

**Spoken Word no. 234**  
*“Predestined in the body”*  
Brian Kocourek, Pastor  
March 20<sup>th</sup>, 2011

Let us stand for the reading of the Word. If you would open your Bibles to Matthew chapter 28.

*Matthew 28:1 In the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre. 2 And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. 3 His countenance was like lightning, and his raiment white as snow: 4 And for fear of him the keepers did shake, and became as dead men. 5 And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified. 6 He is not here: for he is risen, as he said. Come, see the place where the Lord lay. 7 And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you. 8 And they departed quickly from the sepulchre with fear and great joy; and did run to bring his disciples word. 9 And as they went to tell his disciples, behold, **Jesus met them**, saying, All hail. And **they came and held him by the feet, and worshipped him.** 10 Then said Jesus unto them, **Be not afraid: go tell my brethren** that they go into Galilee, and there shall they see me.*

Now, skip ahead to verse *16 Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. 17 And when they saw him, they worshipped him: but **some doubted.** 18 And Jesus came and spake unto them, saying, **All power is given unto me in heaven and in earth.** 19 **Go ye therefore, and teach all nations, ...***

Let us pray...

Dear Father of Our Lord Jesus Christ, we as sons and daughters come to you this morning with a desire to know Thee better, and to know of your Son Jesus, our eldest brother and how it is that all Power had been given unto Him. For we know that you alone hold all the power in both heaven and in earth. Therefore, this mystery spoken from the Lips of your son Jesus moves us to want to learn, because we know that He was the Spoken Word given unto Mary, and that Spoken Word was the original Seed, and in that seed laid all the Life for all the other sons of God. So help us this morning Father to know these things, so that we might conduct ourselves as Sons and daughters of the Living God, for we ask it in Jesus Christ's name, your eldest son in a vast family of brothers. Amen... You may be seated.

Now, in studying to better understand what Jesus meant when he said, “all power is given unto me,” let us go to brother Branham's sermon on the Spoken Word is the Original Seed, for our answer.

This morning we will begin our reading from paragraph 162 where brother Branham says, *162 “Now, the power of the believing church: **Christ has all power in heavens and earth.** You believe that? **Then what if He's in you? Has Christ got all power? Matthew 28:18.***

*All right. He is the Seed Word in His Body, and He in us becomes the Seed Word in us. What, “all that God was, He poured into Christ, and all Christ was, was poured into the church; that's the power.*

Now, there are two statements that we have read this morning that have puzzled many iwho have read them or heard them. And being a puzzle, we will not line them up right, or as Paul said, We will not rightly divide them, if we do not place them where they out to be placed. Therefore, we must understand where they are to be rightly placed or else “we will have the cow eating grass up in the tree” when we see this puzzle.

Now, the first statement concerns what Jesus said, that “*all power was given unto him*”. This statement is where the Trinitarian and Oneness have both used to prove their theologies concerning the Godhead, and we know that William Branham vindicated prophet of God said they are both wrong.

There are only two places in Scripture where the phrase “all power” is used and we can see them in the following Scriptures.

**Matthew 28:18** *And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.*

**2 Thessalonians 2: 9** *Even him, whose coming is after the working of Satan with all power and signs and lying wonders,*

Now, in the first scripture we see that Jesus Himself is making the statement about what God has done for him after his resurrection. He says, “*All power is given unto me in heaven and in earth.*” Now, this word power that he is using here was translated from the Greek word “*exousia*” which does not mean power in terms of miracle working power, but in the sense of ability it means privilege, authority, or token of control. Now, we all know what a token is, a “*token*” is “*something that represents something else. When you have a token for the bus it means you have paid for the ticket. A token is Something serving as an indication, a proof, or an expression of something else; a sign: “2. Something that signifies or evidences authority, validity, or identity:”*

So no matter what way you slice it, Jesus was not speaking of power in the sense of the word as we would speak of power in the English language. But he was totally speaks of authority that was given to him. And if it was given to him, then it is a gift from another who holds the control of that power.

Now, the Oneness use this Scripture to say, that if Jesus was given all power, then he has to be God because there is no more power if it was all given to him. But that is pure nonsense from the understanding of the word “*exousia*”. If someone is given authority, that only means they are given this representation by one who is greater than they.

