



THE GOD-HEAD

PREFACE

This booklet is a study of the *Godhead*. The reason I have written this booklet on the *Godhead* is **because there is a need** among God's people to have a better understanding about the **One** we spend so much time and energies in worshipping.

The Godhead is the most important revelation to us in this hour. In fact brother Branham said it is the *greatest of all revelations* and you can not even get to first base until you believe that. Therefore, we should do all we can to know what it is that Brother Branham said about it. He told us that the purpose of the 7th angel messenger's ministry was to reveal the mysteries of God as we see in Revelation chapter 10.

From his message IS THIS THE SIGN OF THE END SIR 62-1230E 29-5 he said, *I believe that the seventh angel of Revelations 10 is the seventh church age messenger of Revelations 3:14. Remember... Now, let me read... look... where I can read... Now, this was the seventh angel. **But in the days of the voice of the seventh angel... (7th verse)... when he shall begin to sound, the mystery of God should be finished, as he has declared to his servants the prophets.** Now, you notice, this was a angel; and it's the angel of the seventh church age, because it says here, it is the seventh angel of the seventh church age. Found that... If you want to see who the--where the angel is, Revelations 3:14, it's the angel to the Laodicean church. 30-1 Now, you remember when that was told there, the angels and the church ages. And now in this, it'll dovetail right into these seven seals that we're coming to speak.*

Brother Branham points us to the fact that the whole ministry of this seventh angel is for one purpose and that is to reveal the mysteries of God which includes the most important revelation of all, the Godhead. Then he tells us that Jesus said it is not given for everyone to know these mysteries. And he defines for us what a mystery is.

Again from his message **IS THIS THE SIGN OF THE END SIR 62-1230E 30-3**, he said *Now, listen close. The seventh angel of Revelations 10:7 is the seventh church age messenger. See? Now, watch. And in the days... Now, watch here. **But in the day's of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished...** Now, sounding forth, this messenger, the seventh angel here, is sounding forth his message to the Laodicean church. Notice his type of message. Now, it wasn't to the first angel (wasn't given that), second angel, third, fourth, fifth, sixth; but it is the seventh angel that had this type of message. What was it? Notice, his type of message: finishing all the mysteries of God that are written in the Book. The seventh angel is winding up all the mysteries that's lain loose-ended, all out through these organizations and denominations. The seventh angel gathers them up and finishes the entire mystery. That's what the Bible said: finishes the mystery of the written Book.*

*30-5 Now, let's note a few of these mysteries. And if you want to, write them down. First, I'll take what Scofield says here in **Matthew 13**. If you would like to--to type some of them down... If you haven't got a Scofield Bible, you might read what he thinks some of the mysteries are. Now, in the 11th verse: **He answered and said unto them, Because it's given to you... (his disciples)... Because it is given to you to know the mysteries of the kingdom of heaven, but not to them... but to them it is not given. (The mysteries)** Here's the mystery: A "mystery" is Scripture--is "a previously hidden truth, now Divinely revealed, but which is a supernatural element still remains despite the revelation."*

*Is this sign of the end sir 62-1230E P:100 The Book that is written within is then completed when this angel ceases. Now, please understand this. When the seventh angel's message is completed, the **Godhead** mystery, the serpent's seed mystery, all the other mysteries of all these things, **Eternal Sonship**, as they talk about. How can He be an Eternal Son, when Eternity never began or never ends? And a son is something that's begotten of. How can it make sense?*

Now, notice that the mysteries that Brother Branham is pointing too is the Godhead and how that God had a son, and as a son all sons have a beginning, and therefore how could there be an eternal son? Then brother Branham goes on to list the mysteries which are to be revealed by this end-time seventh angel.

IS THIS THE SIGN OF THE END SIR 62-1230E 31-1 *The 7th mystery is of God, even Christ, as the incarnate Fullness of the Godhead embodied, in Whom all Divine wisdom and godliness is restored to man."*

IS THIS THE SIGN OF THE END SIR 62-1230E 31-2 *That's some of the mysteries that this angel is supposed to wind up, all the mystery--all the mysteries of God... And the other one... May I say this with reverence, and not referring to myself, but referring to the Angel of God. The serpent's seed, that's been a hidden mystery all through the years. The grace straightened out, not disgrace, but real true grace. No such a thing as an eternal burning hell. You'll burn for millions of years, but anything that was eternal had never beginning or end, and hell was created. All these mysteries. The mystery of the baptism of the Holy Ghost without sensation, but the Person of Christ performing in you the same works that He did.*

