

The Doctrine of Christ no 47
“He that believeth in Me” no 1
The genetics of the believer
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This morning I would like to speak on the subject of *He that believeth in Me* because when we look at this phrase that is used 19 times by Jesus in the Scriptures, we find here are many benefits and blessings that are promised to the believer by Jesus Himself. And if we do believe that we are believers, then these benefits concern us.

Now, we know the New testament is the will of God, and as recipients of the inheritance I would think that we would all be interested in knowing what benefits or blessings we are to receive concerning our inheritance. Well the New testament is the Will and in it we can read for ourselves just what we shall receive for believing.

First of all we will deal read these 19 promises that are found in the Scriptural phrase *“He that believeth on Me”*. As I said, there are 19 New Testament Scriptures where Jesus uses this phrase in speaking of the believer. Sometimes the word “he” was translated and other times the word “whoever” or “whosoever” was translated, however in the Greek the same word is used in every case. Therefore, whatever is translated “*he*” “*whoever*” or “*whosoever*” it matters not, because in each of these verses concerning the believer, God has given us a promise. Now, if the Greek word used for “*whosoever believeth*” is the same in every instance, then why does the King James version translate it as “*he*” in some places and “*whosoever*” in other places while every other language on earth remains consistent? We will find out this morning just what the reasoning was for the translators to use “he” instead of whoever. But for us to use the word “*he*” instead of “*whosoever*” is not consistent grammar and destroys the literal intent of the Scriptural promise to all believers as we will see further in this study.

Now, we will underline the Scriptural promise to those who believe as we review the verses concerning the believer. So let’s open our Bibles this morning and we will read for ourselves. We will read all 19 promises chronologically as they appear in order in our Bibles. So the first time this phrase is used we find it in the book of Mark.

But before we read these 19 verses, I want to point out one thing. You will find in reading these verses that Jesus in speaking to the believer promises them life, and not only Life, but abundant Life, a Living Life, a life that springs up and is so full that it overflows out from the believer to others because believer can not contain all that God-Life that has channeled itself in and through his vessel. The Believer now becomes a conduit of the Holy Ghost by the Word of God.

As we examine the phrase “*whosoever believeth in me*” in the original Greek, we will see that it brings forth Divine promises from God to God’s own Seed. Yes, these 19 verse of scripture do not speak of the believer as though they are being addressed to someone who makes a conscientious effort to believe as though there is no relationship

between the one speaking and the one believing. In other words, the believer Jesus is addressing can be none other than seed, and thus sons of God. For only like seed can manifest the same life, same works, same nature and same character.

Now, there are many times we speak of “*the individual*” but we do not necessarily mean that we are speaking of only one individual. We know Christ has come for the individual but we do not mean by that Christ has come for only one individual.

Therefore, in examining the Greek words “ὁ πιστεύων” we can not apply the term singular just because the English translation of Scripture speaks of “*he*” when it is in fact speaking of “*whosoever*”. In fact there are two words which make up this Greek phrase “ὁ πιστεύων”, and the symbol “ὁ” literally means “*son*” when doing a literal translation of just that one symbol by itself, but used in a sentence it is translated the article “*the*” for what ever reason I do not understand. In John 1:1 it is used 4 times, as “In “ὁ” (THE) beginning was “ὁ” (THE) Word, and “ὁ” (THE) Word was with God, and “ὁ” (THE) word was God. The other Greek word “πιστεύων” literally means “*believe*”. Thus the literal word for word translation according to translate.google.com is “*the son who believes*”. And of course the “*son who believes*” will also by the law of nature must do the same things as the first born son, because he has the same life of the first born son which is the Life that originated in the Father.

We do know this word Jesus used was addressing the individual and not a group, but the Greek never was put forth this word “ὁ” as being “*singular*” or only “*one man*” as the term “*son*” can refer to one or many. And we must also go to the Omega interpretation in which William Branham prophet of God never said it was singular either.

