

Satans Eden no 8
A Legitimate Five Fold Ministry part 2
Understanding Fullness of the Godhead

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This morning we examined the difference between a legitimate five-fold minister and one who is not. We saw that the legitimate or true Five-fold minister will never deviate from the Word of God. He takes what he hears from the Vindicated prophet for his day, and he always takes everything he hears back to the Scriptures. Why? Because he doesn't trust the vindicated prophet? No way, but because He knows that a Word prophet takes everything he teaches from the Word, and therefore, the legitimate Five Fold minister will also take what is taught by the Word prophet for his day back to the Word so that a clear understanding by the Word will be preached.

Compare that to a non-legitimate five-fold minister who does not take what the vindicated prophet teaches, and because he does not confirm it in the Word, he may run with what is said but having not a clear understanding of what was said, ends up in error, and thus misleading those who follow his ministry. That is the difference between those called by God and those called by man. Both believe what the vindicated prophet teaches, so we are not looking at wrong motive here. But the legitimate five fold minister by taking what is said back to the Word ensures those who listen to him, that they are receiving a true word based revelation, whereas because those called by man and not ordained by God will also hear the exact same words from the vindicated prophet but because they choose to run with what is said rather than take the time to properly place what is said in the Word, he believes what he hears but because he does not understand actually what he heard by the Word, he runs into error and ends up teaching false doctrine as a result.

This evening I want to take some things that William Branham vindicated prophet of God said, and show how the man called five-fold will misconstrue that Word and run off in a wrong direction with it, thus bringing the people into error.

The apostle Paul speaks of this in **Romans 10** which we will read first and then we will examine what Martin Luther had to say about this.

To save time I will read it from Martin Luther's comments on **Romans 10. *How shall they call on Him in whom they have not believed? (10:14)*** *Here the apostle meets the arrogance of all who teach falsely and are a haughty mind. Oh, that the false prophets (or teachers) only would heed these words! How shall they believe in Him of whom they have not heard? **And how shall they hear without a preacher? (10:14)*** *Even though they say they hear, they boast in vain, unless they hear true preachers; for to hear false prophets means as much as not to even hear. They hear and they do not hear; they have ears, but do not hear, nor do they preach (the Word of God). This is a striking statement against all conceited hearers and students of the Bible. **How shall they preach, except they be sent? (10:15)*** *This is directed against conceited teachers and arrogant instructors. These four statements (10: 14 -15) follow one another in such a way that one leads to the other, but so that the last forms the foundation on which the others rest. Thus, **1) It is impossible that those preach who are not sent. 2) It is impossible that those hear who are without a preacher. 3) It is impossible that they believe who do not hear. 4) It is impossible that they call upon Him who they do not believe. To this add a last one, namely: 5) It is impossible that they who do not call upon the name of the Lord shall be saved. So then, the entire source and origin of salvation rests on this, That God sends out someone, (A true minister of the Word). If He does not send out any, then they who are preaching are preaching falsely, and their preaching is no preaching at all. In fact they would be better off had they never preached at all. Then they who hear, hear error, and it would be better for them to not have heard . Then they who believe, would believe false doctrine, and it would be better for them to not believe. Then also they who call upon Him would be calling falsely (upon a false Lord), and it would be better for them not to call. For such preachers do not preach; such hearers do not hear; such believers do not believe, and such callers do not call; and they will be damned because they would be saved by falsehood. So we read in **Proverbs 1: 28 "Then shall they call upon Me, but I will not answer, they shall*****

*seek Me early, but they shall not find me: for that they hated knowledge, and did not choose the fear of the Lord." ... Then only they can preach with certainty who proclaim the Gospel without error. **How beautiful are the feet of them that preach the Gospel of Peace (10: 15)**. By this quotation the Apostle shows that only those can preach who are sent by God. Those cannot preach the Divine Word and be messengers of God whom He has not sent and to whom He has not entrusted His Word. So with these same words the Apostle points out the nature of Spiritual Peace and it's gifts. These blessings are heard only in the Divine Word and are apprehended only by Faith. They can not be presented in visible form...Now the words " Beautiful" stands for purity, (and I'd like to add, that according to Strong's it means belonging to the right hour or season (timely) by implementation to be flourishing.)*

Now, we know what Paul said in **Romans 10**, and we know what he said in **2 Corinthians 11**, and again in the book of **Galatians**, that *if they receive a wrong word, then they will receive a wrong spirit.*

How then can we think that anyone who sits under a wrong ministry and has a wrong conception of the message has the right spirit, which is the Holy Spirit? A wrong conception is a wrong quickening to life.

