

Spoken Word no. 255
“The Stature of the fullness of Christ”

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This evening I would like to review several paragraphs that we covered sometime back, not to make any corrections to what was said, but that we might focus a little closer on what brother Branham was saying in these paragraphs. The reason I want to do this is because there are errors being taught in the Message concerning the fullness of the Godhead and what is being taught is that “The Fullness of the Godhead is in the Church”.

Now, this is error, and does not reflect the teaching we had from God’s vindicated Prophet. So if you would turn with me to paragraph 89 and we will read through paragraph 91 of the Spoken Word is the Original Seed.

*89 The works that Jesus did, if a man has **the Seed of God** in him with the Spirit of God watering that Seed, the same works that Jesus, was manifested in Jesus, Him being the original Seed of God, His death brings you back to the original Seed of God, and **if the same Spirit that was within Him is in you, then the same works will be manifested.** You don't believe that? All right, let's turn over to Saint **John 14:12.** You say, "I'm a believer, Brother Branham. I sure am a believer." All right, **I'm going to see if Jesus would call you one, see if the Word of God calls you one... Verily, verily,... (absolutely, absolutely)... I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go to the Father.***

Now, I know that some in this Message teach that the works and greater works will be manifested in the bride or church and that is partially true, but **NOT** totally correct. Then we also have those who teach that this applies only to William Branham, because we saw only the greater works in Him. Now, this is also true, but not **totally** correct, although it is true that he alone had the greater works manifested in his ministry. However, by focusing on the greater works, alone, we leave off the works, and we do not fully explain what is being said in the entirety of this verse.

And by not fully explaining this verse in it’s entirety it will lead people to bye-pass altogether the full meaning and thus not be open to what it fully means in your own life.

You see brother Branham quotes this verse and says, it is a qualifier of whether you are a believer or not. So how can it be him alone that this verse speaks of if he makes it a qualifier for you?

Questions and answers COD 64-0830M P:167 373. *And will every true believer do the works that Jesus said, as stated in St. John 14:12 (Not exactly. No.): heal the sick, cast out devils, raise the dead (I don't think that's in St. John 14, but it's all right. It's Mark 16.), or-- or are--is this only to be Elijah? Must the believer do all that, that really believe? And if he really is a real believer, will he raise the dead and do great miracles? Now, **that is among the believers.** See? **Every man doesn't have those gifts, and don't mean that just one person will do it; there'll be groups of people.** Like for instance, what if we had a little girl*

here in the church, or a little boy, or somebody that we love real well, and life would go out of them. The whole church would get together, and they'd go to pray and fasting: "Lord, have mercy on that child." See? God could raise it up. How many ever read the Nicene Fathers and them? You know, that's the way they did it in the early church. They'd all get together, you know, and even raise up their pastor sometime and different ones like that, if God seen fit to do it; but they did it.

Now, notice in The Spoken Word he has been speaking about seed life that is watered by God's Spirit and he tells us that when that seed life is watered by God's Spirit it will, it must manifest the same seed life nature that was in the original seed. But then we hear brother Branham say, *"we are going to see if you even qualify as a believer or not by God's Word"*. So by this he is not quoting Jesus statement as it belongs to just one man, himself. No, he is saying *we will see if you even qualify as a Believer or not*. So he is talking about you. And if you are honest you can't read this any other way.

You see there are two statements that Jesus is making here, and each is independent from the other but are connected together by the word *"he that believeth"* in **St, John 14:12**. One part of this verse deals with *"the works that I do"* he says, and the other part of that verse deals with *"Greater works than these"*. These what? *"The works"*. In other words, he is saying *"he that believeth on me, (that's the believer) the works that I do shall the believer do, and Greater works than these works shall He do, so we see that there is in fact two statements being made here, works and greater works.*

Now, notice *"Greater works that these shall he do"*...That speaks of only one person, because God interprets his word by bringing it to pass, and no man has ever manifested *"greater works than these"* other than William Branham because creation was involved in that ministry.

Brother Branham said these greater works are actually more works, in other words they are greater in measure. Well, I have seen works of God in my own ministry, the lame walking, the blind seeing, the deaf hearing, cancer drop off, and on and on. But I could make a list of prayer answered and it would not be greater in number than what we saw in Jesus, by no shape or any form. But in the Ministry of William Branham we saw thousands of people healed, 7 raised from the dead, thousands healed in just one meeting, and guaranteed healings. So there has only been one man in all of history that the *greater works* or *many more works* was manifested and that was in the life of William Branham.

