

Spoken Word no 123

Same Seed Same Life Expressed

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96 I'm a Branham because I was born of Charlie and Ella Branham. That makes me a Branham because **I'm their seed**. Their two agreements with their sperm together made a seed, and that made me. **When God and His Word becomes one** (Hallelujah.) that's when God's Spirit waters the Seed of God, the Word of God, **It produces God; and it's not the individual; it's God**. For what? **you are dead; you're not yourself no more. You reckon yourself dead, hollowed out, waiting for the Seed germ**. Then what is it? **It isn't you no more; isn't the man; it's God in the man**. It's a Seed germ like the beginning spoken Word. **God's Word made manifest in the man; then it isn't the man**; it's the man that's died. He can't be a hybrid and a son at the same time. He's either a son of death or **a son of Life**. So if he's a son of death, give it over to the devil and let him kill it. Give over to God a minute and let Him kill the devil that's in you, run him out: hollows you out. Then **let God plant His Own Life in you, then it's not you no more; it's God's Life, because it's God's Word, watered by the Holy Spirit will produce the same thing**. You see it? I'd just love to preach on that a few minutes, but with thirty or forty pages of Scripture here... And I've only got three so far.

97 All right. **Manifested, the works manifested the same by us, for It is the same Word**. Now, **if you want to do the works of Christ, do the same thing He done**. "He that believeth on Me shall have My works." What is that? **Believeth what? That He is the Original Seed germ that come**. Where is the seed? Here, let me take these handkerchiefs. Here is the man that was supposed to be, right here. This is the man that was supposed to be. What happened? Eve hybridized it, breed it. What it did... Then what did it do? Turned to death, keep dying, dying. Now, this one come that out, Now, here stays the Word just the same. Here's the Word laying here just the same. Now, what happened? **Here's the Word**. Now, **the Word that God spoke to multiply and replenish the earth, It couldn't find a place to land. Finally this Word caught into the womb of a virgin**. (We'll speak of the two wombs this afternoon more...?...) And what happened? **From Him came forth the germ Life, the thing that gives, the Water that gives the kernel its chance to reproduce itself**. The Spirit came out of Him and went up.

98 **Here we are. We come along**. What happened? **We believe It; we believe It**. Now, what did Jesus say? **"He that believeth on Me (See?)... He that believeth on Me, the works that I do--the manifestation that the Holy Spirit come in the form of a dove come upon Me and done this (not through hybreeding, but through virgin born...)"** Not the course of life, like breeding a child, husband to wife; no, not that, not a hybreed, but **a virgin born**. **"Now, through this, I'm giving this Life that if you by faith will accept what Father, all the prophets, all the Word of God, I will pour this Life down upon you, and you can't do nothing else but produce the same thing that I am."** There you are.

99 "The works that I do shall he do also." And what did He do? **Just as the Father led Him, what He saw. Saint John 5:19, just... "I do nothing till the Father shows Me."** What was He, made Himself a man. God was made flesh and dwelled among us. **The Word was made flesh**

and dwelt among us. God's spoken Word, through a virgin, brought forth a body, and in that body come the--the Water, the Spirit, and washed by the water of the Word and then went in Him, dwelt in Him, and there come the Life of God manifesting Himself through Christ. God was in Christ, the anointed One.

Romans 8: 2 For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.

Notice there is a law of Life that Paul is talking about here, he calls it the law of the Spirit of Life in Christ Jesus.

*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.***

So we are looking here at the Law of Life, the Life that was in Christ Jesus actually being fulfilled in us. And here is the key to understanding that law...

*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.***

So we see that this the law of Life concerns the Spirit Life that was in Christ but of which has come into us after it was released from that vessel of the first born son on the day of Calvary. And that Life has come into other sons, namely us, that it also might manifest Itself in our flesh.

*6 For to be carnally minded is death; but **to be spiritually minded is life and peace.***

To be spiritually minded is life and peace. So we do not mind the things of the flesh but of the Spirit if so be that the Spirit of God rests in our mortal flesh.

*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.***

Now, you see that is what makes us different from all other men. We are born again of the spirit of God, the same Son of God Life that was in the original Son of God seed, that manifested in His flesh, is now in our flesh and is waiting to manifest that same life in us.

*10 And if Christ (the anointing) **be in you, the body (your body) is dead because of sin; but** (and that is a big but, but) **the Spirit is life because of righteousness.** (In other words, the spirit comes to Life because of a Right-Word. Now, this next sentence is where Paul places it all.)*

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.

And remember, if it quickens your mortal bodies, the actual definition of mortal means that which can die. The Greek word that was translated as mortal is “**thnetos**” which means is capable of dying. So Paul says, that if the Spirit that was in Jesus Christ that raised Him from

the dead is in your bodies that are capable of death, or that are liable to die, it will quicken those same bodies. In other words, he is not speaking of a quickening of the body which is already dead, but that which is capable of dying.