Conception means to quicken to life. We know Peter said, in **1 Peter 1:23** that "*we are born again, not by a corruptible seed, but by an incorruptible seed, by the Word of God which Lives and Abides forever.*"

Jesus told us that the Sower sowed a seed which is the Word of God. And that seed will produce a life according to the law of reproduction, which states, "*Every seed must bring forth after its own nature.*"

Then to receive a wrong Word is to receive a wrong seed, and therefore must produce a wrong spirit or a wrong life. How can it be any other way. Did you know that brother Branham said "*we must have a right teaching in order to receive the baptism of the Holy Spirit?*" To receive the Seal of God? And if you don't receive the seal of God there is only one seal left and that is the seal of Satan, which is the mark of the beast.

Jesus in **Luke** chapter **6** speaks about not following someone blindly, because you could be following someone who is as blind as you are. And then he tells us that if your teacher has rightfully equipped you, then you will become as that teacher. In other words, you will think like him, and speak like him, and act like him. **Luke 6:39** *And he spake a parable unto them, Can the blind lead the blind? shall they not both fall into the ditch? 40 The disciple is not above his master: but every one that is perfect shall be as his master.*

That is not to say that you are to look at the flesh of the one who teaches you, but rather we are guided by one thing and that is the Word of God.

In **John 5:19** and **John 5:30** Jesus said, "*The son can do nothing but what He seeth the Father do, that doeth the Son likewise.* Then **the son will do and act and speak and think as the Father thinks and speaks and acts.**

Now, let's face it, we know that the Holy Ghost is the teacher, and if a man is yielded to the Spirit of God and called to teach this Word then he will do as the Father has shown him to do, and the people that look to that ministry will reflect the same principles and will become in a fashion as the Lord is to the disciple. **40 The disciple is not above his master: but every one that is equipped by His master shall be as his master.**

Now, catch what Jesus says here next. **LUKE 6:41** *And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye? 42 Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye.*

Now, if you have become **one with your teacher**, how is it that you are **looking for fault in that teacher.** It makes no sense to me, but **they did it to Moses.** He led them by following Christ and they followed Him as he followed Christ. And yet they wanted to stone him. And **Paul said, Follow me as I follow Christ** and yet they wanted to stone Him. And the same with William Branham and I have seen it with

Brother Vayle and even with my little own ministry. So we see Jesus warning the disciple about getting his focus wrong.

Now notice the very next thing Jesus tells us here. **43 For a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit. 44 For every tree is known by his own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes.**

And we know that in the message "**Anointed Ones at the end Time**", William Branham taught us that **the fruit is the teaching for the season., what they are teaching for the season.** In other words, **the fruit is what they are teaching. That is the fruit of their ministry.**

And he tells us that if you are a good tree, then you cannot teach error. Your teaching will be right smack on target. For the word **sin means to miss the mark.** But **the word righteous means to be rightly wise.** And how could you be a righteous man if you are un-right in our thinking.

45 A good man out of the good treasure of his heart (and the heart means his understanding, because you understand with the heart, so **a good man out of his understanding**) **bringeth forth that which is good; and an evil man out of the evil treasure of his heart** (his understanding) **bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh.** Of the abundance of any ones understanding is what they speak.

Paul said in **Colossians 2:2** **That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgement of the mystery of God, and of the Father, and of Christ;**

Ephesians 4:18 **Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart:** (the blindness of their understanding. You see the heart does not see, so it cannot be blind in the same sense as a blind man that cannot see. But they can be hardened in their understanding and not open to the things of God, and thus their hearts or understanding is blind to truth.)

That is why brother Branham told us in the **Church Age Book Chapter 9 - The Laodicean Church Age P:78** **The attitude of this age is exactly what it was then. People have it all. They know it all. They cannot be taught. If a point of truth from the Word comes up and a man tries to explain his view to one with an opposing view, the listener is not at all listening that he might learn, but is listening only to refute what is being said. Now I want to ask a fair question. **Can Scripture fight Scripture? Does the Bible contradict the Bible? Can there be two doctrines of truth in the Word that say the opposite or oppose the other? NO. IT CANNOT BE SO. Yet how many of God's people have their eyes open to that truth? Not even one percent, as far as I know, have learned that **ALL Scripture is given by God and ALL is profitable for doctrine, reproof, correction, etc.** If all Scripture is thusly given, then every verse will dovetail if given a chance. But how many believe in predestination unto election and reprobation unto destruction? **Those who don't, will they listen? No, they will not.** Yet both are in the Word, and nothing will change it. But to learn about it and reconcile the truth of those doctrines with other truths that seem to oppose, **they will not take the time.** But they stop their ears, and gnash with their teeth, **and they lose out.** At the end of this age a prophet will come, but **they will be blind to all that he is doing and saying.** **They are so sure they are right, and in their blindness they will lose it all.******