Be not afraid 61-0213 P:13Now, watch. *"The works that I do shall you do also; and more..."* I know the King James says *"greater,"* but if you get the *"Emphatic Diaglott"*... No one could do any greater. He raised the dead, stopped nature. More, because then God was in one Man, Christ Jesus. The Fullness of the Godhead bodily dwelt in Him, the Scripture says: **I Timothy 3:16**: *"Without controversy great is the mystery of godliness, for God was manifested in the flesh." He was called Emmanuel. He was only in one man. But this one Man, being the Son of God, gave His Life to sanctify His Church, that He might return in the form of the Holy Ghost and be in His Church universally. "The works that I do shall you also (same kind); more than this shall you do, for I go to My Father," so that He could return back in the form of the Holy Ghost and be in His Church universal.*

But what about the first part of Jesus statement. *Verily, verily,... (absolutely, absolutely)... I say unto you, **He that believeth on me, the works that I do shall he do also;***

Notice that there is a semi-colon used here. A semi-colon is used to connect independent clauses. So these two clauses are independent from each other.

Now, you can't read through this entire verse as though it is one thought and then deny that the believers (plural) have never manifested the works of the Son of God. I can show you men down through the ages that were used by God to heal the sick, raise the dead, give sight to the blind, cleanse the leper, heal the lame, and broken hearted, etc. Now, I don't say this to be contentious, but I say this because what brother Branham is telling us here is that if you have "Son of God seed in you" then by the law or reproduction you will manifest the same nature as the Son of God.

So we see that there are two thoughts in this Message at extreme ends. One places it all in the church, and the other places it all in the prophet. And each are producing fruits according to their teaching. So you have those who place everything in the church, somehow believing they have become God, or at least they believe that the fullness of the Godhead is now in the Bride, and Irenaeus fought against that same spirit in the church back in his age.

But the others who place everything in the Prophet are just as guilty of diluting the Word because they end up not even believing Scriptures and end up with a one-fold ministry instead of the five-fold ministry as the Scriptures declare. They may say they believe in a five-fold ministry but by their actions they believe only in a one-fold ministry.

Now, brother Branham is speaking of Seed, and he tells us that if you have Son of God seed then it will produce in you what was in the original seed, and there is no way you can place this in just one man and one ministry. Other wise you end up like one fellow back in the late 60's who started a doctrine saying William Branham was the only one who had the Holy Ghost.

Brother Branham dispels that notion altogether in his sermon **What the Holy Ghost was given for 59-1217 P:10** *What was God's purpose in sending the Holy Spirit? (Now, mark that down, John 14, beginning at the 14th verse and reading through the chapter for the basis.) God's purpose we find here in sending the Holy Spirit, was one purpose: **that God Himself might dwell in His church and continue His plans through the church, that God was in Christ continuing His plans through Christ, out of Christ into the church, continuing His work through the church.** ... 10b All that God was, He poured into Christ, because **He emptied Himself and poured it into Christ.** And Christ was the Fullness of the Godhead bodily. 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.** 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.***

Now, let's read on as brother Branham clarifies what he has just said about St. John 41:12.

90 *What is it?* (What is what? He's talking about St. John 14:12 and he says,) **"Same seed. Can't keep, How can you plant wheat here and wheat here and say, 'I'm going to get cucumbers here and wheat here?'"** You can't do it. The only way you're going to get cucumbers is plant cucumbers. If you hybrid it, then it won't be a cucumber. It'll be a hypocrite. Is that right? It'll be a hypocrite, friends. You've got to say it. It isn't neither one. Isn't cucumber or what you bred it with. It's a crossbreed, and it is a bad product, and it's dead in itself, and it can't breed itself back no more. It's dead right there, back, won't go no farther. That finishes it; that's all. But if you want a cucumber, start with a cucumber. **If you want a church, start with the Word of God. If you want a Life of God, start with the Word of God. Accept the Word of God in Its fullness, every measure of It. And then that's... And if that is the fullness of God in you, then the rain that's falling will produce exactly what's in your garden. See?**

Now, he is talking about the fullness of the Word in you and of course we know that God is the Word. But that doesn't make you God to have the fullness of God's Word living and abiding in you. You see, that is where the latter rain got off. Their focus was not on God Who is the Word, but on the manifestation of the supernatural. And that is not what brother Branham is talking about here.