*The mystery of water baptism, where the extreme trinitarianism has brought it into titles of Father, Son, Holy Ghost, and **the mystery of the Godhead** being fulfilled in the baptism in the Name of Jesus Christ according to the Book of the Revelations, that the church in this time was to receive. There's some of the mysteries.*

The Pillar of Fire returning back. Amen. That's the thing that is supposed to take place, and we see it. 32-4 *Oh, how we could go on naming the mysteries. Seeing that Pillar of Fire that led the children of Israel, the same one that struck down Saul on his road down to Damascus. And the same One, coming with the same power, doing the same things, and revealing the same Word, staying word by word with the Bible. The sounding of the trumpet means Gospel trumpet. And the sounding of a trumpet in the Bible means, get ready for Scriptural war. Are you getting it down? Scriptural war... Paul said... If you want to put this down, I Corinthians 14:8, Paul said, "If the trumpet gives an uncertain sound, how will a man know what to prepare for?" And if it doesn't have a Scriptural sound, a vindicated, a vindication of the Word of God made manifest, how will we know were at the end time?*

Now, notice that brother Branham listed the presence of the Pillar of Fire on the scene again after nearly 2,000 years of absence. Brother Branham also told us the mystery of the Godhead was revealed in the correct baptism. Then if the ONENESS baptized right, why did we need a seventh angel to reveal to us this baptism?

The Oneness believe brother Branham was a Trinitarian, and the Trinitarians believe Brother Branham was a Oneness or Jesus Only. Now why do they still believe this way? Because so many who claim to be preaching what Brother Branham taught have actually swung totally into the Oneness teaching without even knowing it. Look at the tracts they pass out and I can show you the same tracts being used by the Oneness Pentecostals. But, why do the Trinitarians believe brother Branham was Oneness and the Oneness Pentecostals believe he was a Trinitarian? Because he did not speak their language concerning the Godhead, brother Branham said, **Godhead Explained**, E-74 *Many of you people listening to this would say, "Brother Branham is a Oneness." I am not. I think you're both wrong, both oneness and trinity. Not to be different, but it's always the middle of the road."*

Now, if he was ONENESS, then why would he deny it? And if he is not, then his revealing the Baptism in the NAME of the Lord Jesus Christ must be different than the ONENESS formula for baptism.

Again in the following quotes we can see that Brother Branham denies being ONENESS and therefore how can we as his followers even think that he was ONENESS in his thinking and doctrine. Then why do so many that claim to follow him and His Message preach a Oneness doctrine? Please be honest and answer this question in your heart. Ask yourself, what is this middle of the road that he is talking about?

E-96 SHOW US THE FATHER 53-0907.1A *There's only one God. And I differ and disagree with the organization of Pentecost that calls the Oneness like your finger is one. That's wrong. Absolutely, it's wrong.*

TESTIMONY RAISING DEAD BOY 53-1203 P:50 *There's only one true, living God, and His Son is Christ Jesus.*

E-32 I WILL RESTORE 57-0309.1B *Now, of course, we people today, we believe that there's three, the Father, and the Son, and the Holy Ghost is the three persons of the one true God. It's three offices, not three Gods. But that same... Listen now, we think that was ridiculous in the Catholic church, but we went right down here at Pentecost and tore yourselves to pieces with it--set up another organization, started something else. Instead of coming like brethren with brotherly love and with unity, the first one begin to see the--that the three Persons of the Godhead was in one Person, Christ Jesus; He was the manifestation of God in flesh, not another man. And then you set up and got the little dogmatic idea of the oneness, so-called. Then you started on that, begin to harp on it, and you made God one like your finger, one, and you know that's wrong. You scholars know better than that. But what was it? It was because the palmerworm begin to eat first. Instead of setting and reasoning together when I come into the factions of the Pentecostals they set a table bigger than that, with their heads around, "You go this, and you can't go to this. You preach for them, you can't preach for me."*

Brother Branham goes on to explain that the purpose of the seventh angel's ministry is finished after he reveals the mysteries which have to do with Godhead and the fact that the Son is not eternal and must have a beginning.

IS THIS THE SIGN OF THE END SIR 62-1230E 36-7 *The Book that is written within is then completed when this angel ceases. Now, please understand this. When the seventh angel's message is completed, the godhead mystery, the serpent's seed mystery, all the other mysteries of all these things, eternal son-ship, as they talk about. How can He be an eternal Son, when eternity never began or never ends? And a son is something that's begotten of. How can it make sense?*

Therefore, we can see the importance of our letting our own thinking go, and receive *"Thus Saith The Lord."*

There are eight major statements Brother Branham makes concerning the Godhead that if those who claim to believe Him as God's end-time Messenger Prophet would only let go of their Oneness doctrine, and look at these statements, they would have to change their doctrine concerning the Revelation of Jesus Christ. I will list these eight statements up front in this study and we shall delve into them in more detail as this study progresses. These eight statements are as follows:

FACT #1) Brother Branham never claimed to be a Oneness. In fact he outright denies being Oneness.