Acts 28:27 **For the heart** (understanding) **of this people is waxed gross, and their ears are dull of hearing,** (and remember William Branham also taught us to hear is to understand) **and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them.**

John 12:40 **He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them.**

Now in the light of what Jesus is saying here, he is saying *if your understanding is good you will bring forth good things, and if your understanding is evil then you will bring forth evil things.*

If you recall, Several years ago I preached a series on the garden of your mind and showed that the mind is a garden, and in it are planted many seeds, and the seeds that are planted in your mind are those things that become manifested in your life. Therefore whatsoever you sow, you will surely reap. And therefore what things you are feeding your mind will become manifest in your life.

Now, this is the end time and people must manifest what seed they are. And we know that *whatsoever doth make manifest is manifested by the light.* That's **Ephesians 5:13.**

So then, we must understanding that all seeds here on earth must come to a manifestation of what they are and the nature of the seed that they are will manifest itself openly once that Light strike the seed.

Now, I want to change directions here for the next few minutes and show you how men without a true calling, and anointing from God can read things our prophet taught and because they do not take what was said back to the Word to line it up, they end u running in the wrong direction and in error.

Now, a vindicated prophet taught us many things concerning the Godhead, and he laid out certain rules or principles that we must never stray from or we will not fully understand him when he makes other statements.

From his sermon **Jesus Christ the same - 58-0515** brother Branham said, *But if you really want to see what He was yesterday, so you'll know what He is today, you should go back through the Scripture and see what He was yesterday. Then we won't have the church's; we have God's own Word about it. Now, what He was yesterday, He has to remain the same today, or He isn't the same yesterday and today. Now, in His promise He said, "The works that I do shall you do also, more than this shall you do," I know the King James here says "greater," but you get the right translation on it...?... it's saying "more." No, one could do greater; He stopped nature, raised the dead, healed the sick, done everything. You cannot do any greater, but God, the Holy Spirit could be in the Church universal, all around the world at one time. Just like all of the ocean's water...?... 17. God gave Jesus His Spirit without measure. In Him dwelled the Fullness of the Godhead bodily. He was God manifested in the flesh. The Bible said, "That God was in Christ reconciling the world to Himself." But when He give out His Spirit to we adopted sons, He gives us a bucket-full out of that ocean. He had all the Fullness of the Godhead; we just have a portion of it as a gift of the Holy Spirit. But if I took one bucket-full of water out of the ocean, or even a teaspoonful of it, out of the ocean, the same chemicals that's in the entire ocean, would be in that spoonful. Be just less in quantity, not less in quality. So the same Holy Spirit that was in Christ is in His church.*

Now, he is not saying here that the fullness of the Godhead dwelled in the church. He is saying we have a measure in the church, but Christ Jesus had it all. Now, **that is the principle**, and if you do not stick with that principle you can get thrown off by other things the prophet says concerning the fullness of the Godhead. And never forget he said he had to say things in such a way as to throw some off and

Unveiling of God 64-0614M P:13 *May the Lord add His blessings to the reading of His Word. Now, my subject this morning, I trust that God will reveal this. And each time, if you who take the tapes and listen, and I hope and trust that you have had a spiritual understanding of what that God has been in trying to get over to the church without saying it right out. See? It's a thing sometime... We have to say things in such a way, that it might thin down, it might bring some to go out, some to leave, and some -to ponder over. But that's done purposely. It must be done that way.*

So the choice of words is very critical because if God tells you to say something a certain way you had better not change what he told you to say. And words are very important and there order of words makes a big difference in the meaning as well.