That is why we hear John say in **1 John 1:1** *That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life;* and remember, this same John who wrote this epistle also wrote the Gospel of John where he reported Jesus saying that The Word is Spirit and Life.

And here he tells us of this Life, in that he says, **2** *(For the life was manifested,* Now, I want this to soak in... the Life was manifested, In other words, that Son of God Seed Life that in the first born Son came into manifestation, and as a result John says, *and we have seen it, and bear witness to it, and do show unto you that eternal life, which was with the Father, and was manifested unto us;)* so if that Life was with the Father, and in the Father, then when it came forth from the Father it came forth as the Original Seed, which was Jesus Christ God's first born son. **3** *That which we have seen and heard...* In other words, that which we have seen is the actions of the God Life in the vessel of the First born son, and that which we have heard are those words which that first born spoke. **John 5:26** *For as the Father hath life in himself; so hath he given to the Son to have life in himself;*

And remember, in St. John 5:19 and 5:30 we hear Jesus say...

John 5:19 *Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise.*

And again in **John 5:30** he said, *I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me.*

And again in John 10:

John 14: 31 *But that the world may know that I love the Father; and as the Father gave me commandment, even so I do. Arise, let us go hence.* Therefore, what I want to show you in this verse is that I want you to see how the very Life that was in the Son of God manifested itself. It manifested itself in complete obedience to the Father's commandments.

And again in **John 12: 49** *For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. 50 And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.*

So he did not speak without knowing what to say, because he was dependent upon His Father to know what to say, and that is exactly what he then said.

2 *(For the life was manifested,* (in the chosen vessel of the original Seed, Jesus Christ) *and we have seen it, and bear witness to it, and do show unto you that eternal life, which was with the Father, and was manifested unto us;)* In other words the very purpose of the manifestation of that Son of God seed Life is that they could witness how that Life manifested itself in that

body of flesh called Jesus Christ. And John goes on to say, that which we have seen with our own eyes, and have handled with our own hands, *declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ.*

Now, in getting back to **Romans 8** Paul continues in verse, *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.* In other words, the only way you can actually live in your flesh is to die to self and get out of the way, that the God-Life in you may take over in your mortal flesh.

That is why Paul said in **Galatians 2:20** *I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.*

And that is why at the time of the revelation of Jesus Christ, the very purpose of the Revelation of Christ is that it might be revealed in us that very same Life, and if revealed in us, then also manifested in us as well.

Colossians 3:1 *If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. 2 Set your affection on things above, not on things on the earth.* Now, what Paul is showing us here we should pay close attention because he is showing us how to let go and let God. He is showing us here how to set our affection on things above... **3** *For ye are dead, and your life is hid with Christ in God.* Your life is hid with Christ, with the Anointing by which you have been anointed in God. Now, I want you to especially catch the next thing he tells us because it has to do with this hour...Therefore, **4** *When Christ, who is our life, shall appear,* (shall phaneroo, which means to manifest in His true identify. So when Christ comes down and manifests Himself in His true identity,) *then shall ye also appear* Then shall you also phaneroo, then shall you also manifest in your true identity *with him in glory.* (With Him in Doxa, and we all know that the “Doxa” of God is his opinions, values, and judgments. So when Christ Who is our Very Life, comes to manifest His Life before us in a vindicated prophet, then shall we also manifest that same God-Life in these mortal bodies. And notice it says how we will do this... with Him in “Doxa”. With Him expressing the same opinion, same values and same judgment. Then Paul tells us how we will be able to do this in these bodies of this flesh...) **5** *Mortify* (that means you must become dead to the following...) *Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry: 6 For which things' sake the wrath of God cometh on the children of disobedience: 7 In the which ye also walked some time, when ye lived in them. 8 But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth. 9 Lie not one to another, seeing that ye have put off the old man with his deeds; 10 And have put on the new man, which is renewed in knowledge after the image of him that created him* (In other words, that is the Spirit of Wisdom and Revelation in the KNOWLEDGE of our Father God Himself.) **11** *Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all.* (And then he says, after you have laid aside your mortal flesh with all those characteristics of natural flesh, then in order to

do all that you must first of all) *12 Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; 13 Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. 14 And above all these things **put on charity**, which is the bond of perfectness. 15 And **let the peace of God rule in your hearts**, to the which also ye are called in one body; and be ye thankful. 16 **Let the word of Christ dwell in you** richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. 17 And **whatsoever ye do in word or deed, do all in the name of the Lord Jesus**, giving thanks to God and the Father by him. And then Paul wants to show us how to apply these things in our everyday setting or environment. He then says, 18 Wives, **submit yourselves** unto your own husbands, as it is fit in the Lord. 19 Husbands, **love your wives**, and be not bitter against them. 20 Children, **obey your parents** in all things: for this is well pleasing unto the Lord. 21 Fathers, **provoke not your children** to anger, lest they be discouraged. 22 Servants, **obey in all things** your masters according to the flesh; not with eyeservice, as menpleasers; but in singleness of heart, fearing God: 23 And **whatsoever ye do, do it heartily, as to the Lord, and not unto men**; 24 Knowing that of the Lord ye shall receive **the reward of the inheritance**: for ye serve the Lord Christ. 25 But he that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons.*

So Paul tells us here how that we are to apply that very Life of Christ that is in us by the new birth.