And if the word “*he*” used in the English Translation of the phrase “*he that believeth on me*” speaks of only one person whom some believe was William Branham, then if we are to be consistent with our laws of Language, each time we see that phrase “*he that believeth on me*” is used, then we would have to conclude that it also refers to only one person in these other six verses, or the 11 of the 19 verses where the King James rendered the Greek symbol “ὁ” as “*he*” and not “*whosoever*”. Then by the rules of language this word “*he*” would have to refer to only one person.

Now, let’s turn in our Bibles to begin our study of this Greek phrase Jesus used 19 times to show us many promises God has for us who believe.

1. Mark 16:16 “*He that believeth*” (ὁ πιστεύσας) *and is baptized shall be saved; but he that believeth not shall be damned.*

Notice the first promise we see that is given to those sons who believe is that they shall be saved. Now, I think this is quite significant since what Father would wish his own son not to be saved. And so God arranged it all before the foundations of the world when he ordained his first born son to be the lamb slain for you and I even before there was one atom to make the first molecule.

From his sermon, **Door to the heart 58-0316E P:82** brother Branham said, *"I want to ask you people something. How many believes in election? You mean to tell me you don't believe in election? I know I got to come, teach just a little bit. Election: "No man can come to Me, except My Father draws him." In the Book of Ephesians the 1st chapter, the Bible said that God predestinated us to be the adoption of the children of God through Jesus Christ, predestined by foreknowledge. God knew everybody would be saved before even the world was created. Jesus never come to the earth to die, and be pitiful, and say, "Somebody will take mercy on me, and say, 'Well, He died, I guess I'll come.'" I wouldn't run my office like that, and you wouldn't either. How about God?"*

And again we read from his sermon, **Questions and answers COD 59-0628E P:98 86**. *If we were saved before the... (Oh, oh. We don't want to stop here do we?) If we were saved before the foundation of the world--were we? Yes, sir. **Revelations 13:8** said that you were saved and your name was put in the Lamb's Book of Life before the world was ever created. And **Ephesians 1:4** and **5**... Let me just read that; it won't take but just a minute and just so you see that I'm not just--just quoting it; I'm... All right, here we are; let's read this. **Blessed be the God and Father... (Ephesians the 1st chapter the 3rd verse.) Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with all spiritual blessings in heavenly places in Christ Jesus: According... (Listen.)... According as he has chosen us in him before the foundation of the world, that we should be holy and without blame before Him... (As Christ died for us, of course.) Having predestinated us unto the adoption of children by Jesus Christ to Himself, according to His own good will. Now, in the Book of Revelations... I got that here; let me get it right quick, so you see that I just never just coated it. I want to quote it. **Revelations the 13:8**, listen at this just quickly. **And all that dwelt upon the earth whose names--upon the earth shall worship him, whose names were not written in the book of life of the Lamb slain before the foundation of the world. (That's when it was. All right.)*****

And from his sermon, **Baptism of the holy spirit 58-0928M P:36** he said, *"Well, I better walk carefully today; I might backslide and be lost tomorrow." You wasn't saved at the beginning. You might be worked up under the emotions. You might just think you're saved. You might feel like you're saved. You might believe that you're saved. You might join the church. You might be a good Baptist, Methodist, or Pentecostal; that don't have one thing to do with it. If your name's ever--if you are ever saved, you were saved before the world ever began, when God sent Jesus in His mind to **save that one who He saw was savable**... Now, He's not willing that any should perish. He's not willing, but if He's God, He knew who would and who would not. The Scripture says so. So there you are.*

And from **God who is rich in mercy 65-0119 P:17** brother Branham said, *Now, if you've got Eternal Life tonight, **if we have Eternal Life, then we always were, because there's only one form of Eternal Life. We always were. And the reason we were, because we are a part of God. And God is the only thing that's eternal. And like Melchisedec received tithes from Abraham, and it was 'lotted to his great-grandson, Levi, who was yet in the loins of Abraham; paid tithes, for he was yet in the loins of Abraham when he met***