Just listen to the Words our prophet says in his sermon **God's only provided place of worship - 65-1128M 110**. *No leaven among you*, (now leaven represent false doctrine, so he is saying no false doctrine among you. How do I know that? Because that is what Jesus said in **Matthew 16:6** *Then Jesus said unto them, Take heed and beware of the leaven of the Pharisees and of the Sadducees. 7 And they reasoned among themselves, saying, It is because we have taken no bread. 8 Which when Jesus perceived, he said unto them, O ye of little faith, why reason ye among yourselves, because ye have brought no bread? 9 Do ye not yet understand, neither remember the five loaves of the five thousand, and how many baskets ye took up? 10 Neither the seven loaves of the four thousand, and how many baskets ye took up? 11 How is it that ye do not understand that I spake it not to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees? 12 Then understood they how that he bade them not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees.*

In fact if you understand leaven is false doctrine then the parable that Jesus told concerning the woman who hid three measures of leaven in the meal will be understandable to you.

Matthew 13:33 *Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, (and always remember a woman always types the church, so the church took leaven and) hid it in three measures of meal, till the whole was leavened. 34 All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them:*

So thru the church Ages we saw how the church took the truths of Justification, sanctification and the Baptism of the Holy Ghost and she put her own doctrine to it and polluted the bread of life.

So in getting back to what br. Branham was saying) . *No leaven among you*, (no false doctrine among you) *that brings the entire Fulness of the Godhead bodily among you. Couldn't do it in Luther's age, couldn't do it in Wesley's age, couldn't do it in the Pentecostal age; but in the day when the Son of man will be manifested, revealed, brought back the church together with the entire Deity of God amongst His people, showing the same visible signs, manifesting Himself like He did at the beginning when He was manifested on earth in a form of a Prophet God (Oh, Glory.) promised by Malachi 4, promised by the rest of the Scriptures.*

Now, if words don't mean too much you will look at his word here and come up with a false teaching that says the fullness of the Godhead dwelt in the prophet of Malachi 4, and others will say also in his people. But he was very specific and said amongst you, not in you. *that brings the entire Fulness of the Godhead bodily among you, and brought back the church together with the entire Deity of God amongst His people, in a form of a Prophet God.*

Now, if you understand the doctrine and the principles of how God manifests himself, you will not read this as the fullness of the godhead in William Branham. But you will understand as Jesus had to have a vision to act out the role of Son of God so did the prophet of Malachi four have to have visions to show him how to act out that role of Prophet.

Now, listen to what brother Branham tells us in **What Holy Ghost was given for - 59-1217** and make sure you take it back to the principles he taught us God.

And **Christ was the Fullness of the Godhead bodily**. Now, stop right there and remember, when God brought forth the logos and gave birth to His son, brother Branham said "*now we have two now, The Father God and out of the Father came the Logos the son of God.*" And also remember, he said that Logos that came out of God was a part of God. Not the all of God.

So when you hear him say this next statement keep those principles in your mind, or you will take a curve right out into deity land.

Because he says, "**All that Jehovah was, He poured into Christ. And all that Christ was, He poured into the church, not into one individual, but into the entire Body.**

So what body is he talking about? The Body of Christ, right? What other body is there. And is not Christ the head of the church? **Colossians 1:18** "*And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence.*"

So if all that was in Christ is poured into the body, and Christ is still the head of that body, because that is what the scripture says, **1 Corinthians 12:13** *“for by one spirit we are all baptized into one Body,”* right?

Therefore, is the fullness was poured into Him, (remember at the river Jordan God incarnated his Son) and He is a member of the body, which is the body of Christ, then of course the fullness of the godhead is in the Body of Christ. But where they are making a drastic mistake in this Message is that they are teaching that there I no more Father nor son, that God is now in the Bride. But he did not say Bride, he said Body.

Remember the principle, he said *“It is only in you and I by measure”*, but the Apostle Paul also said *“we are complete in Him”*. That’s what the apostle Paul tells us in **Colossians 2:10** *And ye are complete in him, which is the head of all principality and power:*

But ministers in this message have taught that the fullness of the Godhead dwelled in William Branham and others teach that the fullness of the Godhead dwells in the bride, and both are mistaken. Words have meaning brothers! And so I want to take all the quotes where brother Branham mentions the fullness of the Godhead and show you that unless you stand on the principles he laid out for us in understanding the godhead you will run right off a cliff and go into apostasy.