Then as we go back to **Romans 8**: and pick up at verse **14** he says, *For as many as are led by the Spirit of God, they are the sons of God.* Look, Paul is telling us that the evidence of your Son-ship is what is leading you. If God is the One who is leading you, it is because you are a son 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. It is not fear that binds you to God, it is the Spirit of Adoption, because you are sons God hath given you the Spirit of Adoption that brings you into identity with Him as your Father. And not only does your spirit identify with Him as your Father, but His Spirit identifies that you are indeed a son. *16 The Spirit* God's Spirit, *itself bears witness with our spirit, that we are the children of God:* So you see, no matter how much you believe you are a son of God, it is God bearing witness with you that counts. The Pharisees claimed Abraham to be their Father and Jesus told them that if Abraham were their Father they would do the works of Abraham, and that is they would recognize the Word when it came to them. He called them seeds of the serpent, and they then claimed that they were not serpent seed but that God was their Father. He said, if God were your Father you would believe me, for He sent me.

John 8:38 *I speak that which I have seen with my Father: and ye do that which ye have seen with your father. 39 They answered and said unto him, Abraham is our father. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham. 40 But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham. 41 Ye do the deeds of your father. Then said they to him, We be not born of*

fornication; we have one Father, even God. 42 Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me. 43 Why do ye not understand my speech? even because ye cannot hear my word. 44 Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it. 45 And because I tell you the truth, ye believe me not. 46 Which of you convinceth me of sin? And if I say the truth, why do ye not believe me? 47 He that is of God heareth God's words: ye therefore hear them not, because ye are not of God.

Now, in getting back to **Romans 8:** and verse **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.* That's sun-doxazo, which means together reflecting or expressing the same opinions, values, and judgments. **18** *For I reckon that the sufferings of this present time are not worthy to be compared with the glory* (the opinion, values, and judgments) *which shall be revealed in us.* Yes, revealed IN us. There you are, he said the very mind of God would be revealed IN us.

Now, this word reveal was translated from the Greek word "**apokalupsis**" which is mainly used in the Scripture as the words reveal or revelation. We have a tendency however, when using the word revelation, to think only in terms of having a [mental concept or idea]. This word "**apokalupsis**" goes beyond simply having an understanding. In addition to the concept of understanding, it also places an emphasis on the source of that understanding and the reason that one is able to understand. The revelation is therefore (induced) by an unveiling or an uncovering that gives the revelation Life.

In the Church Age book: also known as the Revelation of Jesus Christ (CAB) pg. 13 pp. 3 chapter 1, brother Branham said, "*Now the Greek word for revelation is apocalypse which means 'unveiling.' This unveiling is perfectly described in the example of a sculptor unveiling his work of statuary, exposing it to the onlooker. It is an uncovering, revealing what was previously hidden.*" We therefore see that the unveiling itself is the stimulus for the revelation, because the unveiling is the action that reveals. Once hidden, but now brought into plain view. This is the essence of "**apokalupsis**".

And John said in **1 John 3:2** *Beloved, now are we the sons of God, and it doth not yet appear what we shall be:* In other words, it is hidden how, *but we know that, when he shall appear, (when He shall manifest in his true identity) we shall be like him; for we shall see him as he is.*³ *And every man that hath this hope in him purifies himself, even as he is pure.*

Psalms 119: 9 *Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word.*

Back to Romans **8:19** *For the earnest expectation of the creature waiteth for the manifestation* (the making known, or the bringing into full view) *of the sons of God.* **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.*

Now, what is this glorious liberty? It is the freedom we have in Christ do to our having His mind, His *doxa* liberty, or the opinion, values and judgments

*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 **knows what is the mind of the Spirit**, because he makes 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.*

You see this is our key, right here. We have been predestinated to be conformed to the image of the first born son, and so with that in mind, that predestined path takes us to the next verse.

*30 Moreover whom he did predestinate, them he also **called**: and whom he called, them he also **justified**: (and we know we are justified by Faith which is revelation) **and whom he justified, them he also glorified.** (That word *doxazo* means to come into full expression of what you are ordained to be)*

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 justifies. 34 Who is he that condemns? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also makes 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.

Let's bow our heads and our hearts in prayer.