Godhead Explained, E-74 *Many of you people listening to this would say, "Brother Branham is a Oneness." I am not. I think you're both wrong, both oneness and trinity. Not to be different, but it's always the middle of the road."*

FACT #2) Brother Branham said that God is not one like your finger is one.

E-96 **SHOW US THE FATHER** 53-0907.1A *There's only one God. And I differ and disagree with the organization of Pentecost that calls the Oneness like your finger is one. That's wrong. Absolutely, it's wrong.*

FACT #3) Brother Branham said that Jesus could not be His Own Father.

128 **HEBREWS CPT. 4** 141-126 -- 57-0901.2E *Now the Oneness took it, the oneness group of people, and try to make Father, Son and Holy Ghost, just one office and one place, and like your finger, one. That's wrong. God could not... Jesus could not been His own father. If He was, then He was a... Well, how could He been His own father?*

FACT #4) Brother Branham tells us there is a difference between the Father and the Son because the Son had a beginning.

25 **HEBREWS Chptr 7, Part 1HEB** 292-25 -- **57-0915.2E** *Now, the reason that there's a difference between God and Jesus: Jesus had a beginning, God had no beginning; Melchisedec had no beginning, and Jesus had a beginning. But Jesus was made liken unto Him.*

FACT #5) Brother Branham speaks of God not even being in Jesus until He was baptized in the Jordan river. And then God leaves Him in Gethsemane to die as a mortal.

282 PARADOX -- 64-0206.1M, *And this little Boy, twelve-year-old Child, no wisdom at all, why, but just a twelve-year-old Boy. The Father didn't dwell in Him at that time; because He come on the day when He baptized Him, "He saw the Spirit of God coming down, see, and went in Him." But, look, this little twelve-year-old Boy, being the Word; He was born the anointed One, see, to be the anointed. And here He was. "Know ye not that I must be about My Father's business?"*

Notice Brother Branham tells us that the Father did not yet indwell Jesus at this time. He tells us that God entered the Son at the river Jordan when he was baptized.

In the Message, **ELISHA THE PROPHET** 56-1002.2E E-21, brother Branham said, *"And Jesus, the baptism He had was the baptism of the Holy Spirit, which was in Him,*

that come on Him at the river Jordan after He was baptized in water. John bare record; he seen the Spirit of God like a dove coming upon Him. And notice. Then when he went up, he sent back the same robe that he was wrapped in: the Holy Ghost upon the Church.

And in the message, [MANIFESTED SONS OF GOD](#) 60-0518 88 He said, "In the Garden of Gethsemane, *the anointing left Him*, you know, He had to die as a sinner. He died a sinner, you know that; not His sins, but mine and yours.

Also from, [THE RISING OF THE SUN](#) 65-0418 He said, " When God looked down upon the body... (The Spirit left Him in the Garden of Gethsemane; He had to die a man.) Remember friends, He didn't have to do that. That was God. God anointed that flesh, which was human flesh, and He didn't have... If He'd went up there as God, He'd have never died that kind of death; can't kill God.

[E-40 TESTIMONY WILLIAM BRANHAM](#) 60-0210 Brethren and sisters, we're men and women, got to die, *but the Spirit of God that's among us, is the same God that met Moses in the wilderness, was in Jesus Christ on earth, because the life of It proves It's the same Spirit. It's doing the same thing. It's a promise of Christ. Oh, how... There's just no place to stop.*

FACT #6) Brother Branham tells us the Body was not Deity, but Deity dwelt in the Body.

[GOD'S GIFTS ALWAYS FIND PLACE](#) 63-1222 93 *The man, the body was not Deity, but Deity was in the body.*

[IDENTIFIED CHRIST OF ALL AGES](#) 64-0617 36 *Now, notice now, God... Jesus said that those who the Word came to was called gods; that was prophets. Now, not the man himself was God, no more than the body of Jesus Christ was God. He was a Man, and God was veiled behind Him.*

[BLASPHEMOUS NAMES](#) 62-1104M .”... Now, they was looking at *that little body that was borned of Mary. See? That wasn't God; that was the Son of God, but God was in that body.*

It was God...”

Therefore you must ask yourself the question, How then was God in that body, and in this study you will find out.

