

Spoken Word #011
United Under the Holy Godhead
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March 16th, 2008

Matthew 24: 31 *And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.*

Mark 13: 27 *And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven.*

Luke 3: 17 *Whose fan is in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable.*

Let's bow our heads in Prayer. Dear father we come reverently once again to worship You in Spirit and in truth, knowing that to worship you outside or truth will not be acceptable in your sight. Therefore, Father we come this morning to examine the vindicated Message you have come down with in this hour. And we ask your divine Presence to guide us as we humbly and reverently approach Thy Word this morning, for you have said in Your Word, "If we be any otherwise minded you would reveal it to us." Therefore, Father we ask in Jesus Christ's Name, Your only begotten son, to have mercy on us and show us Your great Light , for we ask it in that wonderful name you gave your son by inheritance, In Jesus Name we pray. Amen!

Now, this morning I would like to talk about this gathering together in One that we see in the Scriptures and also what Brother Branham is referring to in **The Spoken Word is the Original Seed** as we pick up at paragraph number 7 the last part where he says, *That's why we are gathered today, Lord, is to express our feeling about these things. 8 We're so glad to know that this is just not bringing the people together for something in vain; that it has been proven the greatest reality the world has ever known, that the Son of God is not dead, Who made the promises, but is alive among us forevermore.*

Many in this day believe that there should be some sort of oneness among the brethren but they have tried to bring about this oneness via some man made effort, or creed. But what they do not realize is that God will not accept Oneness based upon anything outside His Own Revealed Word. God has a plan to bring forth oneness between men, and between Himself and Man. He said in **1 John 1:7** *"if we walk in the light as He is in the same Light,, we will have fellowship one with another,"* so that settles it right there. You must walk in the light as He is walking in it, so His presence is vital to your coming together in Oneness one with another. At least the Oneness God will accept. You come any other way than by His Revealed light or Word for the season that his Presence is here to vindicate and it is not acceptable to God.

Now, Jesus told us how this Oneness with one another and with him and His Father would come to be in His prayer to His Father in St, John chapter 17, and this morning I would like to show you what God is doing in this hour and how He is bringing us together by One Spirit and by One Word into a Unity that can not be produced by any other way than to be united by His great Godhead.

Brother Branham said in **United under one head 58-0326 P:38** *My loving friends, may I say this to you tonight? God wants us one, but He wants us one, not under the foolishness of man-head, but **He wants us one united under the holy Godhead. United as one person, one man, one woman, one church, one people, one view, one purpose, one motive, one objective, that's Jesus Christ.***

To truly understand the Godhead, one must also understand that God is Sovereign. Now, to be sovereign one must be omnipotent which means all powerful and he must also be omniscient which means all knowing. That means that one that is sovereign answers to know one, is above all, and submits himself to none. He is it, period; end of story. His Word is final. His Word is the absolute, for He is the First and the Last. He is the all of it.

Now, man has tried for centuries to bring about a oneness in man through various man made efforts, but they have all fallen short.

Many Kings have risen up and have gone forth conquering in order to establish a oneness in the earth. But their efforts have fallen short time and again, because their efforts were based on what man can do, and not on God's purpose and plan for Oneness with man.

In the days of Nimrod he had a plan to bring all men together and he thought he could do it by preaching an a-pousia doctrine. The word a-pousia means absence. And they preached an absence from God. So man thought he could prove god was way far away by building himself a tower which was nothing less than a monument to himself and he thought that by making this monument to man, they could rally around this oneness of mankind, and so he built this monument that would reach up to the heavens. It was so high that it is said to have elevated the heavens away from the earth. We find this story in **GENESIS 10:8** *And Cush begat Nimrod.* Now, remember, Cush was the Son of Ham who was cursed. So the curse fell upon Cush and his offspring). *he began to be a mighty one in the earth. 9 He was a mighty hunter before the LORD:* (This word before was translated from the Hebrew word which means presence, and speaks of God's presence which was very real after the flood because of the great judgments that had just been completed).

