

Spoken Word no. 199

“Power to Conform and Transform”

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This morning we spoke on paragraphs 75 where brother Branham said *He give the church power*, but then we examined which power is it that she should be focused on in this hour.

As we have mentioned before, **John 14:12** speaks of a ministry of one person when it says “he that believeth on me the works that I do shall he do also.” Notice it is he, which is singular and from the Super Sign, brother Branham after quoting from John 14:12 said, “now you all can’t be that one. There was only one Moses, and One Paul and One Jesus, but you can become a part of that by believing what they brought. In fact they would not have had a ministry unless there were someone to believe what they taught.

Now, if you listen carefully to this quote from brother Branham’s sermon, **Super sign 63-1129** in **P: 69**...you hear him quote **John 14:12** *“The works that I do...”* *If His Life is in you, it'll manifest Jesus Christ. Amen.*

Now, it is here that they stop and say, see. We can manifest John 14:12, but listen to what he says next in paragraph 70.

70 *Now, you all can't be that one, but you can be a part of that with your faith. All of them couldn't be a Jesus, when they was on earth, but they could believe Him and accept the message. There was one Moses, one Elijah, one Noah, on down, always been that, but the rest of them could accept it. And they would've had no ministry unless there'd been somebody believe it. Jesus would've had no ministry 'less somebody believed it. Paul would've had no ministry 'less somebody believed it. The Holy Ghost has got no ministry by the Word today unless somebody's willing to get away from their creed and come back to the Word again, no matter how well it's here and how real it's here. It's here now. I know it's here. I feel it. I know it's here. The Word says it's here. *“Wherever two or three are gathered in My Name, I'm in the midst of them.”* And I truly believe that He's here, the same yesterday, today, and forever.*

So we see that **John 14:12** as far as the works goes concerns one person for each age and that is the messenger to that age. But they would not have had a ministry unless there were a people to receive what they taught. He even said the Holy Ghost Himself who is here right now, would not have a ministry if there were no one to accept it. So the works is one thing, but the ministry is another aspect that we must understand. It takes the speaker and the hearers in order to have a ministry. A man without a congregation to hear has no ministry.

Now in paragraph 74 brother Branham said concerning the mother harlot church, *“she claims power to forgive sins, but you're not judged by your claims; you're not known by your claims. You're known by your works.”*

Now, in getting back to **John 14:12**, the one thing I believe that are missing and even those some of those who claim it only for William Branham is that those works were sovereignly given.

Now, in **Questions and Answers Conduct Order and Doctrine 64-0823M P:86** someone asked brother Branham the question, 248... *this the third pull and is speaking the Word. It seems entirely possible for you to speak the word and one would be completely and fully restored, placed entirely ready for the rapture in the resurrection, the Son of man. Is this so, or is it not? And you would do this if properly pressed upon. Would you not? "Escape all these things (it's got a ditto there) **Escape all these things and stand before the Son of man**"? (Luke 21:36)*

Now, that is the question that was on some bodies mind. But I want you to listen to the answer brother Branham gives. Now, listen carefully to what he says in his answer.

Now, my dear friend. See? Now, I think here that you got a good statement. Yes, sir. Yes, sir. Now, that would be so. You said, "Brother Branham..." In other words, here's what I'm... I don't think that it's... Not polishing up what you said, but I believe I can make it a little clearer to people. See? You are believing, because of the Spoken Words and things like that that He said about. And all of you here witnessed the squirrels and all these other things that's been done. But did you notice, that was Sovereignly given. I never asked Him, "Lord, let me do this, speak these things in like that, do these things there." I never asked Him that. He by His own Divine will came to me and said, "You go do this." See? I wasn't asking one thing about it. Moses never asked to go down in Egypt, but was God that sent him down to Egypt. See?

So you see this is where the Pentecostal mindset in our midst who are looking for John 14:12 to be manifest among the bride are getting it wrong, because they are looking at the works. But here is the thing, some of the brethren who are standing with us that **St. John 14:12** is totally brother Branham's ministry are also missing the fact that it isn't William Branham it is a sovereign God dealing with the man, but the man has really nothing to do with it himself either, except that he is an obedient son who sees the father work and he works hitherto. So it all comes down to sovereignty. Because an son of God conformed to the image of the first born son will realize that isn't he that willeth or he that runneth, but God that shows mercy. And that is the attitude that needs to be in each son and daughter of God. And you can't run with something you are not ordained for, you must step into what God has ordained your role to be, and that only.

From the **Message of Grace 61-0827 P:105** Brother Branham said, *Then there's a prophet. Now, there, now you come into an office. Them gifts, they are, speaking in tongues, and interpretation of tongues, and knowledge, and wisdom, and discernments, and so forth. Those are all gifts. But then there's five offices. First is apostles, prophets, teachers, evangelists, and pastors. That's ordained offices of God. Men hold them. See? They are not, ... You can't wish for them; you can't pray for them; they're sovereignly given; you're born. A prophet is not a prophet if somebody lays hands on him and makes him a prophet. A prophet's born from his mother's womb as a prophet. See? That's why he's always a prophet. See?*

So this is the point I wish to make concerning **John 14:12**. and that is the attitude of the one who believes must be the same as the Son of God, because if you think you can pray for this or wish for this you are totally missing the picture. But the thing of it is, is that you can be a part of it by receiving that ministry. And you can have the same attitude and mindset of the one who actually is called to do the works.

Now, listen, brother Vayle is a teacher sent by God, and what identified him as a teacher sent by God was not his ability to teach, nor his use of big words. No, that is all carnal to think that way. What Identified him to be a teacher sent by God is that he was able to die to his own thinking and say what the prophet said, teach what the prophet taught, and not add to or take from what was taught.