E-37 [FUNDAMENTAL FOUNDATION FOR FAITH](#) 55-0113 *Now, when He was here on earth, He was a perfect example of everything of the godhead. He was the fullness of the godhead bodily. In Christ dwelt God. The body of Jesus was only the tabernacle of God. It's where Almighty God Himself lived and dwelt in a human being. You believe that, don't you? You have to, to be saved. You have to believe that.*

FACT #7) Brother Branham tells us that when God birthed forth Jesus, there were two beings involved. One who is God and One who is the Son of God.

ATTITUDE AND WHO IS GOD? 50-0815 018 *There He puts the first Bible. Oh, back in the days of--ancient days, they looked at those things. Today, He's got His Bible wrote here. But He wrote It in the heavens, that man would look up and realize that Jehovah the Creator lived above. And then I can see Him, He looked at that...I can see Him speak to this world hanging there as an icicle, whatever it was, way away. And He moved it over here. I can see this little Light go out. Now, **WE GOT TWO NOW.** The Father, and out of the Father came the Light, the Son. And I can see that Light moving over here and pulled the earth over near the sun to dry it off. And begin to...?... raise the water up, separating the land, earth from the water, and so forth.*

Now, this in no way makes it two Gods. There is One God and he has a Son. The Scripture calls Him the "Son of God", never does it say he is "God the Son".

QA ON GENESIS13-13 53-0729 007 *Well now, if you'll notice close now, in Genesis 1:26, let's get the first part first. God said, "Let us..." Now, "let us," us is a... "Let us make man in our own image." Our, 'course, we realize He's talking to someone; **He was speaking to another being.** "Let us make man in our own image after our likeness, and let them have dominion over the cattles of the field." If you notice in creation, the first thing that was created, of course, was light. You come on down through the creation; the last thing was created was what? A man. And woman was made after man. All right, the first... Last thing that was created of God's creation is mankind.*

CURTAIN OF TIME 55-0302 E-22 *They couldn't understand Him. He was a mystery, even to the Apostles. No one could understand Him, because **there was two people talking all the time.** -23 **The Person Jesus Christ was talking, and God was talking in Him, also. Sometimes it was Christ himself; sometimes it was the Father that dwelt in Him.** You see it? He--they couldn't understand some things He would say; He talked in riddles to them.*

FACT #8) Brother Branham tells us that Jesus was a dual being, because God was living in Him.

SHOW US THE FATHER IT'LL SATISFY 56-0422 E-36 *Now, it's many times it's been said that no man can see God at anytime, the Bible said so. But the only begotten of the Father has declared Him. Philip, here was very inquisitive; he wanted to see the Father. Says here He said, "I've been so long with you, Philip, and you don't know Me?" Said, "When you see Me you see My Father." **In other words, you see the Father express Himself through the Son. Him and the Father were one in the sense that His Father was dwelling in Him, not Him doing the works; He was a Son, Himself,** the immortal, virgin born, Son of God. And then in Him was dwelling the God the Father, expressing Himself to the world, His attitude towards the people. See? Well, that's how Christ and God were one. God was in Christ reconciling the world to Himself. Now, He said, "When you see Me, you see the Father, and why do you say, 'Show us the Father?'"*

JEHOVAJIREH 56-0429 053 *"That's the reason people couldn't understand Him. Sometime it was Christ speaking... or was the Son speaking. Other times it was the Father speaking. **He was a dual Person. He was one Man, the Son. God was in, which***

*was tabernacling in Him. But what did He do? Did He go around saying, "I'm the Healer." Very contrary, He said, "I'm not the Healer." He said, "It isn't Me that doth the works; it's My Father that dwelleth in Me." And in Saint John the 19th chapter when He was questioned for passing a whole bunch of crippled, lame, withered, halt, blind people, healed one man laying on a pallet, the Father showed Him to go there and heal. Walked away and left the rest of them laying there, they questioned Him. A man packing his bed on the sabbath. Listen to what He said. Saint John 5:19: "Verily, verily, I say unto you: **The Son can do nothing in Himself, but what he sees the Father doing, that doeth the Son likewise.**" Is that what He said? **"I do nothing till the Father shows Me a vision first what to do."***

LET US SEE GOD 131 59-1129 ...I said, "He was more than... God was in Him. He was a man, but He was a **dual Person**. One, He was a man; the Spirit in Him was God." I said, "God was in Christ." She said, "Aw, no." I said, "Look, lady, I'll take your own Scripture. He was a man, but He was a God-man. When He went down to the grave of Lazarus, He did weep like a man. That's true. But when He stood there, straightened His little stooped shoulders up, and said, 'Lazarus, come forth,' and a dead man, that'd been dead four days come to life again, that was more than a man. Man couldn't do that. That was God in His Son."