10 And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar.

GENESIS 11:1 And the whole earth was of one language, and of one speech. 2 And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar; and they dwelt there. 3 And they said one to another, Go to, let us make brick, and burn them thoroughly. And they had brick for stone, and slime had they for mortar. 4 And they said, Go to, let us build us a city and a tower, whose top [may reach] unto heaven;(Now what was their motive for making a tower that would reach unto heaven) Notice, if their motive was good, that they wanted to be closer to God, God would not have condemned it.) So watch their motive here!)

They said, let us make us a name for ourselves, lest we be scattered abroad upon the face of the whole earth. 5 And the LORD came down to see the city and the tower, which the children of men built (or established for themselves). 6 And the LORD said, Behold,

the people is one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do.

Now, why would God say, that in building this tower, the peoples attitude will be such that they will no longer have restraint?, that would tell us that this thing which they did, was to put off restraint. Now, why would they have restraint in the first place? Because they were still aware of God's Presence among them at this time, and this thing which they did was to do away with that Presence which so restrained the people.

7 Go to, let us go down, and there confound their language, that they may not understand one another's speech. 8 So the LORD scattered them abroad from thence upon the face of all the earth: and they left off to build the city. 9 Therefore is the name of it called Babel; because the LORD did there confound the language of all the earth: and from thence did the LORD scatter them abroad upon the face of all the earth.

From Hislops Two Babylons, page 53-55, we read, Now, what could more graphically describe the position of mankind soon after the flood, and the proceedings of Nimrod as "The Emancipator,". While the awful catastrophe by which God had showed His avenging justice on the sinners of the old world was yet fresh in the minds of men, and so long as Noah, and the upright among his descendants, sought with all earnestness to impress upon all under their control the lessons which that solemn event was so well fitted to teach, "heaven," that is, **God, must have seemed very near to earth**. To maintain the union between heaven and earth, and to keep it as close as possible, must have been the grand aim of all who loved God and the best interests of the human race. But this implied the restraining and discountenancing of all vice and all those "pleasures of sin," after which the natural mind, un-renewed and unsanctified, continually pants.

This must have been secretly felt by every unholy mind as a state of insufferable bondage. *"The carnal mind is enmity against God, and is not subject to His law, neither indeed is able to be so".* It says to the Almighty, "Depart from us, for we desire not the knowledge of Thy ways."

In the book of job we read, **JOB 21:7** *Wherefore do the wicked live, become old, yea, are mighty in power? 8 Their seed is established in their sight with them, and their offspring before their eyes. 9 Their houses are safe from fear, neither is the rod of God upon them. 10 Their bull gendereth, and faileth not; their cow calveth, and casteth not her calf. 11 They send forth their little ones like a flock, and their children dance. 12 They take the timbrel and harp, and rejoice at the sound of the organ. 13 They spend their days in wealth, and in a moment go down to the grave. 14 Therefore they say unto God, **Depart from us; for we desire not the knowledge of thy ways.** 15 What is the Almighty, that we should serve him? and what profit should we have, if we pray unto him?*

In **Hislops Two Babylons, Page 7** we read, "We know, from the statements in Job, that among patriarchal tribes that had nothing whatever to do with Mosaic institutions, but which adhered to the pure faith of the patriarchs, idolatry in any shape was held to be a crime, to be visited with signal and summary punishment on the heads of those who practised it.

Job said in **Job 31: 26-28** *"If I beheld the sun when it shined, or the moon walking in brightness; and my heart hath been secretly enticed, and my mouth hath kissed my hand; this also were an iniquity to be punished by The Judge; for I should have denied the God that is above"*

