

Spoken Word #98
Conformed to the Image of the First Born Son
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This morning we will continue in our study of paragraphs 72-73 of the Spoken word is the original seed, where brother Branham said, **72 “Jesus is the Word of God, and when He was bursted open, that Life, the Life that's inside the Seed, that this Life, which, is Spirit, Water flowing over, the Spirit over the Seed of God will bring forth the Life of the Seed. And then he said in PP. 73, So He was that Seed, and the only way that Life could be, in the reproduction of Life, Life had to come through that Seed, and that Seed had to die in order to spread out the Life.**

Therefore we are looking at the very Life that was in Christ Jesus coming back upon the believers. Now, if we are looking at the very Life then we are not looking at something like it. No that would not do. He said the very life that was in Christ Jesus was released from His body when it was torn open at Calvary and that very same Life or Spirit has come back to indwell the believer, those that are born again believers.

Therefore if the very life that lived itself out in Christ Jesus was released from His body in order to come into your body, then the life that is living in you is not your own but His. And if that is so then we are only stewards of this body that we have just as Jesus was only a steward of that Body which became God's Body when God took over that body.

Now, if we could ever get that across in our thinking then perhaps we might start to allow that Spirit to have control over what we do, and what we say, and even what we allow to come into our minds and think.

That is exactly what the Apostle Paul said in, **Galatians 2:20 *I am crucified with Christ: nevertheless I live; yet it is not I that is living, but Christ liveth in me: and the life which I now live in the flesh I live by the faith*** (and Faith is a revelation, so ***the life which I now live in the flesh I live by the Revelation)of the Son of God, who loved me, and gave himself for me. 21 I do not frustrate the grace of God:***

Then Christ is My life. And it's not just a nice saying, or a nice thing to think about, but it is a fact if you are born again, and the Life of Christ is living itself out in your vessel. That's what Paul said to the Colossians in **Colossians 3:4 *When Christ, who is our life, shall appear, then shall ye also appear with him in glory.*** Let me read this to you in my own words. ***When Christ Who is My very Life living His Life out through my vessel, when He shall come to manifest Himself openly, it will be because he is at that time using my own vessel to manifest Himself openly through.***

That is what William Branham said, in **True Easter Seal 61-0402 P:121 *Now, I don't know you. That's me, me and my spirit; we don't know you. But He knows you. But He wants to borrow my body to prove that He's the resurrected Christ. I'm so happy to loan it to Him, give it to Him, anything He can get out of it.*** Therefore, Paul continues, ***5 Mortify therefore your members which are upon the earth.***

In other words, when Christ comes to manifest Himself through your vessel, then it is only natural that you will die out to the things of this world, and to the pulls of your own flesh, that He might have pre-eminence in your vessel that He has come to manifest Himself to the World through.

That is why Paul told us in **Romans 12: 1-3** *I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. 2 Therefore, **be not conformed to this world: but be ye transformed by the renewing of your mind**, that ye may prove (manifest openly) what is that good, and acceptable, and perfect, will of God. 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; but to think soberly, according as God hath dealt to every man the measure of faith.*

So Paul said, when you see God taking over your vessel, as you yield yourself to the Revelation of Christ, don't let it go to your head, but rather it should humble you even as it humbled Christ to place where He yielded His vessel even to the point of death on the cross.

That is why John could say in **1 John 3: 2-3** *2 Beloved, now are we the sons of God, and it doth not yet appear what we shall be: (beloved, we are already sons of God, but it is not exactly showing in our flesh that we are,) but we know that, when he shall appear, (we know that when he shall openly manifest His Life in us, then) we shall be like him; for we shall see him as he is. (for at that time we shall see Him as he truly is, because we will see Him living out His life in our very vessels. And the John says,) 3 And every man that hath this hope in him, purifieth himself, even as he is pure.*

MESSAGE 1 John 3: 2-3 *But friends, that's exactly who we are: children of God. And that's only the beginning. What we know is that when Christ is openly revealed, we'll see him, and in seeing him, we will become like him. All of us who look forward to his Coming stay ready, with the glistening purity of Jesus' life as a model for our own.*