The word authority means: *The power to enforce laws, exact obedience, command, determine, or judge. b. One that is invested with this power, especially by a government or government officials:* And if this person was invested it means that they were endowed by another.

Now, on the other hand the other scripture we read that speaks of all power speaks of the antichrist who comes with all “*dunamis*” which is miracle working power.

**2 Thessalonians 2: 9** *Even him, whose coming is after the working of Satan with all power (all dunamis) and signs and lying wonders,...*

So to use the argument that Jesus was given all power so there is no power left is totally none scriptural. Because Jesus never did claim to have power, he claimed to be obedient to His Father who Had all power. And so the deception is that one will come showing signs of having this great power when in respect to the Word will be totally off the Word.

Now, the other statement that they seem to run off with, with a wrong understanding in this Message is where brother Branham said, “*all that God was, He poured into Christ, and all Christ was, was poured into the church; that's the power.*”

Now that is the statement we just read a few minutes ago. And if a person is not careful, he will find himself running with that statement and building up a heresy that will place them as equal with God, just like satan tried to do in the beginning.

But if we read his statement in it's entirety, we will see that he was not pointing to power but to that which comes through the seed, which is the very life itself.

Let's read it again in it's entirety...paragraph **162** “*Now, the power of the believing church: Christ has all power in heavens and earth. You believe that? Then what if He's in you? Has Christ got all power? **Matthew 28:18.** All right. He is the Seed Word in His Body, and He in us becomes the Seed Word in us. What, “all that God was, He poured into Christ, and all Christ was, was poured into the church; that's the power.*”

You see that is exactly **St. John 5:26** *For as the Father hath life in himself; so hath he given to the Son to have life in himself; 27 And hath given him authority to execute judgment also, because he is the Son of man.* So what this is speaking here is all about the God-life that was in God and given to His son, so that His son might properly put into place or carry out the Judgments of God.

Now, when John said, *For as the Father hath life in himself; so hath he given to the Son to have life in himself; 27 And hath given him authority (that's exousia) to execute judgment...* The Greek word that was translated here as “*execute*” was translated from the word “*Poieo*”, which means *first abide in and to agree with, and then to appoint execute, exercise or fulfill or perform.*

So we see by the very words that Jesus used Himself that this “*exousia*” that God gave Him, this “*authority*” God gave him, came to Him when God gave him God-Life. Because being a Son of The Judge, He became one with The Judge and thus one with the judgments of the supreme Judge.

Then when that God-Life lived itself out in the son, it showed that he abode or lived in the very judgments of the Judge, and thus was given authority to exercise the judgments that God gave Him or to express through his Life the very judgments of God.

And that is what the 5<sup>th</sup> chapter of John is all about. Notice in **John 5: 22** *For the Father judgeth no man, but hath committed all judgment unto the Son: John 5: 24* *Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life. John 5: 27* *And hath given him authority to execute judgment also, because he is the Son of man. John 5: 30* *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.*

In other words, he was dependent upon the Doxa of God. That is what the Doxa of God is all about. It is His Values, His Opinions and His judgments. In other words having the very mind that is in God and expressing that mind to the world. To examine this further let's turn in our Bibles to St. John 17.

**John 17:1** *These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee:* Notice what Jesus is saying here. He is saying, *Father, the hour is come; Doxazo thy son that Thy Son may doxazo Thee.* Now, the Greek suffix “azo” that was added to the Greek word Doxa is used here to augment the word “*doxa.*” That means Jesus was saying, Father let your “*Doxa*” (Let your *opinion*, your *values*, and your *judgments*) manifest themselves in me in a way that will increase itself in the sight of men. In grammar the suffix “azo” indicates an increase or magnification in the size, force, or intensity of the meaning of an adjacent word.

So what we see by this is that Jesus wanted so much to reflect the Father in every way, whether it be through his thoughts, actions or speech, and he wanted it to be done in a way that was very visible for everyone see the Father through Him. So we see that the root word doxa means the opinion values and judgment, and they speak of the fathers opinions, values, and judgments. And so when Jesus added the suffix “azo” to the word *doxa*, in asking the father to endoxazo him, he was asking the father to magnify the opinions and values and judgments of the Father through him. To be God's magnifying glass for the world to look through to see very closely the image of God Himself. To magnify which means to put the light upon in a way, that when closely examined it will bear the exact image of the Father.

