

What the Holy Ghost was Given for no 8

Great is the Mystery of Godlikeness

Brian Kocourek, Pastor

Last Sunday we spoke from paragraph no 8 from "**What was the Holy Ghost Given for**" and we examined the difference between *the Comforter which is the Holy Ghost* and *the Spirit of Truth* which is the Spirit of God in a prophetic ministry that is *to lead us into all truth*. To do so we examined Scriptures from **John 14** through **John 16**.

This morning I would like to continue on with the next paragraph which is number **9** of Brother Branham's sermon, "**What the Holy Ghost was Given for**", and we will read what brother Branham had to say.

9 Jesus said that, "*At that day you'll know that I am in the Father, and the Father is in Me, and I'm in you, and you're in Me.*" Now, if we were going to say this... Now, remember, this is going to be on tape. A Christian businessman out of Louisville called me awhile ago, and he said, "It's a shame, Billy, that these messages like you said last night, doesn't get to forty thousand here instead of a hundred and fifty, or two hundred, three hundred people at your little tabernacle." I said, "Sir, in six months from now, if Jesus tarries, the whole world around will hear this." See? Them tapes go all over the world (See?), all around. And therefore, we are teaching here now just what we believe to be truth and what we have found out that God has confirmed it to us to be truth.

10 Now, the purpose... 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. Now, we know what the Holy Spirit is. We found out last night that **It's God**. Now, when we think of God the Father (as Jesus spoke of here), His Father, God the Son as Jesus, God the Holy Spirit, as what we call It today, now, that does not mean that there is three individual, distinct gods. It means that there is one God in three offices. May we say it like this: 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. "**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.

Now, let's go ahead and read it for ourselves. **1 Timothy 3:16** And without controversy great is the mystery of godliness: God was manifest **in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.**

Now, I would like to examine this Scripture here along with brother Branham's words concerning it to better understand what God's prophet is telling us here.

And let me say this, that this Scripture is one that the Oneness believers have a great difficulty understanding because of the way the words are spoken. And as we had to break down **Isaiah 9:6** one thought at a time in order to understand it, we must also break down this scripture one thought at a time to understand it. Because if you read **Isaiah 9:6** like you read a book, you will skip over many find points of distinction and you will come out with a Son of God who is born and yet that son is the everlasting father and the mighty God. But that is not what it says at all.

Therefore, let me read first from **Isaiah 9:6** one thought at a time, and then we can do the same for **1 Timothy 3:16**.

Now, I remember very vividly 13 years ago in 2001, I was holding a ministers meeting in Lima Peru, and a brother asked the question, "if Jesus is not God, and he is not His own Father, then why does **Isaiah 9:6** call Him the mighty God and the everlasting Father?"

And to be very honest, I did not have a clue because I had never heard brother Vayle address this nor brother Branham. I had no answer, but just as I began to say so, the Holy Spirit spoke to me within and said, read it one thought at a time. So I said the same thing to the brother who asked the question. I said, let's just read Isaiah 9:6, not as a book, but let's read it one thought at a time, because God's Word are the thoughts of God, and if we read them all through like we race to read through a book, we will not understand His thoughts.

So I said let's open our Bibles and read the full statement and then break it down one thought at a time. **Isaiah 9:6** *"For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace."*

Then I said, "now, let's go back and read it over one thought at a time to get an understanding of what it is telling us".

Isaiah 9:6 *"For unto us a child is born,"* Now, that is the first thought here. And notice that thought tells us a child is born, Now if a child is born then someone had to give birth to that child. So number **1)** we see there was someone who existed before the child existed.

Number 2) If a child is born, then someone greater than him had to carry him.

Number 3) If that child is born, then it has a beginning so it can not be the everlasting Father.

For the fact that he is born negates his being the everlasting Father. You can not have something that is born which means it has a beginning be the Father of itself. That is not possible. So we must consider these words as we read the rest of the words if we are to understand what this Scripture is telling us.

Next we read, "*unto us a son is given*": Now, we also have several facts here that must be considered.

- 1) This one that is born is a son.
- 2) All sons have beginnings.
- 3) *This son is given*, therefore
- 4) *There is someone who gave him*. And if we can find out who gave this son, we will find out His relationship to the Everlasting Father and the mighty God.

Therefore we must know who gave this son as a gift, and we are told in **John 3:16** *For God so loved the World He gave His only begotten son...*

Thus we find out that God, the mighty God gave this son, so this son could not be the mighty God himself.

- 5) In fact this one who gave him is greater than the gift that he gave, because the giver is always greater than the gift.