Again Paul said, in Romans 8:29-30 *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. 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.*

Let me translate this into Message ease. Paul is saying here, *“God knew what He was doing from the very beginning, even before the very foundations of the world. Back then, He decided from that He wanted the lives of His children to be molded and shaped along the same lines as the life of His only begotten Son would be molded and shaped, making the eldest Son the very pattern for all His children. Therefore, the only begotten Son stands first in the line of God Life brought forth into humanity. We see the original seed life and the intended shape and manifestation for our very own's lives there in him. After God made that decision of what his children should be like, he followed it up by calling His people by name. After he called them by name, he gave them His name as a matter of birth privilege or inheritance, and set them on a solid basis with himself. And then, after*

getting them established, he stayed with them by indwelling them with His very own Life, to ensure their end, gloriously completing what he had begun.

Now, I think that is a pretty good translation of Romans 8:29-30, and that is exactly what brother Branham is bringing out in paragraphs 72-73.

By dying on the cross the eldest Son who received his Life from the Father, as we see in **John 5:26** *For as the Father hath life in himself; so hath he given to the Son to have life in himself;*

And if the first born son came into the world full of God-Life, and thus was birthed with the very image of His Father, then it is essential when the other sons or seed of God come forth, they too will by necessity conform to the image of the first born who was in the image of the Father, that God may be all in all.

So what we are looking at in this study is that brother Branham is beginning to show us the purpose and plan of God in manifesting His very life not only in His uniquely born son, but it was His purpose and plan all along to manifest His own Life in other children, other seed as well.

And that is what I believe the purpose of and the importance of understanding the Doctrine of Christ. For he that hath the son hath Life. He that echoes the son echoes the very life of the son of God.

Then we can see from **1 John 4: 15** the importance of our confession of Jesus Christ. *Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God.*

Now, many people do not understand just what it means to confess that Jesus is the Son of God. The fundamentalist bases his whole salvation on his own confession and that is why the fundamental churches are full of people who have not been born again. They have made a confession, but not according to the Scripture.

They think that this simply means that if they make a declaration with their mouth that Jesus is the Son of God, this will fulfill the requirements of this Scripture, and that is so far from the truth. I'm afraid that right in this Message we have churches full of people who believe just the same as the fundamentalist. People quote Br. Branham and say the evidence of being filled with the Spirit of God is to believe the message for your hour. And that is true, but just what does it mean to believe the message for your hour? And so we have some questions here that need answering, because many have not sought after the new birth because they think they are ok since they believe that God sent a prophet. But that is not what the Message of the hour is.

No message from any hour was that "God sent a prophet". If a prophet even came forth declaring himself, he would have been a false prophet. Even Jesus said in **John 5:31** *If I bear witness of myself, my witness is not true.* And if any prophet would come onto the scene declaring himself, then he is a false witness of God, because the purpose of a prophet is to declare the things of God. As a messenger, his first obedience is to the Message God gives him to deliver to the people. And that message is never to point to himself, but to point the people to the One that sent him.

So that is the first mistake people do when they say, “The evidence of being born again is to believe the Message of the hour, because they more likely than not do not understand what the message is. And so we see the same mistake made among the fundamentalists, whether they be Baptist, Evangelical, Pentecostal or whatever their brand of organization. They place the full evidence of their new birth in their own confession.

They go to **ROMANS 10: 9** *That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. 10For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.*

Now the fundamentalist will take this scripture and combine it with **1 John 4: 15** *Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God,* and they place there salvation and belief that they are filled with the Holy Ghost in their own understanding of these two scriptures, and because they misunderstand what these two scriptures say, they stop moving forward with God and yet they think they’ve got it.

They think, “If I just tell people that God raised up Jesus from the dead, and if I confess that Jesus is the Son of God, then I am saved and filled with the Holy Ghost. And if you question whether they are even born again or not, they say, you do not believe the Bible.

To prove that you can confess that Jesus is the Son of God and not be filled with the Holy Spirit is easy. In the Scriptures there was a man who was filled with many devils, and yet that man identified Jesus as the Son of God, and was afraid that Jesus had come to torment him.