Verse 2 *As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.* 3 *And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.*

4 *I have glorified thee on the earth:* (I have manifested and thus magnified Your Opinions, Your values, and Your judgments on earth.) *I have finished the work which thou gavest me to do.* 5 *And now, O Father, glorify (doxazo) thou me (magnify in me) with thine own self with the glory (opinion, values, and judgment) which I had with thee before the world was.* 6 *I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word.* 7 *Now they have known that all things whatsoever thou hast given me are of thee.* 8 *For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me.* 9 *I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine.*



*10 And all mine are thine, and thine are mine; and I am glorified* (doxazo) *in them.* (The opinions, the values, the judgments that you gave me to manifest and magnify on earth I have given to them and they have also manifested and magnified your Doxa in them.)

*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. 12 While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled. 13 And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves.*

*14 I have given them thy word;* (Jesus did not give us His own Word, He gave us God's Word.) *and the world hath hated them, because they are not of the world, even as I am not of the world. 15 I pray not that thou should take them out of the world, but that thou should keep them from the evil. 16 They are not of the world, even as I am not of the world. 17 Sanctify them through thy truth: thy word is truth. 18 As thou hast sent me into the world, even so have I also sent them into the world. 19 And for their sakes I sanctify myself, that they also might be sanctified through the truth. 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.*

Now, here is the key to understand all of this and how that we become One with God even as or in the same manner that Jesus became One with the Father. He says in verse **22** *And the “glory”* (the opinions, the values, the judgments) *which thou gavest me I have given them; that they may be one, even as we are one: 23 I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.* (Notice that the very word God gave to Jesus, the very opinions, values, and judgments God gave to His first born son, The first born son has given to us so that we might also be one with the Father in the same way He was one with the Father. That is one of the most beautiful things I have ever heard. He could have held it to himself, but Eternal Life could never do that. Eternal life is living for others, not for self.)

That is why we see him say in **St. John 5:19** and **5:30** *the son can of Himself do nothing, whatsoever the Father doeth, that the son doeth likewise.* And in **John 12: 49** Jesus said, *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.*

And he did exactly what his father wanted him to do and say to show he loved his father. That was his motive for complete obedience to his Father. That's what he said in **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.*

And so the *doxa* God gave Him he manifested and magnified showing his Love for the Father, and thus when we do and say what He has commanded us to do and say, it also will show our love for him and for the Father as well. And so the great Love that the Father had for him, he will also have for us.

That is what Jesus said in **John 14: 21** *He that hath my commandments, (he that echoes my commandments) and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.*

And then we know that for God to so love us that He would openly declare Himself to us, this is our greatest expectation we could have in this life. To so love our Father and eldest Brother that all we do act or think is for one purpose and that is to manifest and magnify the opinion, the values, and the judgments of our Father as our eldest brother did before us.

**John 12: 50** *And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.*

Wouldn't you love to have that testimony? To do as your father shows you, to speak as He tells you what to say. To let go of your own will and receive His Will?

And yet God did not force it upon His son to be this way, no more than he has forced it upon you or I to be like Him. The Father left it entirely up to His son how he was going to handle the responsibility of the role that he had given him to do. Jesus said in **St. John 10:18** *No man taketh it from me, but I lay it down of myself. I have power (I have authority) to lay it down, and I have power (authority) to take it again. This commandment have I received of my Father.*

So God left it up to him. He gave him the role to play in the family, but did not force that role on his son. And God will never force you to do His will either. Either you have the heart to want to do his will or you do not. The problem we have is that our focus is not on what would please our Father but what would please ourselves. And that is why we flounder and struggle and have our ups and downs.