Notice that brother Branham pointed out that we are not talking about two physical beings like a man and wife are two physical beings. **They are not two in that way.** But he explained that there is one that was a man, and we know to be a man you must have body, soul and spirit.

In that man who was fully man, indwelt the God, the Father, who is Spirit. Thus making them one by the indwelling. But notice in this next quote how brother Branham is more specific and shows that the oneness of God and His Son is not like Husband and wife and He is more clear as to why it is different.

Baptism Of the Holy Spirit 58-0928M 94 Jesus, He said, "**I and My Father are One. My Father dwelleth in Me.**" No one could read that any plainer. They said, "**Why don't You show us the Father, and it'll satisfy us.**" **John 14:8.** He said, "**I've been so long with you and you don't know Me?**" He said, "**When you see Me, you see My Father.**" As a lady once jumped up, she said, "Why, Brother Branham," she said, "**the Father and the Son are one, just like you and your wife are one.**" I said, "Oh, no they're not." I said, "Do you see me?" She said, "Yes." I said, "You see my wife?" Said, "No." I said, "**Then they're not the same kind of one.** Jesus said, '**When you've see Me, you have seen the Father. The Father dwelleth in Me.**' **My wife don't dwell in me.**" See? They are One; in every way they are One.

Now, that is the key to understand what Brother Branham meant when he uses this story about the confrontation with this woman. He said, "**Then they're not the same kind of one.** Jesus said, '**When you've see Me, you have seen the Father. The Father dwelleth in Me.**' **My wife don't dwell in me.**"

Palmerworm Locust Caterpillar 59-0823 140 *God Almighty, the Father, dwelt in Him. At the day of the baptism, when He received the Holy Ghost on the day when John baptized Him, John said, "I beheld and saw the Spirit of God like a Dove descending from heaven, and a Voice saying, 'This is My beloved Son in Whom I'm pleased to dwell in.'" Jesus said that God was with Him, "I and My Father are One. My Father dwells in Me." Not Jesus, and being one with God; but God was in Christ, reconciling the world to Himself. 143 And you Oneness brethren, many of you get off the wrong track when you try to think that God is one like your finger is one. He can't be His Own Father. He can't be.*

I want to show you the hypocritical nature of those who preach against what we stand for in one simple prayer that Jesus preached. In **JOHN 17:11** ¶ *And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are.* And how is it that we might be One even as which means in the same manner as Jesus and His Father were One?

Jesus said in, **JOHN 17:14** *I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world.* Jesus tells us we become One with God through the same Word that He became One With God. **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. 22 And the glory which thou gavest me I have given them; that they may be one, even as we are one:*

Therefore it is very apparent that we are one by receiving the same Word which bring us into the same Glory or same mind as the Father. *And the glory which thou gavest me I have given them; that they may be one, even as we are one:*

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.*

Now, that we have examined these 8 statements of William Branham, let's look at a few questions that seem to pop up here and there.

Question 1: How can brother Branham say Jesus was a dual person when Jesus Himself said "I and My Father are One", and "when you see me you see the Father"?

Answer: This is probably the most asked question by those with the Oneness Mindset in our midst. First of all, most people do not read the entire encounter between Jesus and Philip. If you read the entire scripture reference Jesus explains how He is one with His Father. But most people will not read the scripture in context. No, they read only what will suit their doctrine, whether it be Jesus Only or Trinity.

In **John 14:8** we read, *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 me hath seen the Father; and how sayest thou then, Shew us the Father?* 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.*

When reading the entire conversation between Jesus and Philip, it is very apparent that Jesus is telling him and the others that were listening, that when you see Him, you see the Father, because the Father was in Him, doing the works and telling him what to say. Therefore what you saw Jesus do, the Father also was doing, thus manifesting Himself to the World through the speech and actions of His Son, who was 100% yielded to the Father in all things.

Notice in **JOHN 5:17** Jesus is being accused by the Jews for working on the Sabbath because He healed on the Sabbath. His answer to them is found in verse **17**. ¶ *But Jesus answered them, My Father worketh hitherto, and I work.* Now, this was not a very satisfactory answer to them, and it only made them much more angry, because instead of cow-towing to their Oneness understanding, He was letting them know that it was the Father that was doing the works. *18 Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God.* *19 Then answered Jesus and said unto them, Verily, verily, I say unto you, **The Son can do nothing of himself, but what he seeth the Father do:** for what things soever he doeth, these also doeth the Son likewise.*

Now, it is very apparent here that Jesus is telling the Jews that he is helpless unless the Father shows him what to do. He says, the Son can do NOTHING. Then the son cannot save, he cannot heal, he cannot redeem, he can do nothing, unless shown by the Father what to do. These are not the words of One who is Sovereign. But **God is Sovereign. God is Omniscient and Omnipotent.**

Therefore these three characteristics must be found in the One Who is Totally Sovereign.