And in **John 14:28** Jesus says, "*for my Father is greater than I*". And this word greater was translated from a Greek word which not only means greater but it means older. And common sense tells you a father is before his son is.

Next we read concerning this child that is born and this son that is given, it says, "*and the government shall be upon his shoulder:*"

Now, concerning this statement brother Branham said in his sermon, **Sign of His coming 62-0407 P:118** *Some of the Pentecostal people today don't even count Martin Luther and them, because **they say** he didn't have the Holy Ghost. **He did**. He might not have had it in the depths that we get it in now, but it wasn't for that time. Don't holler. We may get to something right sticky in a few minutes. See? So you see, Wesley and those brethren... Sure they was. What was it? It was a body, growing from the feet, coming up, comes up more important parts of the body from the feet, on into the lungs, and the heart, on into the Head. Who is the Head? **Who is the Head? Christ**. That's the intelligence. **How's the body move? By the head**. Amen. **And the government shall be upon what? His...** [Audience replies, "**Shoulders**."--Ed.] **What is His shoulders? His body**. Amen. *There's where the real true church speaks in His power. There's where the apostolic power returns to the church, when the government shall be upon His shoulders; judgment. There's coming a real church, I believe, trying to do my part to present it, have it ready the best I know how, to present my part in my age to Christ when He comes.**

So you see the scriptural thought we read from Isaiah doesn't even pertain to one person, this son that was born as you would think if you just read it as a book. It pertains to the body of Christ.

And then we read the next thought, *and his name shall be called* and then we read off a list of titles and not names. 1. *Wonderful*, Is wonderful a name? NO! *Counsellor*, Is Counsellor a name? NO! *The mighty God*, Is mighty God a name? NO! *The everlasting Father*, Is everlasting father a name? NO! *The Prince of Peace*. Is prince of peace a name? NO!

Then we must ask ourselves, if these titles are just titles and not actually a name, then what does it mean when it says *his name shall be called*. So what does this word *called* mean?

And we find the Hebrew word translated into the English word "called" was translated from the Hebrew word "*qara*" which actually means "*to call out or proclaim*".

So really the verse should have been translated, "*and his name shall call out or proclaim*" *Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.*

And Jesus told us in **John 5:43** *I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive.*

Therefore if Jesus came in the name of His father, then his name, "Jesus" shall proclaim the "*Mighty God*", the name Jesus shall proclaim the *Everlasting Father*, the name Jesus shall proclaim the *Wonderful Counsellor* etc. And the word proclaim means "*to declare*".

And that is exactly what Jesus said he came to do. **John 1:18** *No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him.*

John 17:26 *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.*

Hebrews 2:12 *Saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee.*

Acts 13:41 *Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you.*

Now, let's take what we just learned from **Isaiah 9:6** how important it is to read every thought from God's Word, and apply it to **1 Timothy 3:16**, because that is the Scripture brother Branham is bringing our here this morning in paragraph no 10 of "**What the Holy Ghost was Given for**".

1 Timothy 3:16 *And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.*

Now, let's look at this scripture and break it down also one thought at a time.

1 Timothy 3:16 *And without controversy.* Now the word controversy means: *an argument that involves many people who strongly disagree about something : strong disagreement about something among a large group of people.*

But this Scripture says *without controversy*, so what this means is basically this: There can be no argument, and then it tells us what there can be no argument concerning.

It says, *great is the mystery of godliness*: Therefore, what this scripture tells us so far is that there can be no argument that the Mystery of Godliness is great. Now, this kind of a round about way of saying, you can't argue the fact that the mystery of Godliness is great.

And I do not think anyone will tell you the mystery of Godliness is not great. For this is what has kept men in the dark for 2000 years is how that God could be manifested in the flesh. You see the word Godliness comes from the words God Likeness. And what Paul is saying is that you will get no argument concerning how great the mystery of Godlikeness is. everyone agrees that it is a great mystery.

The word mystery comes from the Greek word *musterion*, which means to shut the mouth, and it implies the idea of silence. In other words, there isn't much that can be said about it, because it is not very well understood.

So *"great is the mystery of Godlikeness: for God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory."*

Now, this the great mystery of God-likeness, and there's no disagreement when it comes to seeing this God-likeness, and what a great mystery it is. How that *God could be manifested in the flesh when God is a spirit.*

Now the word *Godliness* as I said comes from the old English for *God-Likeness*. In other words when we say this person or that person is *Godly*, we are saying they are *God-like*. therefore, *Godliness* is *God-Likeness*.