*Melchisedec. I want to speak on that over at the other place, one morning: Who Is This Melchisedec? Now, notice that. Way back, God knew this boy coming down. He knew all things. Now, we are a part of God. You always was. You don't remember it, because you were only an attribute in God. You were only in His thinking. Your very name, if it ever was on the Book of Life, it was put there before the foundation of the world. He knew what you were. **P:18** I'm only saying this, not to mix up doctrine, but to straighten it out, that we might get away from this fear and scare: you don't know who you are. You are not going to be, but now you are the sons of God. See, you always were the sons of God. See? For when God had you in His thinking at the beginning, you have to be, some part of you, your Life that's in you now, had to be with God before there... Well, when you--before you even become material here on earth, before there was anything, but God, you were one of His attributes. He knew what your name would be. He knew the color of hair you'd have. He knew all about you.*

And one last quote from his sermon, **Identified Christ of all ages 64-0401 P:15** brother Branham said, *And therefore if you got Eternal Life... The word "Eternal" is something never did begin or never can end. So whoever you were... See, you were, and you always were; you were God's attribute did being displayed. A word, "In the beginning was the word..." And the Word is a thought made manifest. You think it, then speak it: like I'd say, "The light..." I had to think "light" before I said, "light." "Microphone..." have to think "microphone" to say, "a microphone." And we are God's attributes displayed.*

Now, let me read this first scripture to you so that you can read it with the eyes of God.

1. Mark 16:16 ***“He that believeth”** (ὁ πιστεύσας) My son who was in my thoughts before the foundations of the world and who believes, because he is the only one who is ordained to believe, this son that **is baptized shall be saved; but he that believeth not shall be damned.***

Notice then the first half which speaks of the believer is speaks of God Seed because they are the only ones ordained to be able to hear and understand and thus believe.

Matthew 13:10 *And the disciples came, and said unto him, Why speakest thou unto them in parables? Now, we must ask ourselves who are these “them” that the disciples are talking about? We get our answer in **Mark 4:10** And when he was alone, they that were about him with the twelve asked of him the parable. 11 And he said unto them, Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all these things are done in parables: 12 That seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and their sins should be forgiven them.*

So we see that the “them” they spoke of in **Matthew 13** are the ones called “those without, or those on the outside” The outsiders.

Let's go back to **Matthew 13** and continue...*11 He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given. 12 For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath. 13 Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand. 14 And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive: 15 For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them. 16 But blessed are your eyes, for they see: and your ears, for they hear. 17 For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.*

So we see that only certain ones are ordained to hear and perceive, to see and understand. And only those who are sons can understand. And if your genetics are that from the serpent, then you will fight this revelation, because first of all you have no clue what it is, and secondly it is in your nature to fight the Word as it is revealed.

Matthew 23: 13 *But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in. 14 Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation. 15 Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves.*

Matthew 23: 31 *Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets. 32 Fill ye up then the measure of your fathers. 33 Ye serpents, ye generation of vipers, how can ye escape the damnation of hell? 34 Wherefore, behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city: 35 That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar. 36 Verily I say unto you, All these things shall come upon this generation. 37 O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! 38 Behold, your house is left unto you desolate.*

In John chapter 8 Jesus makes it very clear that the only ones who are capable of believing Him are those who are sons of God as he is the Son of God. Listen carefully to his argument and the logic he uses here as we hear his debate with the Pharisees in John chapter 8..

John 8:37 *I know that ye are Abraham's seed; but ye seek to kill me, because my word hath no place in you. 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.** (notice right here he is showing you they are not capable of believing.) 46 Which of you convinceth me of sin? **And if I say the truth, why do ye not believe me?** (there you are again and the next verse he tells us why they can not believe.) 47 **He that is of God heareth God's words: ye therefore hear them not, because ye are not of God.***

Paul tells us the same thing in 1 Corinthians 2. he tells us that it is impossible for anyone to understand the things of God unless they are born of God. Unless they have the same spirit that God has meaning they have to be born again which makes you sons.