In **Hislops Two Babylons, page 54**, we continue, *So long as the influence of the great father of the new world was in the ascendant, (which means the dominating or controlling opinion), while his maxims (which are a concisely expressed principle or rule of conduct , or statement of truth) were regarded, and a holy atmosphere surrounded the world, no wonder that those who were alienated from God and godliness, felt heaven and its influence and authority to be intolerably near, and that in such circumstances they "could not walk," but only "crawl,"--that is, that they had no freedom to "walk after the sight of their own eyes and the imaginations of their own hearts." From this bondage Nimrod emancipated them. By the apostasy he introduced, by the free life he developed among those who rallied around him, and by separating them from the holy influences that had previously less or more controlled them, he helped them to put God and the strict spirituality of His law at a distance, and thus he became the "Elevator of the heavens," making men feel and act as if heaven were afar off from earth, and as if either the God of heaven "could not see through the dark cloud," or did not regard with displeasure the breakers of His laws.*

Then all such would feel that they could breathe freely, and that now they could walk at liberty. For this, such men could not but regard Nimrod as a high benefactor.

13 *We see the same story in mythology, as with the story of Atlas,, bearing the heavens on his shoulders, who blessed the world by heaving up the superincumbent heavens that pressed so heavily upon it. Who does not see that the one story bears a relation to the other? * Thus, then, it appears that Atlas, with the heavens resting on his broad shoulders, refers to that great apostacy in which the Giants rebelled against Heaven, and in which apostacy Nimrod, "the mighty one," as the acknowledged ringleader, occupied a pre-eminent place. According to the system which Nimrod was the grand instrument in introducing, men were led to believe that a real spiritual change of heart was unnecessary, and that so far as change was needful, they could be regenerated by mere external means. Looking at the subject in the light of the Bacchanalian orgies, which, as the reader has seen, commemorated the history of Nimrod, it is evident that he led mankind to seek their chief good in sensual enjoyment, and showed them how they might enjoy the pleasures of sin, without any fear of the wrath of a holy God. In his various expeditions he was always accompanied by troops of women; and by music and song, and games and revelries, and everything that could please the natural heart, he commended himself to the good graces of mankind.*

Sounds like Laodicea to me, because we have the same thing today. People trying to get as much pleasure as they can while they still have a breath to breathe, and in doing so they have forsaken the One and True God. The God of Holiness. Now, I hope thus far we can see the fruits of the A-pousia Message. The purpose of their message is to bring man together into a oneness by means of man's efforts and man's doctrine instead of the Doctrine of Christ.

Again from his sermon *United under one head 58-0326 P:38* Brother Branham said, *God wants us one, but He wants us one, not under the foolishness of man-head, but He wants us one united under the holy Godhead. United as one person, one man, one woman, one church, one people, one view, one purpose, one motive, one objective, that's Jesus Christ.*

Let's go back to the book of Genesis and again view this A-pousia Doctrine, and I want you to carefully note that this doctrine of A-pousia which is preaching absence instead of presence leads to a physical departure from the Presence of the Lord, and to a departure from the True faith in Christ, and all that is left is destruction.

GENESIS 4:4-7, & 17 *And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the LORD had respect unto Abel and to his offering: 5 But unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell. 6 And the LORD said unto Cain, Why art thou wroth? and why is thy countenance fallen? 7 If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door. And unto thee shall be his desire, and thou shalt rule over him. And Cain went out from the presence of the LORD, and dwelt in the land of Nod, on the east of Eden.* There's your attribute of serpent Seed. They leave the presence of the Lord.

II THESSALONIANS 1:7 *And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, 8 In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: 9 Who shall be punished with everlasting destruction (out) from the presence of the Lord, and from the glory of his power; 10 When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day.*

PSALMS 14:1 *To the chief Musician, A Psalm of David. The fool hath said in his heart, There is no God. They are corrupt, they have done abominable works, there is none that doeth good. 2 The LORD looked down from heaven upon the children of men, to see if there were any that did understand, and seek God. 3 They are all gone aside, (they are all turned away, or they have all removed themselves. And notice what happens when they turn away.) they are all together become filthy: there is none that doeth good, no, not one. 4 Have all the workers of iniquity no knowledge? who eat up my people as they eat bread, and call not upon the LORD. 5 There were they in great fear: for God is in the generation of the righteous.*

In ISAIAH 43:10 we are told, *Ye are my witnesses, saith the LORD, and my servant whom I have chosen: that ye may know and believe me, and understand that I am he: before me there was no God formed, neither shall there be after me. 11 I, even I, am the LORD; and beside me there is no savior.*

So we come to the prayer of Jesus in John 17 where Jesus earnestly prays that you and I might be One with Him and the Father, even as or in the same way that He is One with his Father. Let's pick up at verse 20. **John 17:20** *Neither pray I for these alone, but for them also which shall believe on me through their word; 21 That they all may be one; as*

thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.