Now, when you get right down to it, we have to ask ourselves what were the works of Christ that he said we would do? And the answer has to be found in his own life manifested to be our example. The works of Christ are this: **to do and say only what the Father showed him to do and say.** And that's it. So to say that is only for one man, doesn't cut it and to say that the greater works is for all men doesn't cut it either.

What Jesus is telling us in **St. John 4:12** is that the believer will wait on God to show them what to do and say, and they will respond in the right manner **doing nothing but what the Father shows them to do**, which is **St. John 5:19** and **St. John 5:30**, and they will speak nothing but what the Father has taught them to say which is **St. John 12:49**.

In fact the attributes and characteristics of the son can be found in the following verses:

Hebrews 5:8 *Though he were a Son, yet learned he obedience* So what are the works of the son, to learn obedience to the Father. That's the number one work as far as I can see. And then to follow the leading of the Father in all things.

John 5:17 *My father worketh hitherto and I work*

John 5:19 *The son can only do what he sees the father do first*

And then acknowledging that we have nothing to offer but an empty vessel to God. **John 5:30** *The son can of Himself do nothing but what he seeth the father do that he doeth also.* And so by doing only what the father shows him to do, you can not help but to become pleasing to the Father. **John 8: 29** *I do always those things that please him.*

And so the works you do in the Father's name will bear witness of you if in fact you do only what the Father has commanded you to do as Jesus said in **John 10:25** *the works I do in my Father's name they bear witness of me.*

John 10:32 *many good works I showed you from my Father*

John 12:49 *For I have not spoken of myself; but the My Father gave me commandment what to say and do.* And so we have two sets of people, those who place everything in Br. Branham, even to the point they believe he will raise up from the dead and then call for the resurrection, as though he were God and not a servant of God.

Now, let me read to you a question that came to brother Branham about his speaking the resurrection into existence and I want you to pay close attention to his answer.

Questions and answers COD 64-0823M P:86 248... *this the third pull and is speaking the Word. It seems entirely possible for you to speak the word and one would be completely and fully restored, placed entirely ready for the rapture in the resurrection, the Son of man. This is so, or is it not? And you would do this if properly pressed upon. Would you not "escape all these things (it's got a ditto there) escape all these things and stand before the Son of man"? (Luke 21:36) Now, my dear friend. See? Now, I think here that you got a good statement. Yes, sir. Yes, sir. Now, that would be so. You said, "Brother Branham..." In other words, here's what I'm... I don't think that it's... I can... I believe I... Not polishing up what you said, but I believe I can make it a little clearer to people. See? You are believing, because of the Spoken Words and things like that that He said about. And all of you here witnessed the squirrels and all these other things that's been done. But did you notice, that was Sovereignly given. I never asked Him, "Lord, let me do this, speak these things in like that, do these things there." I never asked Him that. He by His own Divine will came to me and said, "You go do this." See? I wasn't asking one thing about it. Moses never asked to go down in Egypt, but was **God that sent him down to Egypt.** See?*

So you see, **St. John 14:12** the greater works comes from following the instruction of a sovereign God who tells you what to do and what to say, and then you just do it. We saw the greater works in just one man but we see the works of obeying the Fathers will daily in many sons and daughters of God.

Jesus said in **John 12:50**, *as my Father said to me so I speak.* And again in **John 14:31** *But that the world may know that I love the Father; and as the Father gave me commandment, even so I do.*

Paradox 61-1210 P:148 *I believe that Jesus Christ is the Son of the living God, borne of a virgin, conceived, God in a womb, a Tabernacle in which He would dwell in. I believe that, in Christ, He is the incarnate God. He is God made flesh. When the Father God came into Jesus Christ, He was the Fullness of the Godhead bodily; in Him dwells all the Fullness. God the Father spoke the Words. Jesus said, "It's not Me that speaketh, but My Father that dwelleth in Me. He doeth the speaking."*

So to look at **St. John 14:12** in the light of what Jesus was telling us here, he is simply saying, *"if you are a true believer you will do what The Father tells you to do and you will say what the Father commands you to say"*, because no man can do works or greater works if the Father does not show them to do it. And when you are dealing with the Sovereign God who made the Universe, he said and thus His Son repeated what he said, *"If you say to this mountain be plucked up and cast into the sea and do not doubt it, you shall have what you ask.* That's why brother Branham said, *"if God told me to raise up George Washington*

from the grave I know I could do it.” Why? Not because he has any power to do it, but God who commanded the light to shine out of darkness, and the God who gave manifestation to Life from nothing can do whatever He wills to do, and will use any vessel he so chooses to do it.

