughter. So it is what he sees in you, not what you see in Him.) *17 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.* (now this word glorified together is a Greek word "sundoxa" which means united in the same doxa which is the same opinion, assessment and judgment.)

18 For I reckon that the sufferings of this present time are not worthy to be compared with the glory (Doxa) which shall be revealed in us. (not to us but in us, the revelation in us, living and abiding in our mortal beings.) *19 For the earnest expectation of the creature waiteth for the manifestation of the sons of God.* (in other words, all creation is waiting for you to manifest what you were ordained to be before the foundations of the world. So if you are sons, then act like sons. Be sons, take your position in the body.) *20 For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope, 21 Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. 22 For we know that the whole creation groaneth and travaileth in pain together until now. 23 And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.*

24 For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for? 25 But if we hope for that we see not, then do we with patience wait for it. 26 Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. 27 And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the

will of God. 28 And we know that all things work together for good to them that love God, to them who are the called according to his purpose. 29 For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren.

There you go, it's all about our being adopted but we can not become adopted until we are like the first born son who also was taken up and adopted. But we are predestined for this, so just let go and let God. God has a plan, so step into his plan and let your own plans go. Brother Branham said, Jesus greatest victory was in Gethsemane, not Calvary. But in Gethsemane he said, God was waiting for his Son to make up His mind, and when he did, he said, "Not my will but Thy will be done, and then it was finished. The plan of redemption could not be fulfilled, because the lamb stepped aside from his own will and received the will of His Father.) *30 Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.* (so if we were in the mind of God before the foundations of the world, then we have already been ordained to receive the mind of Christ.) *31 What shall we then say to these things? If God be for us, who can be against us? 32 He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? 33 Who shall lay any thing to the charge of God's elect? It is God that justifieth. 34 Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. 35 Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? 36 As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. 37 Nay, in all these things we are more than conquerors through him that loved us. 38 For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, 39 Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.*

From his message *Position in Christ 60-0522M P:88* 83 *For ye haven't received the spirit of bondage again to fear; but ye have received the Spirit of adoption. Now, after you're adopted, all right, after you're adopted, you're placed; then you understand, after the ceremony's said and you've been put into the Body correctly. You're a son, sure, a daughter; when you're born again you're... that's your birth. But now you're positionally placed. We've not received the spirit of fear...; but we have received the Spirit of adoption, whereby we cry, Abba, Father. (Which means, "my God." All right.) The Spirit itself bears witness with our spirit, that we're children of God: How does it do it? You say, "Glory to God. Hallelujah. It don't bother me; I'm a child of God," and go out and do the things you do? The Spirit of God will do the works of God. Jesus said, "He that believeth on Me, the works that I do shall he do also." See, see? Now, let's read, then well have to stop, 'cause our time's getting away. All right, in the 9th :. *Having made known to us the mystery of his will... (to adopt us),... according to his good pleasure which he has purposed in himself: He purposed this Himself before the foundation of the world. How many understands it? See? That in the dispensation... (Oh, my, here we come again. See?**

Oh, let's just pass it. See?)... *dispensation of the fullness of time...* 89 You believe in dispensations? Bible said so, "*In the dispensation of the fullness of time...*" What is the fullness of time? There's been a dispensation of the Mosaic law. There was a dispensation of John the Baptist. There was a dispensation of Christ. There's a dispensation of church organization. There's dispensation of the outpouring of the Holy Spirit. Now's the dispensation of adoption, what the world's waiting, groaning. "*And when the fullness of time comes, when the dispensation of the fullness of time...*" What is that fullness of time? When the dead rises, when sickness ceases, when all the earth ceases to groan. "*The fullness of the dispensation of time...*" Watch this. *When in the dispensation of the fullness of times he might gather together in one all things in Christ...* Aren't you glad? How is He going to do it? *Gather together all things in Who?* [Congregation says, "Christ"--Ed.] How do you get in Christ? *By one Spirit we're all baptized into one Body*. And that Body is Who's Body? ["Christ's"--Ed.] Already judged, He took our judgment. Then what are we? "When I see the Blood, I'll pass over you." Every time He looks at the Body, there It is setting there, bloody. I'm in there by how? The Holy Ghost. He passes over. Oh, my. And when the fullness of the dispensation of time, *that he might gather together... all things in Christ*, both which are in heaven...

Total deliverance 59-0712 pp. 55-56 Jesus was completely, totally man. He could cry like a man, He could eat like a man; He could become like a man. He was completely, totally man in His physical being. And in His Spirit, He was completely, totally God, so **He made His flesh submissive to the Spirit that was IN Him**. You see, He was tempted in all manners like we are. He was man, not an Angel. He was a man. He had desires and temptations just like we do. The Bible said He did. **He was a man, not an Angel above temptation. Hebrews 1 said that He was...** Hebrews 1:4 said He was made lower than the Angels. **He was man, completely man**, that God took a complete man to bring total deliverance; and **He filled Him with His Spirit; the Holy Ghost was in Him without measure**. And He was tempted like we were. **And He was completely God**. He proved it when He raised the dead, when He stopped nature, the roaring seas and the mighty winds. When He spoke to the trees, and so forth, they obeyed Him. **He was God inside**. And He could've been man, for **He was Man, but He totally and completely delivered Himself as a Man into the hands of God for the service of God**. And He is our example. 56 We are men and women. We're also Christians. **If He's our example, let us completely deliver ourselves into the hands of the Holy Ghost, that we might be subjects of the Kingdom of God**. He was totally man; He was totally God, but He surrendered His natural parts and His physical parts, and His Own thinking, and His Own doing, and His Own cares, and "**I do only that which pleases the Father**." There you are. Totally delivered from human beings... The priests come to Him, the great men, and said, "Rabbi So-and-so," and tried to bribe Him into their affiliations and denominations, but He was totally delivered because He trusted in God. Did not the Psalmist say, "Thou will deliver Him, for He has completely trusted in Me"? See?