Jesus continued in his prayer to His father, **24** *Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory,* (that they may behold my opinion, my values, my judgments and notice) *which thou hast given me:* (not mine alone, but my opinion and my values, and my judgments that I received from you Father. Therefore, that they may see you father in Me. That is what Jesus wanted most of all.) *for thou lovedst me before the foundation of the world. 25 O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me. 26 And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them.*

You see it was all about the Love of God that Jesus had so much of that he wanted for us to have it as well. Why do you think he went to the cross for you and me? It was love that led him there. Why do you think William Branham traveled so much and sacrificed his own life and family to serve the children of God? It was because he had so much love for his Father that as Paul said, *"The love of God constraineth us."*

Now, this is the hour for our coming of age. This is the hour to see what Love we have for God in our hearts. This is the hour to see how much we love the brethren.

Please turn with me to **2 Thessalonians 1:7** and we will see this for ourselves, that this is the hour that we are to be *endoxazo* with Christ in the same Glory, the same Opinion, the same values, the same judgment as he manifested and magnified to the world.

7 And to you who are troubled **rest with us**, when the Lord Jesus shall be revealed from heaven with his mighty angels, Now, is this not the hour that he came down with a Shout, with seven angels forming a white wig as the supreme judge? 8 In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: 9 Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; 10 When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day. 11 Wherefore also we pray always for you, that **our God** would count you worthy of **this calling**, and fulfill all the good pleasure of his goodness, and the work of faith with power: 12 That the name of our Lord Jesus Christ may be **glorified** in you, and ye in him, according to the grace of our God and the Lord Jesus Christ.

That the name of our Lord Jesus Christ may be **en-doxazo** in you, and ye in him.

There you are, Christ in you, the Hope of Glory, the hope of the values, the opinions, and the judgments of God in you. And this is the hour that God has set forth to see Himself in His children.

From his sermon, **Communion 57-0418 P:14** Brother Branham said, "Now, if God did not spare His Own Son from the cruel testing, then He will not spare you or I from the cruel testing. And Jesus was here confronting the greatest test that He had ever had. Gethsemane laid just before Him, where that once and final all-sufficient test must come, when the burdens of the entire world laid upon His blessed shoulder. There was no one in all heavens or earth could ever stood it but Him. And to know that all of the sins, of past sins, and present sins, and future sins, rested upon this decision. And it was one of the most greatest victories that Christ ever won or proved His great Messiahship, as when He said to God, **"Not My will; Thine be done."** That was the greatest victory He had ever won. All the demons of torment was around to tempt Him and try Him. And when we get right with God, when our hearts become pure and the Holy Spirit has taken Its place in our heart, it's the most glorious thing to have testing. The Bible tells us that our testings and trials are more precious to us than silver and gold of this world. So we are--should be thankful."

**Paradox: 61-1210 253** Jesus did the works of His Father **because the Father was in Him**. That's why the works was done, because that **the Father was in the Son**. Do you believe that? That **in Him, He was the incarnate God**. Do you believe that? That **God the Father, which is the Father of Jesus Christ, the Great Spirit dwelt in the fullness of His power in Jesus Christ**, which was the Tabernacle of God, made flesh and dwelt on earth, representing the Word.

**Paradox: 61-1210 315** I believe that **Jesus Christ is the Son of the living God, born of a virgin, conceived, God in a womb, a Tabernacle in which He would dwell in**. I believe that, **in Christ, He is the incarnate God. He is God made flesh. When the Father God came into Jesus Christ, He was the Fullness of the Godhead bodily; in Him dwells all the Fullness**. God the Father spoke the Words. Jesus said, **"It's not Me that speaks, but My Father that dwells in Me. He does the speaking."**

**Conference 60-1125 43** *Now, Moses cried to the Lord and the Lord said, "Rise up and go forward." And when Moses went right straight and stepped his foot into the water, when that taken place, the Red Sea opened back, and Israel crossed over to a great victory. They had a conference. That's the way we always have to do, is have conferences. Now, I want to speak of another one right quick. There was a conference. There's many of them we could speak of, but let's just not pass this one by. There was a Gethsemane conference one time. When it had to be brought after a victorious life had defeated sickness, defeated everything in the world, He came to Gethsemane, and Father had to check up to see if He really wanted to go through it or not.*

Now, not understanding how all that was in the father he poured into the son, and all that was in the son was poured into the church has caused some great heresies to be taught by some preachers in this Message. They say that "*all that was in God was poured into Christ, and all that was in Christ was poured into the church*", and what they conclude or at least those listening to them so conclude is that there is no more God and there is no more Jesus Christ The Son of God, and now there remains only what God there is in the church. And that is heresy, total heresy.