1 Corinthians 2:1 *And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God.* (Notice Paul is telling them, look guy, I didn't come to give you some intellectual understanding, and I didn't come to put on a show to let you know how smart I am and how little you are. No, that is not what the Gospel is all about.)

2 For I determined not to know any thing among you, save Jesus Christ, and him crucified. Now, wouldn't it be a wonderful world if we had that same attitude? To want to know nothing about you except that you are sons and daughters of God born by His Spirit crucified to your flesh and made alive by the power of Revelation?

3. And I was with you in weakness, and in fear, and in much trembling. Notice, Paul didn't come around those people acting like a hotshot. He didn't come lording over God's heritage. He came in humility. He said, *in weakness, and in fear, and in much trembling.* Doesn't sound like a hot shot preacher to me. I think the ministers in this Message could take a good lesson from Paul.

Notice he said, *4 And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power:* Notice, he didn't come to impress the people by teaching so deep they couldn't understand what he was talking about. The same with William Branham. There hasn't been anybody come near the ability to teach in the past 2,000 years like William Branham because he made it so simple the least among us could understand it.

I never will forget some words I heard br. Pearry Green say one time years ago that had a deep impact on me. And if there is at least one thing I can appreciate about that brother it was those words. And you know, while we are at it, let me just say this, The Apostle Paul said in his Epistle to the **Philippians 4:8** *Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.*

And brother Branham said, *“if you can’t say something nice about someone, then don’t say anything at all.”* So instead of looking for fault, let’s try to find something we like about the person and then focus on that thing. Even if there is only one thing you like, focus on that one thing, and you will find life will become to you a whole lot better.

Anyway, he said, “the real gift to teach is not in your ability to be so deep that what you say goes over the heads of the people, but the real ability to teach is that you make it so simple that everyone, even the least among us can understand what it is you are trying to teach.” And there is a lot of merit in that what he said. And it gave me great comfort, because I don’t like to go over people heads, I want them to understand me.

What if I sat up here and spoke in such a way that you walked out of here not knowing a thing I wanted to tell you. I would have wasted both my time and yours. And yet our Universities are full of classrooms where people are paying good money to be taught and they walk out learning absolutely nothing because of some professor’s ego. Then who loses? You who pay that fool to teach you.

And I have to admit, I have heard some people in this message who think they are teachers try to impress so hard that I just walked away confused as all get out. I just could not understand what in the world they were trying to say. But o how deep they were, at least that is the impression you got from them, and some who listened to them. But I walked out scratching my head, and felt kind of dumb because I just could not make heads nor tails out of what they were driving at.

Now, listen brother and sisters. I saw that same spirit at the University. You get some professors who try to teach things in such a mysterious manner that the kids walk away and they think, man that professor is so deep, it just goes over my head, and they don’t learn anything. I chose to go the other route and make it so simple that even the basest among my students could understand, and I had kids coming to me who had failed the class before with other professors and they said, when I took this class before I tried real hard but I just couldn’t get it. But you make it so simple that I can’t help but to get it and you know, it is simple once you see it. And these kids who failed under other professors were getting “As” in my classes and mastering the material.

Then I had some of the full time faculty come into my class room to observe what I was doing that was having such good results. And they said, “How is it that you get such interaction with the students, I can’t even get them to raise their hands, and you have them conversing and interacting so well. We need to have you come and teach the full

time faculty how to teach. Now, listen that is the truth, and I am on tape and I will stand at the white throne for what I say here and have to give an account.

I would love to have told them, the reason that I get such good interaction is because I don't lord it over them. I am open to them and I answer their questions without making them feel like their question was dumb. It's all a matter of our approach. Isn't that why Paul was so effective in starting so many churches?