So he continues, *“There where we come together in unity, we have power. All that God was, was in Christ, and all that Christ was, is in you. “For God was made flesh and dwelled among us.” (1 Timothy 3:16 if you're putting it down.) “Without controversy, great is the mystery of godliness, for God was manifested in the flesh.” We handled Him: God, Jehovah, made flesh and walked on the earth, and we saw Him with our eyes. 11. You know, in the same chapter of John 14 Philip said, “Lord, show us the Father and it will satisfy us.” Jesus said, “I’ve been so long with you, Philip, and you don’t know Me. When you have seen Me, you have seen the Father. And why sayest thou unto Me, ‘Show us the Father?’” God was made flesh. Now, here it is. The Father was God over you. We’re saying... We’ve been since Adam, God the Father was over Moses and the children of Israel in a Pillar of Fire, then God with us in Christ, walked with us, talked with us, eat with us, slept with us. God over us, God with us, and now, it’s God in us. All God was, come into Christ; all Christ was, come into the church. What is it? God working in you. (He’s quoting **Philippians 2:13** *For it is God that worketh in you both to will and to do His good pleasure.*) Anywhere in the world, if He’d want to call on you, you’re right there: **working in you to do His good will.** How we ought to thank God for that. God the Holy Spirit is sent for the purpose of God living in His church, moving through each age, working out His Divine will.*

Ministers in this Message teach this wrong using three glasses, one representing God, one representing Jesus Christ the Son of God, and the third one representing the church. The first one is filled with water, and they say, *“all that was in God he poured into Christ”*, and they take the full glass and pour all of the water out of it into the empty glass representing the Jesus Christ, the Son of God and set the Father glass off to the side. He is no longer in the picture here. He is gone because all of him was poured into Christ. Got it? That’s what they teach. Then they say, *“and all that was in Christ he poured into the church,”* and they set the Christ glass to the side and all that is left now is the church glass filled with water. And so they teach that God is in His Church, and that is a Catholic teaching.

Events made clear by prophecy 65-0801E P:19. *In a little discussion not long ago with a priest of the Sacred Heart church up here, he said, “Mr. Branham, you’re trying to argue a Bible.” Said, “That’s the history of the church.” I said, “It’s not a history; it’s God Himself in print.” He said, **“God is in His church.”** I said, **“God is in the Word. And anything contrary to It, let it be a lie. For He said, ‘Let My Word be true and every man’s word a lie.’”** He said, “We’re not to argue.” I said, **“I never asked you to argue, but the Bible does say, ‘Come, let us reason together.’”***

Indictment the 63-0707M P:23 *Brings it back to the original organization of the Catholic church, which the Catholic church believes that God is in His church, and the Word has nothing to do with it, and God is in His church.*

Absolute an 63-0127 P:45 he said, "you see, God gave His power over to Peter, and that's the church. And God is in His church." I said, "There's no Scripture in the Bible to say that. There's no promise that says it. The Bible said God is in the Word." Right. God is in the Word. The Word is true. And I seen there in the Bible where it said that **whosoever shall add one Word to It or take one Word from It, same will be taken (his part) out of the Book of Life.**

So you see what is being taught right in this message is Catholic dogma. And we just read where brother Branham said there is no Scripture for that teaching.

Be not afraid it is I - 60-0720 In other words, He... God was in one Man then. Now, God's all over the world. He's in His church, everywhere. Now, we know that **all the Fullness of the Godhead bodily dwelt in Jesus Christ.** How many believes that? **He was the Fullness of the Godhead bodily.** 61. Now, all of the Spirit that was in Him would be like this lake out here, all that water, say that all the water in the world. But now, **you and I have just a spoonful of water out of that lake. That's the Spirit that we have in us.** But the same chemicals are in the spoonful as there is in the whole lake. See? Same kind, same nature, but it's not as much of it. Well, that's the same way as it is here, not as much of it. **But the same Spirit.** And remember Paul said, "**By One Spirit we are all baptized into One body.**" What body? The body of Christ, and Christ is the head of that body.

Patmos vision - 60-1204E

Actually this morning was more of the sermon type, placing the foundation upon the Deity of the revelation, God being revealed in Christ. How many believes it? God was revealed in Christ, Jehovah revealed in Christ. Now, where's God to be revealed? In His church with His people, in us. **The same Spirit, the same works, the same manifestation, the same love, the same forgiveness, the same long-suffering, gentleness, patience, peace, mercy, all that was in Christ is in the church.** Remember, keep this in mind: **all that God was He poured into Christ (He was the Fullness of the Godhead bodily), and all that Christ was He poured into the church: God above us, God with us, God in us, the triunity of God, God manifested in three different manners: Father, Son, Holy Spirit.**