Luke 8: 28 *When he saw Jesus, he cried out, and fell down before him, and with a loud voice said, What have I to do with thee, Jesus, thou Son of God most high? I beseech thee, torment me not.*

You see this is where the fundamentalist stops reading. Because he believes that the calling upon the Lord is the confession that is being made. So we must examine what it means *to confess that Jesus is the Son of God*, for in knowing what this confession is all about, we will also understand why God will come into them that make this confession, and we will also avoid the trap that has beset so many fundamentalists into believing that the confession is merely some magical words that are said by the believer.

Now, the word confess was translated from the Greek word Homo-Logeo or Homologos, and just about all Christians know the word Logos speaks of The Word of God.

We know that *in the beginning was The Logos and The Logos was God*. So we see that this word for confession is made from **two Greek words**, of which one is the word Logos which speaks of **The Word**.

Now, the first part of this two part word, “**Homo-Logeo**” is the Greek word “**Homo**”, and it simply means “*the same*”. We use it in the English language as a prefix with many words. We say **homo-centric** which means having **the same center**, or **homo-gamous** which is used in botany and means **having one kind** of flower on the same plant, or

homo-genous which means **having a similar nature** and comes from the two words **homo** meaning the same and **genous** which speaks of the genes. So it speaks of having the same genes.

So you see the word homo-Logeo or homo-logos means “*having the same Word*”. So if we are to read this verse of Scripture correctly we must read it as follows: *Whosoever shall say the same words as what was originally said about the Son of God, God will dwell in him, and he in God.*

Now, it says, whosoever will say the same words, and we must know who first said those words, and then we have a clue as to the author of those words, and thus whose Life is expressed through those words. For Jesus told us “*as a man thinketh in his heart so is he, and out of the abundance of the heart the mouth speaketh*”.

Then really *what we are essentially and what we are intrinsically* is what we think in our minds or our hearts. And our actions must first come from what we think, and then when we do what we think it brings our thoughts into some form of expression. So when we read the statement, *Whosoever shall confess that Jesus is the Son of God*, we are thus saying, *Whosoever shall think and thus say the same Word, “that Jesus is the Son of God”, He it is that God’s Spirit indwells.*

That is what Paul said in **1Corinthians 1:2 10** *But God hath revealed them unto us by his Spirit: for The Spirit (God’s Spirit) searcheth all things, yea, the deep things of God. 11 For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God knows. 12 Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. 13 Which things also we speak, not in the words which man’s wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. 14 But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned. 15 But he that is spiritual judgeth all things, yet he himself is judged of no man. 16 For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ.*

And having the mind of Christ is only possible if we have the spirit of Christ living itself out in us. Now, William Branham taught us that **confession means to say the same thing**. And the reason he could tell us that is not because he was a prophet, nor is it because he just arbitrarily decided to call it that and we must believe it because he was vindicated. But the reason he could say that is because that is what the Greek word **homologeō** means. It means the “**Same-Homo, Word-Logeo**”.

Now in the sermon **Christ 55-0221 P:49** William Branham said, *You’re not using your own thoughts; you’re using His thoughts. “Let the mind that was in Christ be in you.” See? Think His way of thinking; say what He says. “Confession” means “to say the same thing.” Confess is to confess the same thing, say the same thing. Then don’t confess your own mental conception. Be born again and confess His Word, confess what He said. That’s confession. Say, “By His stripes, I was healed.” By His stripes, I have a right--by His wounds, right now, I have a right for salvation. I have a right for the Holy*

Spirit. He promised it to me. Said, 'It's in you and your children, and them that is far off, and as many as the Lord our God shall call.' I believe it. It's for any generation. "Lo, I am with you always, even to the end of the world." He died that He might raise again and be with His church all the way to the end of the world, to confirm the Word with signs following. How far was that to be? "Go ye..." Did it end it with the apostles? Mark 16 said, "Go ye into all the world, and preach the Gospel to every creature." It's never met there yet, just about one third of it. God's depending on us.