He said, *And I was with you in weakness, and in fear, and in much trembling. And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power:*

In other words, like William Branham, they said "aw, you sure don't know your Bible! An he replied, "***But I know the author real well.***" And if you know the author real well, then you have the inside track as to what he means by what he says. And Paul had a motive to coming to the people the way he did. He said, ...

5 That your faith should not stand in the wisdom of men, but in the power of God.

Paul said, I can back up what I tell you, because I have God's presence with me, and he backs up what I am telling you, so you don't need that I try to swamp you with a mighty intellect, and brow beat you into submission like so many professors try to do. Rather I have a God who is right with me and backs up what I say so you can have confidence in what I am telling you is the truth.

6 Howbeit we speak wisdom among them that are perfect: (so he is saying, it is not as though I have to speak very simple all the time, because those who are more mature, I can speak the wisdom of God and they will understand what I am talking about.) ***yet the wisdom that I speak is not the wisdom of this world, nor of the princes of this world, because that kind of wisdom comes to nothing:*** it means absolutely nothing to God.

7 But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory: We speak the Wisdom of God which had remained hidden for ages, but is now made known to us for our Glory, to shape our opinions and our values.

8 Which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory. 9 But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.

Now, watch how Paul begins to turn the subject to how it is that we are able to understand the things of God,

10 But God hath revealed these hidden thing 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.***

Now, notice how he is letting us in on a secret here. He is telling us that no man can know the things of God, because it takes God's spirit to know the things of God. And unless you have the spirit of God, which means unless you are a son or daughter of God by the new birth, you could never know the things of God.

12 Now we have received, not the spirit of the world, but the spirit which is of God;(why?) in order 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.

Notice, not words of intellectual accomplishment, but words which God seed know and understand. Teaching spiritual things and comparing spiritual things with spiritual. Comparing Word upon Word and Line upon Line. Taking the things a vindicated prophet said and droning them from genesis to revelations. Isn't that what the apostle Paul did? Did he not take the Words of Jesus and show you where they were in the Old Testament Scriptures? Who would have done it if he hadn't have done it?

14 But the natural man (that's the man that is not born again. That is the man that is not seed of God, he) *receiveth not the things of the Spirit of God:* (Isn't that exactly what Jesus said to those Pharisees? Did he not say why do you not hear and receive my word? Even because you are not of my Father.) Paul continues, *But the natural man receiveth not the things of the Spirit of God:* (why?) because *they are foolishness unto him: neither can he know them,* (he says they can not know them, that means it is impossible for them to know the things of God. Why? He tells us) *because they are spiritually discerned.* (Because it takes a person who has the same spirit of God to examine properly and discern what God's intent is in what he wants for us to know.)

Now, here is the key...*15 But he that is spirit-ual* (he that is spirit full) *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 why can he say we have the mind of Christ? Because we have the same spirit of Christ, making us sons of God and brothers of the Lord Jesus Christ, and able to understand the things of God because only sons who came out of the mind of God, who were in the thoughts of God can understand what God is thinking because after all, we were in his thinking so we know what goes on in his mind. Oh, this is rich!

Now, let's read **Mark 16:16** again, and see if we have a better understanding of that Scripture than we had coming into service this morning. *"He that believeth"* (ὁ πιστεύσας) My son who was in my thoughts before the foundations of the world and who believes, because he is the only one who is ordained to believe, because he has my Genes my spirit and only those who have my spirit can understand the things of God and thus believe the things of God, because he began in my mind, and thus he alone can understand what goes on in my mind, and thus he alone can be termed a believer. And this son that believes and *is baptized* showing the world by his baptism that he has died to self, and is filled with my spirit, he alone *shall be saved;* because he always was saved,

because he was that way back in my mind even before he came into this world to be tried and tested as a son; *but he that believeth not shall be damned.*

In closing let's turn to **John 3:17** and read, *He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. 19 And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. 20 For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. 21 But he that doeth truth cometh to the light, that his deeds may be made manifest, that they had their source in God.*

Let us pray...