Greater than Solomon is here - 61-0515 Now, we know that Christ Jesus, **the Fulness of the Godhead bodily dwells in Him.** But to us, **we have the Spirit by measure,** given to each one to profit withal. Now, but say, for instance, if I went out here to the ocean and took a spoonful of water out of the ocean, you'd never miss it. See? But I could take that spoonful of water to the laboratory, and it's got the same chemicals in it that the entire ocean's got. It's just not as much of it. Well, then, when we think of the Spirit of Christ that we have in us (See?), **it's just a spoonful to what was in Him.** See? **He had all of it in Him.**

So if we have it by measure then we do not have the entire fullness of the Godhead in the bride. But it is in the body, because Christ is the head of the body, and he is also the body of God. God created that body for himself and loaned it to his son.

Perseverance - 62-0218 God, in the human being. All, God... 20. **Christ, when He was on earth, was the body of God. God created this body.** It was a different body, yet it was a human body. You know, Solomon built Him a house. But Stephen said, "**Howbeit the Most High don't dwell in houses made with hands, but a body has Thou prepared Me.**" Now, **God prepared Himself a body in the form of the Lord Jesus, which was the Christ, meaning the anointed One.** And now, **all that God was, was in Christ; He was the Fullness of the Godhead bodily. That's what the Scripture says.** Now, and all that God was, He poured out in Christ. **He was Emmanuel, God with us.** And all that Christ was, He poured out into the church. What is it? **Anointed one to continue His work, that His Word might live constantly.** He lived by the Word of the Father. "**Man shall not live by bread alone, but by every Word that proceedeth from the mouth of God.**" And the church don't live by bread alone, **but by the Word of Christ. And the Holy Spirit comes in and takes the Word of Christ and makes It a living action today.** "**These signs shall follow them that believe.**"

Be not afraid - 62-0620 *All that God was, He poured into Jesus. Do you believe that? He was the Fullness of the Godhead bodily. And all Jesus was He poured into the church: The Holy Ghost. Is that right? So it's God in us. God in you. It's not... **It doesn't make you anything.** It's not the holy mountain or the holy church. It's--it's the Holy Ghost, not the holy people, the Holy Ghost. See? **It's the Holy Ghost in the people; not holy people, Holy Ghost.** See? And that's the thing.*

We would see Jesus - 62-0712 ***The Fullness of the Godhead bodily was in Christ. They had it by measure.** Same thing tonight by the Holy Ghost. God... On the day of Pentecost, that Pillar of Fire broke into many tongues of fire, forked tongues, and set... God was separating Himself among the people. That day God was in one Person, Christ. Now, He's in the entire church, universal. Amen.*

It is I be not afraid - 62-0726 *Now, He... All that God was He poured into Christ. He was the Fullness of the Godhead bodily. And all that Christ was, He poured into His church. **"That day you'll know that I'm in the Father, the Father in Me, I in you, and you in Me."** See? It's God. It was God above us, God with us, God in us. See what I mean? There it is, the same God.*

Christ is the mystery - 63-0728 *God, expressed in Jesus Christ, Who was both Father, Son, and Holy Ghost, **the Fullness of the Godhead bodily.** Now, **the complete Fullness of the Godhead bodily dwells in His church, the preeminences.** All that God was, He poured into Christ; all Christ was is poured into the church, the believer, not denomination.*

Again who is the church? It is the body of Christ. And a body without a head is not a body. But we are talking about God life.

The Word of God tells us 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 in **1 John 5:11** we read, *And this is the record, that **God hath given to us eternal life, and this life is in his Son. 12 He that hath** (echoes) **the Son hath** (echoes) **life; and he that hath** (echoes) **not the Son of God hath** (echoes) **not life.***

Christ is the mystery - 63-0728 180. *And in there, there'd be a time come forth when **He could express Himself in Fullness of His Godhead (Deity) through His church, have the preeminences in this church.** Oh, my. What? **The anointed Man, now the anointed people (oh, my) to bring back the anointed Bride and the Bridegroom. Anointed by why? Accepting what Eve turned down (and Adam), coming back with the anointing of the Word, because He said, "My Word is Spirit."** See? Anointed with the Word.*

Now, this brings us to a very important point here. In none of these quotes does he say that it is the person of God that is in the church, but rather the anointing of God, the same Life that was in the Father, and passed into His son is now passed into the church.