Now, the big question is what will it take to make us One even as Jesus and His Father were One. Well, Jesus answer this question in his next words as He prays to His Father.

22. And the glory which thou gavest me I have given them; that they may be one, even as we are one: Now, notice that it is this Glory that God gave Him that made Him One with the Father, and by Giving us This same Glory that God gave to Him, will cause us to be One with God in the same way that He is One with God. So what is this Glory? It is the Greek Word Doxa, which means the opinion, the values, and the judgments that God gave Him, He has given to us, that we might have the mind of Christ in us. That is what the Shout is all about. That is why God came down in this Hour to bring us a Message. And that Message is Christ. Receiving the very Mind of the Father even as Jesus received the mind of the Father.

HARVEST TIME 641212 87 034 *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.*

Let's go back to Jesus prayer as He continues, **23 I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me. 24 Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me:** You see he says MY Glory which you have given to me. In **Deuteronomy 29:29** we read, *The secret things belong unto the LORD our God: but those things which are revealed belong unto us and to our children for ever, that we may do all the words of this law.* So you see when God reveals it to you, it becomes yours. So God came down with a Shout to declare Himself that He is here. Then brother Branham said, *"My ministry is to declare Him, that He is here!"* And now, our ministry is to declare Him that He is here. Don't you get it.

When God reveals how we are to be One with Him, then we are to have the same Message. God and Christ are One, *"I and my Father are One"*. And that is when they try to crucify the Word afresh living and abiding in you.

And Jesus continues in His prayer to His Father. for thou lovedst me before the foundation of the world. And what about you? Just read Ephesians 1. He planned out all this while you were yet a part of Him before the foundations 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.

We find also that the Apostle Peter tells us that we should strive to be One with one another, but it must come and only can come by having the same mind. **1 Peter 3: 8** *Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous:* And how can we possibly all have the same mind? Paul said in **Philippians 2:5**, *“Let the mind that was in Christ be in You.”* That’s how.

And again in **Romans 15: 5** Paul said, *Now the God of patience and consolation grant you to be likeminded one toward another according to Christ Jesus: 6 That ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ.*

And again in **2 Corinthians 13: 11** Paul said, *Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you.*

And we also see Peter speak of our arming ourselves with the same mind as Christ in...

1 Peter 4: 1 *Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin;*

And in fact he tells us in **1 Peter 1:13** that there will come a time, when we will have to be ready in our minds to move out quickly concerning the Word of God. *Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ;* And notice when this time will come? At the time of the Revelation of Jesus Christ.

In Fact Paul speaks of our coming to the place of having the same mind at the time of the Unveiling of Jesus Christ as we see in **1 Corinthians 1: 7**, *So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ* and then verse **10** *Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment.*

And to be of one mind takes an emptying of your own mind, and a realization of the sovereignty of God, and an acknowledging that His Will be done. **Romans 12: 16** *Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits.*

Philippians 2: 2 *Fulfill ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind.*

Philippians 1: 27 *Only let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel;*

Philippians 3: 15 *Let us therefore, as many as be perfect, be thus minded: and if in any thing ye be otherwise minded, God shall reveal even this unto you.*

Now, what is this being of One Mind? How can we come into this one mindedness? Simply by receiving the same mind that Christ Jesus received.