Just as the Scripture speaks of a *righteous* person is known for their *righteous* works, we also see that the *wicked* are known for doing *wickedly* as we see in the Book of Daniel.

Daniel 12:10 *Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand.*

Therefore the *Godly* are *God-like* because of what they do is *like God*, what he would do.

1 John 3:7 *Little children, let no man deceive you: he that doeth righteousness is righteous, even as He (God) is righteous.* Now, the word righteous in English comes from the old English rightly wise. *You are righteous because you are rightly wise*, and by showing in your works what is rightly wise you are expressing what is called righteousness. Therefore, your righteousness comes from doing what is rightly wise, not just talking about it.

1 John 2:29 *If ye know that He (God) is righteous, ye know that every one that doeth righteousness is born of him.* And righteousness is doing what is right.

Matthew 10:41 *He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man (that is receiving a man that does what is right) in the name of a righteous man shall receive a righteous man's reward. So when you receive a man that does what is right in the name of a man that does what is right, you will receive the reward of a man that is right, because you are doing what is right in receiving him.* So then what happens to those who walk away from and will not receive a man that is doing what is right? They won't receive a righteous man's reward will they?

Romans 5:19 *For as by one man's disobedience many were made sinners, so by the obedience of one (Christ Jesus) shall many be made righteous, or rightly wise.*

Now, in the next scripture we will read you will see how important it is to God that you do what is right to do, because there will be many who enter into eternal Life at the white throne who come in based on what they do, their works. So those who think they need to do no works they haven't got a clue as to what righteousness actually is.

Matthew 25:37 *Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink? 38 When saw we thee a stranger, and took thee in? or naked, and clothed thee? 39 Or when saw we thee sick, or in prison, and came unto thee? 40 And the King shall answer and say unto them, Verily I say unto you, **Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.** 41 Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: 42 **For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink: 43 I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not.** 44 Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? 45 Then shall he answer them, saying, Verily I say unto you, **Inasmuch as ye did it not to one of the least of these, ye did it not to me.** 46 And these shall go away into everlasting punishment: but the righteous into life eternal.*

Now, in getting back to what Paul was teaching in **1 Timothy 3:16** we read, "*great is the mystery of Godlikeness: for God was manifest **in** the flesh,*

Now, this Scripture does not say God was flesh, for God is Spirit, Jesus Himself said that.

John 4:24 **God is a Spirit:** *and they that worship him must worship him in spirit and in truth.*

But Paul says, *for God was manifest **in** the flesh,* and so we must understand how that God was manifest in the flesh. And whose flesh did he manifest Himself in.

John 1:1 *In the beginning was the Word, and the Word was with God, and the Word was God.*

Now, you can't get any more definitive than this. It says here that God is the Word, the Logos, or rather the Word, *the Logos was God*, period.

2 *The same was in the beginning with God.* Now, this is not speaking of another who was with God but rather it speaks of the nature of God and what he was and is. He is the Word, and therefore His Word was always with Him because it is Who He is. "*As a man thinketh in his heart so is he.*" And man was created in the image of God. Therefore God is the sum of His thinking, His Word.

3 *All things were made by him; and without him was not any thing made that was made.*

Now, this is not speaking of the Son of God because the Son could do nothing but what he saw the Father do. Jesus the son of God is not a creator, nor is he a healer. The son

himself said in **John 5:19** *the son can do nothing of Himself*. And in **John 5:30** he said, "*I can of mine own self do nothing.*" Therefore, this same John who wrote chapter 5 is not saying here the son of God is the Word and the Son of God is the creator. He said God is the Word and God is the Creator, and of this same God who created all things, he said, "*All things were made by him; and without him was not any thing made that was made.*" And then he said, 4 ***In him was life; and the life was the light of men.***

Now, this is the same John who wrote chapter 5 where he says in verse 26 ***For as the Father hath life in himself; so hath he given to the Son to have life in himself;***

Therefore this one he speaks of in verse 4 where he says, 4 ***In him was life; and the life was the light of men.*** he is not speaking of the son of God but God Himself.

And then John says, 5 ***And the light shineth in darkness; and the darkness comprehended it not.***

Now, we could take a whole series on this one statement, but that is not our point today, but we have a principle here, only those who have God-Life in them will understand the things of God. Paul speaks of this in 1 Corinthians chapter 2.