1. **One who is sovereign answers to no one.**
2. **One who is sovereign reigns supreme above all.**
3. **One who is sovereign is completely independent of all others.**

Therefore, the Son of God is not and was not Sovereign, for He was completely dependent upon the Father to act and to speak. He did not have his own words, nor his

own actions, nor his own doctrine, and he subjected His own will to the Father. I challenge you to make a chart that lists these three attributes of Sovereignty, and then take any Scripture that speaks of the Son of God and check yes or no to whether he displays the attributes of One Who is Sovereign, and the answer is you can't find one Scripture speaking of a Sovereign son. You will find scripture for an obedient son, but never any Scripture of a son who is sovereign. It is God that indwelt that Son that is sovereign. God is Omniscient, and God is Omnipotent, but the son was always dependent upon the Father for everything including; speaking, acting, His doctrine, and even submitting His own will to the Father's will.

Scriptural references	Attributes of Sovereignty	Sovereign YES	Sovereign NO
John 5:19 <i>The Son can do nothing but what the Father shows Him</i>	Answer to no one		X
	Reigns above all		X
	Completely independent		X
John 14:10 <i>The words I speak I speak not of myself,</i>	Answer to no one		X
	Reigns above all		X
	Completely independent		X
John 14:10 <i>The Father that dwelleth in me He doeth the works</i>	Answer to no one		X
	Reigns above all		X
	Completely independent		X
John 7:16 <i>My doctrine is not mine but His that sent me</i>	Answer to no one		X
	Reigns above all		X
	Completely independent		X
John 5:17 <i>My Father worketh hitherto and I work</i>	Answer to no one		X
	Reigns above all		X
	Completely independent		X
Hebrews 5:8 <i>Though he were a son he learned obedience</i>	Answer to no one		X
	Reigns above all		X
	Completely independent		X

And what about "*Father, I would that you take this cup from me, But not My will but Thine be done*", etc. Those are not words of one who is sovereign. We could continue with this study using many more scriptures, in fact all Scriptures concerning the Son of God, but I'll leave it up to you to try it yourself.

JOHN 5:20 *For the Father loveth the Son, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel.* Notice again that Jesus is speaking of this unique relationship He had with the Father. He says, the Father shows Him all that he is to do, for the Father Himself is first doing those things, and then shows them to the Son for Him to perform.

This is exactly what William Branham also had to do. He was completely helpless until the Father first showed Him in Vision what he had to do. Then in the role as another obedient son, he did what was shown Him to do, having seen the Father already performing it in Vision before he then acted out the role to make that vision come from that dimension to this one, bringing flesh to the Spoken Word..

In the next verse we find Jesus again explaining how it works. **JOHN 5:21** *For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he (The Father) wills.* Now, in your own thinking you may have read that Jesus was saying that He (Jesus) raised up whomsoever he the son of God wills, but that is not what He has been saying for the past few verses. He has already been saying that he can do nothing but what He sees the Father doing, and then why would he turn and say, *For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he himself wills.* You see how far off the Scriptures everyone reads them. To read it that way you will have to completely throw out everything Jesus the Son of God had just been saying about how His relationship with the Father works.

Now, let's continue reading what Jesus says concerning this unique relationship he has with His Father. **JOHN 5:22** *For the Father judgeth no man, but hath committed all judgment unto the Son:* Now, the word here that is used for committed is the Greek word didomi which means to grant. And Paul uses the same word when he says in **ROMANS 15:5** ¶ *Now the God of patience and consolation grant you to be likeminded one toward another according to Christ Jesus:* Notice Paul uses this word in speaking of God giving us an ability to be likeminded, and he adds, according to Christ Jesus. Therefore, he is telling us as Jesus was likeminded with the Father in all things, so too Go has given us the same ability to become likeminded with Himself. So when God is committing all judgment to the Son, Jesus is saying, that God has given Him an ability to Judge as the Father Judges. He is not saying that His judgment is Sovereign, nor is he saying that His judgment would somehow be different from the Father's Judgment. But what He has been telling us is that He can do nothing except what He has first learned from the Father to do. And if you read it any other way, you are making Jesus a Hypocrite. How could He be speaking in one context for several examples and then suddenly change his course. He is the same yesterday, today and forever. And if we do not believe that we might as well hang it up.