In Matthew we see that receiving the mind of Christ it is part of the great gathering together into Christ at the end time right before we are caught up in the rapture. **Matthew 3: 11 - 12** *I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire: 12 Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire.*

Again we see in **Matthew 13: 28 - 31** *He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? 29 But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. 30 Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn. 31 Another parable put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field: 41 The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity;*

And we find out in Book of Ephesians that it is God's purpose and plan to give us His mind, and His very own Glory, which is His opinion, assessment and judgment.

Ephesians 1: 9 *Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself: 10 That in the dispensation of the fullness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him: 11 In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will: 12 That we should be to the praise of his glory, who first trusted in Christ.*

2 Thessalonians 2: 1 *1 Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, and then we see Paul tell us in **2 Thessalonians 1:10** that we are to be filled with the very opinion, values, and judgment of God in the hour of this great gathering. When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day.*

God and Christ became one. The Dove came down to dwell in the Lamb and joined Himself to the Lamb. From his sermon **Love 56-0726 P:3** Brother Branham said, *"all the Fullness of Godhead bodily dwelt in Jesus Christ. We know that. He was all... He was God in complete. The dove came down, as we preached the other night on "The Dove and the Lamb." And the Dove abode in the Lamb. He stayed there. He was Emmanuel. God was in His tabernacle. The Son of God, which was Jesus, was the flesh of God, a tabernacle that God dwelt in here on the earth. And now, that was **Christ and God became united. And that's the way God could be seen. No man has seen the Father at any time, but the only begotten Son has declared Him. See?***

*In other words, God was in Christ, showing His attitude towards the people. See? What He was, what God was, He was expressing Himself through Jesus His Son. See? As He dwelt in Him, making Jesus and God... Jesus being the Tabernacle that God was dwelling in here on earth... "A body has Thou prepared Me." See? And **God dwelt in Jesus Christ**. And that made the Father and the Son **united together**, now, and become One. Now, notice, now, what was in Christ, was the Fullness of the Spirit, **the entire Fullness of God**. God gave Christ the Spirit without measure. But He's give It to us by measure. Christ had all the measure, everything. He was Emmanuel. But you and I are little cupfuls out of that Seed. But when the Spirit that's in us, is of the same quality, not as much in quantity, but the same quality, 'cause it's part of the same Spirit. See?*

Yes, Jesus and God united to become One and so must you. That is what the adoption of children is all about. You having the mind of Your father so that His life might reflect out from you in all you think, do and speak.

Total deliverance 59-0712 pp. 55-56 55 *Jesus was completely, totally man. He could cry like a man, He could eat like a man; He could become like a man. He was completely, totally man in His physical being. And in His Spirit, He was completely, totally God, so **He made His flesh submissive to the Spirit that was IN Him**. You see, He was tempted in all manners like we are. He was man, not an Angel. He was a man. He had desires and temptations just like we do. The Bible said He did. **He was a man, not an Angel above temptation. Hebrews 1 said that He was...** Hebrews 1:4 said He was made lower than the Angels. **He was man, completely man**, that God took a complete man to bring total deliverance; and **He filled Him with His Spirit; the Holy Ghost was in Him without measure**. And He was tempted like we were. **And He was completely God**. He proved it when He raised the dead, when He stopped nature, the roaring seas and the mighty winds. When He spoke to the trees, and so forth, they obeyed Him. **He was God inside**. And He could've been man, for **He was Man, but He totally and completely delivered Himself as a Man into the hands of God for the service of God**. And He is our example.*

56 *We are men and women. We're also Christians. **If He's our example, let us completely deliver ourselves into the hands of the Holy Ghost, that we might be subjects of the Kingdom of God. He was totally man; He was totally God, but He surrendered His natural parts to His--and His physical parts, and His Own thinking, and His Own doing, and His Own cares, and "I do only that which pleases the Father."** There you are. Totally delivered from human beings... The priests come to Him, the great men, and said, "Rabbi So-and-so," and tried to bribe Him into their affiliations and denominations, but He was totally delivered because He trusted in God. Did not the Psalmist say, "Thou will deliver Him, for He has completely trusted in Me"? See? "I will deliver my Darling from the dogs, because He has trusted in Me.*

Let's bow our heads in prayer...