*91 Then **the works will be manifested in Him are the same, for it is the same Seed Word of God. God's Son was His example Seed.** And what His Life was when the Spirit poured upon Him after His baptism and the Holy Ghost come upon Him, **the very Life that He produced will, that same watering Spirit of the Holy Ghost will bring forth the same kind of a Life, doing the same thing that He did; if it's the same Seed. Son of God Seed will bring forth a Son of God Seed.** Now, shame on you women with bobbed hair. Shame on you preachers denying that Truth. Say, "It's all right; hair has nothing to do with it." But God said it did. See where it's at? See? That's why I believe the Word. **It's a Seed. And if the rain falls upon the Seed, it'll bring forth of its kind.***

Notice here that he is talking about the Original seed when reproduced in seed form again will have to by **“the law of life”, (Genesis 1:11) “the law of reproduction”** will have to reproduce that very same nature again and again if the seed is watered.

That brings us to the point of whether the fullness of the Godhead come bodily into the end-time church or not.

Some take that thought from a statement brother Branham made in his sermon **“God’s Only Provided place of Worship” 65-1128M P:110**, where he said, *No leaven among you, that brings the entire Fullness 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.)*

Now, some take this thought and say it proves the Fullness of the Godhead is in the Bride in this day. But all this quote shows me is that the brothers who use it for such can not read. Brother Branham did not say that the fullness of the Godhead is in the bride here, he said, *“that brings the entire Fullness of the Godhead bodily among you,”* as he also said here, *“brought back the church together with the entire Deity of God amongst His people.”*

It really surprises me how any minister who ought to be able to read his bible, would mistake the words **“among”, “amongst”** and **“with”** for the word **“in”**. The word **“In”** doesn’t mean the same thing as **“among”, “amongst”** or **“with”** that brother Branham actually used here. The word **“In”** speaks of **“Within the limits, bounds, or area of:”** in other words it speaks of **residence or dwelling inside of**, while the word **“among”, “amongst”** and **“with”** mean **“in the midst of or in the company of”**, but does not speak of being **“inside of”**.

In **Luke 17:20-21** we see a dialogue between Jesus and Christ rejecting Pharisees, *20 And when he was demanded of the Pharisees, **when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation:** 21 Neither*

*shall they say, Lo here! or, lo there! for, behold, the kingdom of God is **within** you.* That word “**within**” was translated from the Greek word “**entos**” and is a preposition which speaks of **time and space** and in this case it doesn’t mean “**within**” as the translators chose, as though it meant “**inside of**”, but rather it should have been translated as “**among**” or “**amongst**” you. Because I can not believe that Jesus would tell those Christ Rejecting Pharisees that the **King** and **His kingdom** were inside of them, but rather what He was telling them is that “**The King and His Kingdom are in your very midst and you can not observe it because you are blind to what God is doing**”. Therefore when reading the Sermons of William Branham or even this Bible, if you are not careful you will go away with a wrong conception of what it is saying because of some preconceived notion in your head. But I am a literalist as brother Branham was, and if the literal word was **entos** meaning among then it means **among** and not **inside of**.

Now, these same preachers take **Ephesians 4: 12** to drive home their point from the Bible. So let’s read it for ourselves.

Ephesians 4:11 *And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; 12 For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: 13 Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ:*

In trying to use this Scripture they will focus on this last part here, **unto the measure of the stature of the fullness of Christ:** And so they say this fullness of Christ is the fullness of the Godhead bodily in the church. But I do not know where they get that from.

Paul is speaking of the ministry of the five-fold to bring the body of Christ to the place of maturity not to a place where the fullness of the Godhead will indwell them.