And again from his sermon **Be not afraid it is I 62-0629 P:9** William Branham told us how to just say **the same Word**. He said, *"I just believe the Word and just stay right with the Word. And any level thinker will know that that Word is right. It's just got to be right. See? And I don't put any interpretation to it. I try to just read it the way it reads, then say the same thing. That's confessing. "Confess" means the same thing, like, "He's the High Priest of our..." Well, King James puts it "profession." But "profess" and "confess" is the same thing. See? So then "to confess," that means "to say the same thing He did." "By His stripes I am healed." I'm confessing. See? I am confessing the same thing that He said. See? I'm making a confession. That's what it is in court. You have to say the same thing. Now, I am ... To my great High Priest, for He sits at the right hand of the Majesty to make intercessions upon my confession."*

So we are looking at a promise of God that is promised to us, that if we have the same confession that God gave to us, then He promises to come into us and indwell us.

In the book of **Luke 12: 8, and Matthew 10: 32** we read, *Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God:* Here we find Jesus telling us if we say the same Word about Jesus before men, then He will say the same Word before His Father about us.

And in **1 John 1: 9** *If we confess our sins,* (if we say the same Word that God says about our sins,) *He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.* But how many people would rather deny what the Father says, and try to justify there own actions instead of repudiating their own actions as God has repudiated them.

How many times over my 30 years in this Message have I met people who have had two sets of rules for conduct. They have one set for themselves and another set of rules for everyone else. But Jesus said we must say the same thing God says of us and of our sins. Thus as Brother Branham said, we do not try to interpret the Word for ourselves, we just simply say what God said, and that means we are to repeat His words, **just like an echo**. And if you hear an echo it sounds just like the original, only it repeats it over and over again. And when you echo, you must have the same expression in the echo as was in the original Word.

The Apostle Paul tells us in the Book of Romans, chapter 10, that our confession is most important if we are to place into action what we actually do believe.

Romans 10: 9 *That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.*

Not just with the mouth, but with the heart the confession is made, and the confession is heard in heaven.

Anyone who reads history knows that Jesus died on the cross, but **it is our confession that turns that self-less act into a saving act** for the believer. And Paul is not saying, he that confesses Jesus Christ is one thing, and to believe in your heart is another thing. *For out for the abundance of the heart the mouth speaketh.* So if you believe in your heart, then your mouth will say the same thing. And the formula Paul is speaking of here is essential that we say the same thing that God says about His Son.

*That if thou shalt say the same word with thy mouth about the Lord Jesus, and shalt believe in thine heart that **God hath raised him from the dead**, thou shalt be saved.*

In **1 John 5: 10** we read, *He that believeth on the Son of God hath the witness in himself: **he that believeth not God hath made him a liar**; because he believeth not the record that God gave of his Son.*

So God has a record, and that record declares to us that God raised up His Son. So we have One being the Son of God who needed to be raised from the dead, and the other being God Himself who did the raising up of His Son, and that is the record, and there are 18 individual Scriptures that speaks of God raising up His Son. And if you do not believe God's record, you are making Him a liar in your own eyes. Paul said, ***“he that believeth not God hath made him a liar.”***

Now, that we have established that the confession is an all important act of faith towards God in believing His report concerning His Son, let's look now at the second half of our text where we are told that if we have the right confession concerning the Son of God, we will receive a promise from God that He will come into us and we into Him.

1 John Chapter 4:15 *Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God.*

Now, notice the promise is, “that if we make this right confession, if we say what God Himself says concerning His Son, then God Himself will come into us, and indwell us”.

Now, this takes us to John chapter 17 where we find Jesus praying in the garden before he is taken to finish the work that He was sent to do on the cross.

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:* (Now, if Jesus and God were one like your finger is one, then this prayer is pretty ridiculous, because why would he ask for something he already had, and why would he ask to begin with. Why ask if you already have what you ask for? And why ask if you are talking to yourself?)

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

Now, if Jesus is declaring here that God has given him power, then he did not have it before God gave it. And notice here that he shows us what eternal life is, to know God and to know His Son.

4. I have glorified thee on the earth: I have finished the work which thou gavest me to do. Now, why would God give him a work to do if He and the Father were one like your finger is one.