The same with the office of an Apostle. That means one who is sent. So if one is sent and he teaches only what has been taught and deviates not from what was taught then that identifies that person as an Apostle of the Lord Jesus Christ. So we are looking at a harmony with the very mind and will of God.

Now, we know in **Romans 8: 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. 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.** 31 What shall we then say to these things? If God be for us, who can be against us?* That means he renders us glorious, or renders or makes it possible for us to express the same opinion, values, and judgments of God. He does it not you.

When Paul says we are ordained to be conformed to the image of the firstborn son in a vast family of brothers, he used the Greek word *summorphos* to describe this process of being conformed and the word *summorphos* means jointly formed. Or similarity formed, or fashioned like unto. So there has to be more than one involved here for this to happen.

Just as brother Branham said the way we are a part of John 14:12 is that there is one who is acting out that role or that work, and there are those who are accepting and receiving what is being projected through that role. That then becomes a joint ministry. As I mentioned earlier in this Message that to have a ministry it takes more than just someone who feels a calling. It takes one who ministers and one or ones whom are ministered unto. You can not have a Father without having a son or daughter, and you can not have a word expressed without first having a Word that had been thought.

As Br. Billy Paul said, “God thought it, Br. Branham spoke it, and that settles it for me. So one thought it, another spoke it, or one thought it, another stepped into that vision and that is when the vision became the manifested Word. So to be conformed to the image of the first born son it takes two. One to be the pattern and others to follow after that pattern and to conform to that pattern.

The word *summorphos* is made up from two Greek words, *sum* and *morphos*. The word *sum* **being a primary preposition denoting union;** And how do you have a union without more than one to unite together? It means also: *with or together i.e. by association,*

companionship, process, resemblance, possession, instrumentality, addition, etc.: and it also means *beside, or with*. And *In composition it has similar applications, including completeness*.

So basically it means that to be alone you are not complete. In fact that is what the apostle Paul said to us in **Colossians 2: 10** *And ye are complete in him, which is the head of all principality and power:* so if we are complete in him, then we can not be complete on our own. And neither can the plan of God be complete without His first born son, right? And neither can that plan be complete without you and I.

Now, listen? He said the holy Ghost today would not have a ministry without someone to believe Him and receive Him. So there you are. The plan of God, the Adoption of Sons is all interdependent upon one another, first upon having the same Father, then having a first born son who is the example or pattern for all other sons, and thirdly for the other sons and daughters to be conformed to.

Now, the second half of the word conform is the word Morphe which *speaks of the idea of adjustment of parts; ie: shape; figuratively, the nature: or form*.

So just as we have a law of reproduction that says every seed must bring forth after its kind, that means the law of reproduction also is subject to the law of SUM MORPHE because it is all interdependent the upon the laws governing the nature or characteristics of the original seed. Thus the Spoken Word being the original Seed will produce and must produce by the laws or life, the laws of reproduction, the laws of SUM MORPHE duplicates or similar seeds with similar life, nature and form.

Now, let's look at another interdependent process the Apostle Paul speaks of in **Romans 12: 1-2**. *1 I beseech you therefore, brethren, by the mercies of God, that ye present your bodies as a living sacrifice, holy, acceptable unto God, which is your reasonable service.* The **NIV** says, which is your spiritual act of worship. And remember, that the word worship comes from two words, "*worth* and *Ship*" And the word *worth* means *the value or assessment* we allocate to something, and the word *ship* is a suffix which mean *the state or condition of being*.

But notice what the Apostle Paul is telling us here. He says, *by the mercies of God, that ye present your bodies as a living sacrifice, holy, acceptable unto God which is your spiritual act of showing forth the true value you have of Him in the way you act and ife forth your life*.

Then the Apostle Paul adds in verse **2** *And be not conformed to this world:* and this word conformed is not *summorphe* which speaks of that process of uniting to Christ, but is *suschematizo* which means conforming to a fashion of the world. In other words, it deals not with a uniting together as one to become complete, but rather as looking at and selecting the pattern of the world to fashion yourself after. So Paul says, do not conform or fashion yourself after that, but rather he says, *but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God*.

So we see that this transformation is to prove the will of God is good, acceptable and perfect for you. Then the very process spoken of here is to unite with the will of God in such a way that it will actually unite you together.

Now, the Greek word for this word transform is *metamorphoo* which simply means *to change, transfigure or transform*. The word is actually two Greek words meta and Morphoo, the word *META* being *a primary preposition properly denoting accompaniment*; (there's your two again,) it also means *"amid" and with which it is joined; among, together,*

So we see the plan of God is that we are family and how can family be family without a commonality and a sharing of space, time, life, attributes, characteristics, nature etc.

That is why the Apostle Paul continues in verse 3 *For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think*; (in other words, no man is an island unto himself. Eternal Life is living for others, you can't go through this life alone and think that you are a part of anything.)

but to think soberly, according as God hath dealt to every man the measure of faith. 4 For as we have many members in one body, and all members have not the same office: So even though there are individual differences in a family yet they all work together for the building up and the edification of that family. And when a family gets out of sync with its purpose is when the members begin to think selfishly and for themselves rather than the whole.

5 So we, (not so me, but we) being many, are one body in Christ, and every one members one of another. 6 Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; 7 Or ministry, let us wait on our ministering; or he that teacheth, on teaching; 8 Or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness. 9 Let love be without dissimulation. Abhor that which is evil; cleave to that which is good. 10 Be kindly affectioned one to another with brotherly love; in honour preferring one another;