Let’s just break down this verse for you word by word. In verse 11 and 12 he tells us that the ministry is to bring the saints to the place of maturity and then he says in verse **13 Till we all come in The unity of The Faith,** (and he already told us in verse 8 that there is only one Lord and One Faith. So we see that the five fold ministry is to bring us to the place of unity concerning The Faith of that One Lord. And since Faith is a revelation, then the five fold will be used by God to bring us to the Unity of this One Revelation of this One Lord, which is the Revelation of Jesus Christ.) **and** (which unity in This Revelation of Jesus Christ can only come through the) **the knowledge of the Son of God,...**

Now, the next few words is where they get off track. Paul says, **unto a perfect man,** (and that word perfect means finished off, completed, fully equipped) **unto the measure** (and this word measure was translated from the Greek word “**metron**” which means **a limited portion**. So if it is a limited portion, then how can it speak of fullness of the Godhead. So we see Paul telling us here that the Fivefold ministry will bring the saints to a maturity or a finishing off unto the limited portion) **of the stature of the fullness of Christ:**

Now, I do not know why they believe this speaks of the fullness of the Godhead bodily in the church for the word “**stature**” sure doesn’t speak of that. The Word “**stature**” was translated from the Greek word “**helikia**” and it means **maturity**. And so when Paul uses

the words, *the stature of the fullness of Christ*, He is talking about the maturity of the fulfillment of Christ. what I see is happening is that they are taking this word fullness and not checking out their basis for the translation. This word fullness was translated from the Greek word *“pleroma”* and it can be translated as fullness, but that is not the best translation, because it also means “fulfillment” or *“completion”*.

Now, the early church made this same mistake and Irenaeus had to come against this heresy because the Gnostics were actually taking this word *pleroma* and making a doctrine that said that the fullness of the Godhead was in the Church. And they then taught that for every attribute of God that was male there would be a counter attribute that was female, and that is where they female Holy Ghost doctrine comes from.

Let me read to you where this word *pleroma* is used in the New Testament Scriptures. **Ephesians 4:13** *Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness (Pleroma) of Christ:*

Colossians 1:19 *For it pleased the Father that in him should all Pleroma fullness dwell;*

Colossians 2:9 *For in him dwelleth all the Pleroma fullness of the Godhead bodily.*

Now, we read every scripture where this word for *Fullness* is used and not one of them tells us that the *Fullness* is to be in the church. In fact the last couple tells us quite plainly that the entire *fullness (Pleroma)* was only contained in one Man and that was in Christ Jesus.

If these brothers would just read the Scriptures as it was given, they would see that the Five-fold ministry was given as a gift to the church to bring the church to maturity to the place where the character of Christ would come to fulfillment in them.

May I read Ephesians again with the correct wording?

Ephesians 4:11 *And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; 12 For the maturing and finishing off of the saints, for the work of the ministry, for the building up of the body of Christ: 13 Untill we all come into the unity of the Revelation of Jesus Christ, and of the knowledge of the Son of God, unto our completion of character, unto the limited portion of the fulfilling of Christ: 14 That we henceforth be no more children, (you see? It is all about growing up and coming to a completeness of Character and not being babies feeding on milk any longer. Babies who) tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; 15 But speaking the truth in love, may grow up into him in all things, which is the head, even Christ: 16 From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.*

So Paul is talking about the entire body where Christ is the head, and that the entire body does only what the head tells it to do. Now, a baby would like to walk across the room, but it can't. It's mind does not have control over it's body. But Paul is not talking about babies that can not obey the commands of the head. He's talking about mature sons and daughters

of God who obey the commands of the head, which is Christ. He says we have a limited portion, but it will be mature in character and finished off in the nature and character of Christ who is the Head of the body.

Now, see if that isn't the same case of what brother Branham tells us in these other quotes concerning the fullness of the Godhead in the church.

***Paradox 64-0418B P:61** Now, for instance, **we have the Spirit by portion.** He had It without measure. He was the Fullness of the Godhead bodily, God. But **we have it by measure.** Now, for instance **like the little gift that we have among us now.** Now, that's like taking a spoonful of water out of the ocean. Jesus was the whole Ocean, but **this is just a spoonful.** But remember, the same chemicals that's in the whole ocean is in this spoonful; only there's more of it out there. See? He was God. **We are not God.** We are not God, but together... 62 If you notice, it was so beautifully illustrated, when that great Pillar of Fire that followed the children of Israel through the wilderness appeared to St. Paul... When It come down on the day of Pentecost **It broke up and tongues of fire set upon each of them.** It was God in this Pillar of Fire, the Logos, separating Himself among His people, showing that Christ and the Bride (See?), God and His church **are becoming one.** Why, it's just the most beautiful thing you ever seen. Then together, brethren...*

Now, remember how are we one? The same way God and Jesus were one. God is the Word and Jesus manifested that Word. He said, ***Father I have given them thy Doxa that they may be one as we are one.*** So it is by receiving the Doxa of God, his opinion, his value, his judgments that we become one with God the same way Jesus was one with God. Didn't Jesus tell us, ***"at that day you will know that I am in the father, and you in me and I in you"***?