5. And now, O Father, glorify thou me with thine own self with the glory 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. Now, notice here that He does not say they have kept my word, but they have kept Thy Word. Showing that God is the Word, and it is His Word that Jesus came and spoke to them, not his own 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 gave to 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 in them. (I see my doxa in them, my opinion, my values, my judgments, the same ones I received from you, I see them manifesting 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.*

Now, again we see here that Jesus is asking the Father to make us one with the Father in the same manner as he and the Father are one. So if you are not a hypocrite, then you must believe that God has made us One with Himself in the same manner as He made Himself and His Son Jesus one. And if you believe it in any other way, you are not confessing the same thing Jesus confessed here.

In **John 17:14** Jesus said, *I have given them thy Word; and the world hath hated them, because they are not of the world, even as I am not of the world. 15. I pray not that thou shouldest take them out of the world, but that thou shouldest 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.*

Therefore he is saying here that the Word is what sanctifies the believer.

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.

Remember Thy Word is Truth, so the Word of God is what sanctifies us.

20. ¶ Neither pray I for these alone, but for them also which shall believe on me through their word;

That is you and me who have believed the Word of God that was written for our admonition.

Now, here is the jest of what confession is all about. It is entering into the same mind set that we might become one through that same mind set. Now, listen to what Jesus is petitioning the Father for. **21. That they all may be one; as** (and the word as means in the same manner or in like manner) **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, notice the context of the prayer is that God may grant to us oneness as he did with His Son and in the very same manner as He did with His Son. And the next verse tells us how this is made possible.

22. And the glory which thou gavest me I have given them; that they may be one, even as we are one:

Now, I want you to pay close attention to the Words of Jesus here. He says, **the glory which thou gavest me I have given them...** Ok, so there is something about this glory that we should know about because the same Glory God gave to Him He has given to us, and what is there about this glory? Notice he continues, **that they may be one, even as we are one:**

So we see that it is the glory that was given to Jesus from God that made Him One with God, and in the same Manner he has given us this glory that we might also be One with God and one with Him. **And the glory which thou gavest me I have given them; that they may be one, even as we are one:** Therefore in order to make the same confession or to say the same thing, we must know what this glory is that we all share together having received it from Jesus and He from His own Father, God. And once we know what this glory is, then we should be able to see how it is that we become one with God even as the Son of God was One with God.

Now, the Greek word that this word glory was translated from is the Greek word *Doxa* which means **the opinion, judgment or assessment of...** And the word assessment means the judgment of the value. Therefore, if we are to receive the same opinion Jesus has and He received the same opinion God had, this is what makes us one. Thus we receive not only the same opinion, but the same judgment, and the same values that God possesses, and the same values, opinions, and judgments that He gave to His Son and Jesus here in this prayer tells the Father that He has passed these along to us that we might become one with the Father even as He and the Father were One. Thus the very mind of God in the believer makes us one with the Father the same way that Jesus was one with the Father.

From the sermon **HARVEST TIME 641212 87 034** William Branham said, *Jesus said, "That they might be one, Father, as You and I are one." Not for some man to be over something, it never will work; one denomination wants to take over the other, and one man over the other. But that you might be one with God, like Christ and God was one; that's what the prayer is. That... He was the Word, and Jesus prayed that we might be the Word, reflecting Him. That's His prayer to be answered. See how Satan scruples it up in the carnal mind? But that wasn't Jesus' prayer, at all, that we might all congregate together and all have a certain creed and so forth. Every time they do it, they go further and further from God. He wants us to be one with God, and God is the Word. Each individual in his heart must be that one with God.*

So we see here in brother Branham's own words that the Oneness that Jesus had with the Father and that he prayed that we would have is that we might be one with the Word even as Jesus was One with God's Word, for God is the Word. And that is how God will come into us when we say the same thing. When our confession is His confession. When our thoughts are His thoughts, "*let this mind be in you that was in Christ Jesus.*"

What more can a man ask of his wife than to have the same mind-set concerning the family and the raising of the children. What greater oneness than to share the same values, opinions, and judgments. And what more could a Father ask of his children than for them to share His values, opinions, and judgments. And that is what Jesus prayed for.