The apostle Paul taught us in **Colossians 2: 9.** *For in him **dwelleth** all the fulness of the Godhead bodily.*

And this word "**Dwelleth**" in the Bible Dictionary its Definition: from 2596 and 3611; means **to house permanently**, i.e. **to reside** (literally or figuratively):--**to dwell(-er)**, as an inhabitant(-ter).

Now, in the English dictionary the word dwell or dwelt as an **intransitive verb** means: 1) **to remain for a time** and 2: to **live as a resident**

And the word **dwelleth** is a verb (used without an object), dwelt or dwelled, dwelling. **to live or stay as a permanent resident**; to reside. to live or continue in a given condition or state.

But notice there is another word "indwelt" which is altogether another word and thus it means something altogether different. Definition of **indwell or indwelt**: it is a **intransitive verb** meaning to: exist as an **inner activating spirit**, or **force**, or principle and as a **transitive verb** it means: **to exist within as an activating spirit, force**, or principle

So when Brother Branham would always say, "You know who I am waiting for, I am waiting for him to come and anoint me because without that I am helpless.

Jesus Christ the same 63-0627 P:106 Say, "What are you stalling for, Brother Branham?" I'm waiting for Him. That's exactly, exactly. **If It don't come, I can't do it. That's all. I'm just waiting for Him.**

Blind Bartimaeus 60-0713 P:94 Now, visions started coming... First thing I can remember in life was a vision; it's always been. You're born with these gifts. You don't lay hands on one another for these kind of gifts. These gifts God sets in the church. Isn't that right, brethren? See? God sets them in the church; you're born with them. They're natural, just natural like any other thing. Now, I'm trusting that He will grant His Presence. If He does, may His great blessings be upon us. Be reverent; believe. You say, "What are you stalling for, Brother Branham?" I'm waiting for Him. That's exactly... **If He doesn't come, I can't do nothing. But if He does anoint me, I can do it.**

Now, that doesn't sound to me like a man that the fullness of the godhead dwelled in. It sounds like he was waiting for the indwelling or the anointing to come upon him. The Apostle Paul used the term "**to Quicken**", and the apostle John used the term "**an unction**" which means "**an anointing**".

Now, let me read a couple more of these quotes that people misconstrue by saying what he does not say.

Mighty God unveiled - 64-0629 It was God in Christ, God, in a man, **the Fullness of the Godhead bodily in a man. God, in a man; now, it's God in men (See?), the fullness of God in the Godhead bodily in His entire church, manifesting Himself, fulfilling His Word.**

And of course you can't have the entire church without having the head of the church which is Christ Jesus Himself. And never forget the principle that brother Branham laid out which is that in Jesus Christ he had the entire fullness of God but in us the church or the Bride we have just a measure. Now, there are twenty quotes where brother Branham says, "**we have it by measure**" and when he says "**we**" he is including himself, or he would have said, "**you have it by measure.**". And of course William Branham said he himself had just a measure.

It is I be not afraid 60-0329 P:42 Now, if I went to the ocean and took like this little gift that He gives me... If I went to the ocean and took a spoonful out of the ocean, **that's about in comparison. This little gift here is just like a spoonful of water out of the ocean, and His was the whole ocean. But did you know, if you examine that little spot that you got in you and that little spot I got in me, the same chemicals is in that spoonful that's in that whole ocean. Sure. It's the same thing, not as much of it. We have the Spirit by measure. God poured It out to us by measure. But He poured It out on Him without measure. So the works that He did, His Church... He separated and divided Himself among His people, that His work could continue through His church.**

Now, I am going to close with a few quotes from Br. Vayle showing you that he stood exactly as we also stand on this subject. **Lee Vayle Godhead Godhead Q&A #4 P:29** So God hides Himself in a prophet, what is He doing? He's doing it in order to absolutely manifest Himself and make Himself known on that occasion. **If God hid Himself in Jesus, what is He doing? Absolutely doing what He wants to do for that occasion. Then if God hides Himself in the Church-and remember this is not the 'fullness of the Godhead bodily'-and don't ever think that all the Bride together compromises Jesus, compromises God, because the fullness of the Godhead bodily is only when God incarnates Himself in the vessel of Jesus, His Son. Let's get that flat. And the Supreme Deity is only when God incarnates Himself in that Son. There is no such thing as God in His Church, so now the church is God:** God poured into Christ, Christ in the Church...wham! **Everything gone but the Church. Forget it! If that's not of the devil, I'm not of God. Just tell you flat: if I'm not correct, Lee Vayle's going to hell and going to burn. I have no thoughts at all of any God but a Supreme God, and I'm going to tell you one thing: if God is in the Church, and we're all a part of God, something's happened to God somewhere. And I'm not interested, because I want to get out of here, and I want something a whole lot better than what I've got! or anybody I've seen has got, when it comes to a man or a woman in Christ. I'm vehement about that, and you better believe I am. A billion parts from God's Own Life will never constitute sovereignty.**