6 ***There was a man sent from God, whose name was John.*** And we could say the same for this hour, ***There was a man sent from God, whose name was William Branham*** 7 ***The same came for a witness, to bear witness of the Light, that all men through him might believe.*** 8 ***He*** (John or William) ***was not that Light, but was sent to bear witness of that Light.*** 9 ***That was the true Light, which lighteth every man that cometh into the world.*** 10 ***He was in the world,*** (when did he come into the world? John will let us know in a few more verses) ***and the world was made by him,*** (he's still speaking of God) ***and the world knew him not.*** 11 ***He came unto his own,*** (the Jews were his chosen people) ***and his own received him not.*** 12 ***But as many as received him,*** (as many as who acted as a receptacle or tabernacle for) ***to them gave he power*** (exousia, the ability to make a right decision) ***to become the sons of God, even to them that believe on his name:***

13 ***Which*** (he's still talking about sons here) ***Which were born, not of blood, nor of the will of the flesh,*** (not your will) ***nor of the will of man,*** (not your ability to will) ***but of God.*** (in other words, it is God working in you both to will and to do His good pleasure.) Now, whose he talking about here. Sons right? Then why would he deviate and go back to talking about God. Notice then says,

14 ***And the Word was made flesh,*** (in other words, he was talking about how sons of God are born ones, not by any power they have nor of any will of their own, but by God working in them both to will and to do. And the Word (God) was made flesh. In who? In son and then sons) ***and dwelt among us, (and we beheld his*** (God's) ***glory,*** (God's doxa, God's opinions, God's values, God's judgments) ***the glory*** (doxa) ***as of the only begotten of the Father,)*** (and didn't Jesus tells us in John 17, the same John that wrote this verse as well. did not this John say of Jesus in **John 17:22** ***And the glory*** (the doxa, the values, opinions, and judgments) ***which thou gavest me I have given them; that they may be one, even as we are one:***)

14 And the Word was made flesh, (How deity tabernacled Himself in His son) and dwelt among us, (and we beheld his (God's) glory, the glory (doxa) as of the only begotten of the Father,) full of grace and truth. 15 John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me: for he was before me.

Now, when did John bare witness of The Light, and of Him in whom the Light entered? At the river Jordan when he saw the Light, (The shekinah representing God's Presence come down and enter into Jesus the son).

Now, let's continue with **1 Timothy 3:16** *And without controversy great is the mystery of godliness: God was manifest in the flesh, (and we just showed how he was, then he says,) justified in the Spirit, so what does this mean? God was justified in the Spirit*

Well this word *justify* was translated from the Greek word *dikaioo*, which means to render innocent or righteous, and render means to show forth. So God showed through the manifestation of Himself in the body of His son when His son declared Him, that he was the innocent one, the righteous one because what he did was righteous.

Then Paul says that God which manifested Himself in the body of His son was *seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.*

Notice then that this Scripture does not speak of God himself becoming flesh, but rather how that God manifested Himself in flesh, so we need to know whose flesh this was and we have already proven this by knowing the things Jesus said concerning the Father that dwelled in Him, and how he declared the father through the things he did, the life he lived, the things he spoke.

In closing let's look at the dialogue between Philip and Jesus in **John 14**

Now, I want you to read this all the way through because this is how the oneness missed the understanding of how God was in Christ, and this is how people right in this message miss the significance of **John 14:12** because they read it as an isolated thought instead of how Jesus was explaining to Philip how God manifested Himself in Himself and then in sons, beginning with Himself as the eldest son and then in his vast family of brothers..

John 14:6 *Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me. 7 If ye had known (an experiential relationship with) me, ye should have known (experienced) my Father also: and from henceforth ye know (experience) him, and have seen (understood) him. 8 Philip saith unto him, Lord, shew us the Father, and it sufficeth us. 9 Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen (understood) me hath seen (understood) the Father; and how sayest thou then, Shew us the Father?*

Now, most oneness stop here but we must read on because Jesus explains to us how we see and thus understand God in and through Him.

10 *Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the*

works. *11 Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake.*

Now, our Message brethren will stop here, but notice he is talking about how God can be seen in Him by the very things he does and speaks. Then he tells us how that God will be manifested in and through other sons (believers, as brother Branham defined as those who have been born again by the spirit of God) in the very next verse.

12 Verily, verily, I say unto you, He (whoever, anybody, everybody, every believer, they, whosoever) that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father. 13 And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. 14 If ye shall ask any thing in my name, I will do it. 15 If ye love me, keep my commandments. 16 And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; 17 Even the Spirit of truth; whom the world cannot receive, because it seeth (understandeth) him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.

There's your *mystery of Godlikeness, for God was and is today manifested in flesh* through the believer who is filled with the Holy Spirit, and the same Spirit that was in Jesus if it be in you will quicken also your mortal body by that same Spirit that dwelt in him.

Let us pray.