JOHN 12:44 ¶ *Jesus cried and said, **He that believeth on me, believeth not on me, but on him that sent me.*** Notice he's telling us that the things we hear and believe, are not his words, but the Father that sent him.

Thus in believing the Son we are believing the Father also, For the Words the Son spoke are the Words the Father gave the Son to declare. *45 And he that seeth me seeth him that sent me. 46 I am come a light into the world, that whosoever believeth on me should not abide in darkness. 47 And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world. 48 He that rejecteth me, and receiveth not my words, hath one that judgeth him: The Word that I have spoken, the*

same shall judge him in the last day. And Who is the Word? In the Beginning was the Word and the Word was God!

Notice how, Jesus again tells us that the words He spoke were not even His own Words to speak, but were the very Words His Father told Him to say. *49 For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. 50 And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.*

So how can we refuse Him that speaketh when He is only speaking the words of the Father. Now, let's get back to **JOHN 5:23** *That all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not **the Father which hath sent him.*** Now, first we want to point out that Jesus tells us if we do not give Him honor then we cannot honor the Father that sent Him.

That again ought to tell you that He is saying, since everything the Son doeth, the Father has shown Him first to do, then we should honor Him even as we honor the Father.

In honoring the Son we are honoring the Father, because the Son is only doing what the Father has instructed Him to do. Thus what we see being done is the Father working and the son working hitherto. Thus in giving honor to the son we are acknowledging the Father's preeminent role, and the son's role of complete obedience to the Father.

Now, in reading the next verse, we must remember that the Words Jesus is speaking He had first learned from the Father to say. **JOHN 5:24** *Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.* We find Jesus clarifying this in **JOHN 14:10b** *The words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works.* Notice he is saying, these are my Father's words, not mine. This is identical to what we had read in various other Scriptures so far, and should need no further elucidation.

JOHN 5:25 *Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live.* And why is He saying this? Because He has already established that His Words, and thus His Voice is nothing short of an echo of God's own Words and thus God's own Voice. And He explains that in the next verse. *26 For as the Father hath life in himself; so hath he given to the Son to have life in himself;* Notice then that the very Life that Jesus had was given to Him by one greater than Himself. His Life came from the Father, and thus it is the Father who is the giver of Life.

Now, in moving forward we find Jesus say in verse **27** *And hath given him authority to execute judgment also, because he is the Son of man.* Remember, we had read earlier in verse 22 that the Father had committed all judgment unto the Son to execute, and we had stated that this was an ability to be likeminded with the Father. Notice in this verse Jesus tells us the authority to do so was also given Him by the Father, because He is His Son.

John 5:28 *Marvel not at this: for the hour is coming, in which all that are in the graves shall hear his voice, 29 And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation. 30 I can of mine own self do nothing: as I hear, I judge: and my judgment is just; Why? because I seek not mine own will, but the will of the Father which hath sent me.* There you have it. Jesus can judge because God, His Father knows that he will only judge what God has already judged. He said, I have not come to do my own will but the will of the father which sent me. Then he says, **31 ¶** *If I bear witness of myself, my witness is not true. 32 There is another that beareth witness of me; and I know that the witness which he witnesseth of me is true.*

In verse 56 we find out Who the witness is, Jesus is speaking about. And if Jesus is consistent in what he has been telling them, then it has to be His Father that He is speaking about as we see in **JOHN 5:36** *But I have greater witness than that of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me. 37 And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape. 38 And ye have not his word abiding in you: for whom he hath sent, him ye believe not.*

Now, let's stop for a moment and look at another scripture that Jesus is speaking of this Judging. Let's turn to **JOHN 8:16** *And yet if I judge, my judgment is true: for I am not alone, but I and the Father that sent me. 17 It is also written in your law, that the testimony of two men is true. 18 I am one that bear witness of myself, and the Father that sent me beareth witness of me. 19 Then said they unto him, Where is thy Father? Jesus answered, Ye neither know me, nor my Father: if ye had known me, ye should have known my Father also. Notice the words of Jesus, he says, **I am not alone**. Now, that speaks of another, meaning more than one is involved here. And he tells us immediately who that other is... **I and the Father that sent me**. Then he says, **17 It is also written in your law, that the testimony of two men is true**. Then notice who those TWO MEN are that he uses for his witness. **I am one that bear witness of myself, and the Father that sent me beareth witness of me**.*

Now if Jesus considered Himself to be One with God in that way, why would he speak these words? But they could not see His Father because they did not understand what He was talking about. And so they looked for one that can not be seen, and missed seeing that He was living in His Son.