That statement that William Branham said in no way takes God off the scene nor does it do away with the Son of God in any way, shape or form.

What it means is what brother Branham defines it to mean in the very next words out of his mouth. Let's read paragraph 162 AND 163 TOGETHER TO GET THE FULL MEANING OF WHAT IS BEING SAID. **162** *"Now, the power of the believing church: Christ has all power in heavens and earth. You believe that? Then what if He's in you? Has Christ got all power? **Matthew 28:18.** All right. He is the Seed Word in His Body, and He in us becomes the Seed Word in us. What, "all that God was, He poured into Christ, and all Christ was, was poured into the church; that's the power. **163** Now, watch. Remember God's law of reproduction. Now, remember, **after its kind.** Is that right? The Seed of Christ, the Word, must come through His body.*

Notice that he is telling us that all that was in God, and he is speaking of God-Life here. All that was in God He poured into His firstborn son, Jesus the Christ. ***St. John 5: 26 For as the Father hath life in himself; so hath he given to the Son to have life in himself;.***

So now you have Two vessels with God-Life, the Father first who is the author of God Life, and then the son. Then all that was in that vessel called the Son of God, was poured into another vessel called the Church, which is also called the body of Christ. So now you have three vessels with God-Life. God Himself Who is the author of Life, then the First born son who received all that was in the Father.

He received every attribute and characteristic that was God, becoming the image of God as Paul said in **Hebrews 1:3**. The Body of Christ, the church, however has the in each member a measure only. There is not in each member the fullness any more than in each of my hands or feet would have the entire attributes that make up me. Each member has a portion, so when you speak of the body of Christ universally there is more in the entire body than there is in any one member of it.



In me that is in my body I have all the attributes and characteristics that is me. It defines who I am. But in my children one has certain attribute and another has other attributes, but none of them has all my attributes, so none of them could be me. But in a measure they express me, and in certain ways that they speak or act they are reflecting me.

But notice right after brother Branham speaks of this passing down from God to His Son to His church, he then let's us know that he is speaking of the life itself. For in the very next paragraph he says, **163** Now, watch. **Remember God's law of reproduction.** Now, remember, **after its kind.** Is that right? **The Seed of Christ, the Word, must come through His body.** (Ah, are you getting tired? All right, just a minute now. Let's just hold quiet and pray.) I want to get this in real good. I want this to grind down. The Seed of Christ must (**m-u-s-t**), **must come through His Body**, not through a denomination, **but through a born again Seed of the Word: must come through.** Now, remember, what is it? **Christ's Seed...** How does my seed come? Through **the body.** How does the apple tree seed come? Through **the body.** Seed is **through the body**, and **the church is the body of Christ** (Is that right?), the Bible church. This birth produces (That's the new birth.) **Himself in body. His church is His Word**, so that **people can see the confirmation of Hebrews 13:8: "Jesus Christ the same yesterday, today, and forever."** You believe it? These are not denominational hybrids now. This is those that's in the orbit waiting for the countdown (you know what I mean), fixing to take a rocket. Glory. These are not denominational hybrids; not standing in here, they're not. No, sir, it's the Seed. And how does God's Word come through the body? In the way we speak, and act and think. For we are in the hour when He is come to be endoxazo in his church.

**2 Thessalonians 1:10** When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day. **11** Wherefore also we pray always for you, that **our God** would count you worthy of **this calling**, (what calling? The calling to manifest and magnify his doxa in our body) **and fulfill all the good pleasure of his goodness, and the work of faith with power:** **12** That the name of our Lord Jesus Christ **may be glorified in you, and ye in him, according to the grace of our God and the Lord Jesus Christ.**

Let us pray... Dear father, I just have no other words to say this morning, but I thank you for what you have given to us to understand, that as you left it up to Jesus whether he was going to step into His calling, so you have left it up to us whether we are going to step into ours. And this calling you have called us to in to be conformed to the image of your first born son so that we might in our bodies manifest and magnify thy name to this world. Grant this to us for we ask it in Jesus Christ's name, your beloved son who has already shown us how it is to be done. Amen.