***It is I be not afraid 62-0726 P:88** 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.*

And just remember in the beginning was the Word and the Word was God, so it is God's Word in you, not the person Himself.

In closing I am going to read you several quotes from Br. Branham concerning the fullness of the Godhead bodily, and you will see no matter how far back in his ministry you go, he said the same thing and never wavered concerning it.

Awakening Jesus 63-0117 P:68** In Him dwelt the Fullness of the Godhead bodily. **We have it by measure, ...

***Perseverant 62-0623 P:13** But you see, in Christ dwelt the Fullness of the Godhead bodily. Now, He was God. **We are a portion of that Spirit. It was give to us by measure: Him without measure.** But if I took a spoonful of water, or a cupful of water, out of the ocean out here, it would be the same chemicals in that water would be in the entire ocean. So that's the way the Holy Spirit is. When It's in us; It's not as great, but It's just the same Spirit, does the same things.*

Be not afraid 62-0620 P:79 I've just got through saying God is in His people. 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 doesn't make you anything.** It's not the holy mountain or the holy church. 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.

Be not afraid 61-0213 P:73 But see now, He Himself, the body, Jesus Christ, is setting at the right hand of God in heaven. But **He sent back the Holy Spirit, the Spirit that was upon Him.** Now, **He had it without measure. The Fullness of the Godhead bodily was in Him. I just got a little spoonful. That's what we have, got it by measure.** But if I took a spoonful of water out of the ocean, and brought it up here and tested the chemicals in it, the same chemicals that's in the entire ocean is in that spoonful, just not as much of it.

Blind Bartimaeus 59-1127 P:50 Now, we have the Spirit by measure. He had It without measure. The Fullness of the Godhead bodily dwelt within the Son of God. Now, Himself, He was a Man. But the Spirit that was in Him was God. You're men, these are men. I'm a man. But the Spirit in us is God. But we have It by measure. ...50b The same Holy Ghost then. Amen. And with your spoonful, and my spoonful, and their spoonful, and all of It put together, we can do things for God, if we'll just let it flow together. It'll bring the Presence of God. Amen.

It is I be not afraid 60-0329 P: 41 But when God was here on earth in a human form, Jesus Christ was God made flesh and dwelling among us. Now, **all the Fullness of the Godhead body was in Him.** He was God made manifest. No man has seen the Father at any time, but **the only Begotten of the Father has expressed Him. God was expressing Himself, what He was through His Son, Jesus.** ...41b The Blood of Jehovah God created Himself a Blood to sanctify His people. And then in that dwelt the Fullness of the Godhead bodily. He had the Spirit without measure. We have it by measure.

As I thought on my way 59-0814 P:66 Now, Jesus, one time in His ministry... Now, He had the fullness of the Godhead bodily dwelt in Him. How many knows that, the Spirit without measure? We have the Spirit by measure. But if the Spirit of God is in me, the same was in them, in Him, in you, **It'll work the same way. It's the same Spirit, but not as much. It's the same Spirit, not as much.** Just like a spoonful of water out of the ocean: it's the same chemicals is in the spoonful there is in the whole ocean, but just not that much of it. **He had It without measure, we have It by measure. All the fullness of God was in Him.** God was in Christ, Himself, reconciling the world to Himself.

Jesus Christ the same 58-0515 P: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.

*Then Jesus came 57-1213 P:58 Now, we know that He's here tonight, but **the Spirit that we have tonight is just a little portion of His Spirit.** See? Now, in Him dwelled the Fullness of the Godhead bodily, and... **He had the Spirit without measure. We have It by measure.***

*Inter veil 56-0121 P:8 He was God, incarnate God, made manifest here on earth in flesh to give us what God was. **God was in His Son reconciling the world to Himself.** No man will ever reach that plane. He's God's only begotten Son. Or, "**In Him dwelled the fullness of the Godhead bodily.**" Everything of God was in Christ. But you have the Spirit by portion. He had It without measure. You got a measure, like a spoonful of water out of the ocean.*