Lee Vayle Godhead Q&A #3 P:39 what certain things Bro. Branham said, and what he meant when he said it. And the first one is: "What does it mean when the Bible says, **'The fullness of the Godhead bodily?'**" Now, I'll read what Bro. Branham said, and I've read it time and time again; but I want to read it this time with the emphasis that this is a definition that must be actually taken as 'set in stone'. Now, you say, "What is a bird?" Well, a bird is the creation of God that is meant to fly. And you define it. What is an atom? What is okra? What is mud? What is coal? **You have a definition. But many people who take what Bro. Branham said, do not arrive at definitions.** And so, if you don't arrive at a definition, then every time you read something that sounds a little bit obtuse or a little bit moving in one direction or the other concerning the Father particularly, or concerning the Son, **then the mind doesn't go into gear properly.** P:40 "The great Jehovah came down and was made tangible (that's so you could touch him) by **living in the body of His Own Son.** Declaring and **reconciling the world to Himself.** Christ was nothing short of God, and God was nothing short of Christ. **The two together made the Godhead bodily.** Made a little lower than the angels so that he could suffer. Angels cannot suffer. **Jesus was the tabernacle that God dwelt in."** **So what is simply the fullness of the Godhead bodily? God indwelling Jesus, period.** Now Bro. Branham embellished this. He didn't need to. You don't need to say, "Three and three are six, let me see, one, two, three, and three more, one, two, three. Okay, one, two, three, four, five, six; at last, I got it." Forget it; forget it. **What is the fullness of the Godhead bodily? God, Elohim, Jehovah, indwelling Jesus Christ, His Son, period.** You want to go further, but you don't need to, because you already know he was born of the virgin Mary. You know how the virgin birth took place; you understand that. So what is the fullness of the Godhead bodily? God indwelling His Son, Jesus Christ. **One person indwelling another.** The lower is the body, which the Son is dwelling in; the upper came in at the River Jordan, stayed in there three and a half years roughly. He left Jesus in the Garden of Gethsemane. **In other words the fullness of the Godhead bodily is God incarnating Himself in His Only-begotten Son.** Right? **That is the definition.** So, all right, let's take the next thing we've should look at. P:41 The next thing we've got to look at is **the Supreme Deity of Jesus Christ.** And this, again, is **one that rocks people.** ...and then he says, " **The fullness of the Godhead bodily was the only place that God ever came down and actually stayed in the body that He wanted to be in, and that was the fullness.** And you could not put that on any prophet no matter how much God was in any prophet, you cannot put that anywhere else. **The fullness of the Godhead bodily is only when God came down, personally-God Himself, Jehovah-Elohim-and indwelt that Son. He came in and tabernacled Himself at the River Jordan.** And John saw that Spirit descending like a dove, lighting upon him and staying there. And the voice said, "**This is my beloved Son in whom I am well pleased.**" And as Bro. Branham interpreted, "**who I am pleased to dwell in.**" And He was. **So that's the fullness of the Godhead bodily.** All right.

Godhead - Lee Vayle #4 Godhead Q&A 29 don't ever think that all the Bride together compromises Jesus, compromises God, because the fullness of the Godhead bodily is **only** when God incarnates Himself in the vessel of Jesus, His Son. Let's get that flat. And the Supreme Deity is only when God incarnates Himself in that Son. **There is no such thing as God in His Church, so now the church is God: God poured into Christ, Christ in the Church...wham! Everything gone but the Church. Forget it! If that's not of the devil, I'm not of God.** Just tell you flat: if I'm not correct, Lee Vayle's going to hell and going to burn. I have no thoughts at all of any God but a Supreme God, and I'm going to tell you one thing: if God is in the Church, and we're all a part of God, something's happened to God somewhere. And I'm not interested, because I want to get out of here, and I want something a whole lot better than what I've got! or anybody I've seen has got, when it comes to a man or a woman in Christ. I'm vehement about that, and you better believe I am. **A billion parts from God's Own Life will never constitute sovereignty.**

Let us pray...