GIFTS 56-1207 E-30 Now, notice closely. Now, *God dwelling in Christ used His voice to speak by. Jesus said in His miracle, "Verily, verily, I say unto you, the Son can do nothing in Himself, but what He sees the Father doing, that doeth the Son likewise."* Is that right? Saint **John 5:19**. *Then He did not do nothing within Himself. No prophet ever did anything within himself, until first God showed what to do. What a mistake Moses made when he went out without the vision of God and smote down the Egyptian, thought he'd liberate them with his hands, because he thought he had a lot of faith and could do it, because he was called for the job. No matter how much you're called for the job, God has to do the leading. See? He failed. Of all of his schooling and his military mind and his training as a great Egyptian leader. But yet it failed, 'cause God had a program and we've got to work according to God's program. No matter what we do, how smart we are, we've got to humble ourselves and work according to God's program. Amen. So he failed and God had to keep him another forty years to educate him. So what it was, that he must forget himself, and it's not him, but it was God.*

And why do you think we have had to wait almost 40 years since God took home His prophet. He's waiting for us to get ourselves out of the way, that God might have the pre-eminence, and that we might think God's thoughts, and do His actions, and speak only His words. That's what He's waiting for. And adoption can not come until the son has the mind of the father.

From the sermon, **SHOW US THE FATHER AND IT WILL SATISFY 60-0731 E-15** Brother Branham said, *"The works that I do, shall you also."* And seeing the same results by human beings so submitted to God, until the Holy Spirit can work through those human beings just like the Holy Spirit worked through Jesus, Who just has confessed that, *"I and My Father are One. My Father dwelleth in Me. He doeth the works. It's not My words; it's His words."*... See? *He was so submitted to God.*

And from the sermon, **UNVEILING OF GOD 64-0614M 257** Brother Branham said, *Jesus once said, "When you see Me, you see the Father."* See? *God and His Word is One.* Now you understand? *When the Word is manifested, what is It? Right. See? 260 Jesus said, "Search the Scriptures, you think you have... You believe in God, believe also in Me. If I do not the works of My Father, then don't believe Me. But if I do do the works, I and My Father are One. When you see Me, you have seen the Father."* And *when you see the Word made manifest, you see the Father God, because the Word is the Father;*

the Word is God. And the Word made manifest is God Himself taking His Own Word and manifesting It among believers. Nothing can make It live but believers, just believers.

Now, when he is talking about God manifesting His own word in the believers, he is talking about God doing the manifestation of Himself through the believers. God manifesting Himself in the flesh, your flesh...

Now, in getting back to **St. John 17:23**. Jesus continues praying, *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. 24. ¶ Father, I will that they also, whom thou hast given me, be with me where I am;* (see, that's a desire for presence) *that they may behold my glory, which thou hast given me: 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.*

That day on Calvary 60-0925 P:38 *He was just one Man, the perfect Man. He gave His life, and He made an example for you. Now, what must we do. Now, the first thing I want to say is: Jesus never lived for Himself. His Life was spent for others. That's perfectly Eternal Life. When you say you go to church and you do good things, that's fine. But when you live your life to yourself, you haven't Eternal Life. Eternal life is living for others. It proved it when He come in the Lamb of God. He lived and had Eternal Life, because He did not live for Himself. He lived for others. And you receive Eternal Life by receiving that day, and you don't live for yourself no more. You live for others.*

Door to the heart 58-0112E P:12 *You say, "Oh, yes, Jesus, I will receive You as my Saviour; but now, don't meddle in my business." That's the attitude of lots of Christians, so-called. "Now, I want to live my own life. But I don't want You... I want You to keep me from hell. But don't meddle in my affairs." Well then, Jesus can't have the preeminences. Jesus can't be your Lord, because you want to be your own ruler. And He wants to rule in your place. But as long as you keep the door shut, though you have accepted Him as your personal Saviour, yet you haven't fully given Him preeminence in your life. And oh, churches, isn't that the truth in all the world. They won't let Him have Lordship.*