Now, in getting back to *John 14:8* we read, *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 me hath seen the Father; and how sayest thou then, Shew us the Father?* 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.*

Obviously from what we have seen so far, Jesus is not saying here that He and His Father are one like your finger is one. But what He is saying is that the same Word that is in the Father, is abiding in Him and that makes Him one with the Father. Brother Branham further clarified this in the sermon,

SHOW US THE FATHER IT'LL SATISFY 56-0422 E-36 *Now, it's many times it's been said that no man can see God at anytime, the Bible said so. But the only begotten of the Father has declared Him. Philip, here was very inquisitive; he wanted to see the Father. Says here He said, "I've been so long with you, Philip, and you don't know Me?" Said, "**When you see Me you see My Father.**" In other words, you see the Father express Hissself through the Son. Him and the Father were one in the sense that His Father was dwelling in Him, not Him doing the works; He was a Son, Himself, the mortal, virgin born, Son of God. And then in Him was dwelling the God, the Father, expressing Hissself to the world, His attitude towards the people. See? Well, that's how Christ and God were one. God was in Christ reconciling the world to Himself. Now, He said, "When you see Me, you see the Father, and why do you say, 'Show us the Father?'"*

Again in the sermon, **He Swore By Himself 54-1212** we can find William Branham clarifying that this is what was meant by Jesus when he spoke to Philip. *He said, "**I and My Father are One. My Father is in Me.**" Said, "Show us now the Father." Philip said, "Showeth me the Father and it'll satisfy me." Said, "Philip, I been so long with you, and you don't know Me?" He said, "When you see Me, you see the Father. And why say, 'Show me the Father.' I and the Father are One. **My Father's living in Me now.** It's not Me that doeth the works; it's Him that dwells in me, that does the works." Oh, my. How could I tell a man what was wrong with him? How could I tell him what his future will be ten years, or what he was forty years ago? It isn't me. Hallelujah. **It's Him that lives in me**, that come down, that through His Blood brought me in fellowship with Him. Hallelujah. How could my hands do anything by healing the sick? It hasn't got a bit of power. It's not me. **But it's Him that dwells in here that does it.***

And since three is a witness, let me share one more quote with you where William Branham further elucidates my point that Jesus and God were one by reason of the Father abiding in Him, directing Him by His Word. **CONFERENCE 60-1125 E-73** *When He said, "**It's not Me that doeth the works. It's My Father. He dwelleth in Me. Me and My Father are One. I and My Father are One. My Father dwelleth in Me.**" And He did the same works that He did when He dwelt in that Body standing there before Abraham.*

AS I WAS WITH MOSES 51-0503 E-15 *When Jesus of Nazareth... I believe that the Father was in Him, that all the great things that was the Father's was given unto His Son, all the great blessings and gifts; for He was just expressed image of the Father. And in Him dwelled all the richness of God dwelling in Him here, looking up. And I... He said, "**I and My Father are One. My Father dwelleth in Me.**" Just as Jehovah... Just what Jehovah was, Jesus was. He was the expressed image of Him. **He was God shaped out here, and all the powers of God formed into, and put in a human body.** He said,*

"It's not Me that doeth the works; it's My Father that dwelleth in Me; He doeth the works."

GIFTS 56-1207 E-29 Now, **in** Christ dwelt the Fullness of the Godhead bodily. He had all the Spirit of God in Him. *"I and My Father are One,"* said Jesus. **That's the reason the people couldn't understand Him. Sometimes He'd say something, might look like He turn around and say something different. It was Him speaking, then the Father speaking.** See? They were... And even the disciples could not understand Him. And right at the last, they said, *"Lo, now speakest Thou plainly. Now, we believe by this if you know all things; no man needs to teach you."* Jesus said, *"Do you now believe?"* After all that time, they couldn't get the... Why? That sometimes He'd say this and then say that. **It was Him and the Father speaking.** **E-30** Now, notice closely. Now, **God dwelling in Christ used His voice to speak by.** Jesus said in His miracle, *"Verily, verily, I say unto you, the Son can do nothing in Himself, but what He sees the Father doing, that doeth the Son likewise."* Is that right? Saint **John 5:19.** **Then He did not do nothing within Himself. No prophet ever did anything within himself, until first God showed what to do.** What a mistake Moses made when he went out without the vision of God and smote down the Egyptian, thought he'd liberate them with his hands, because he thought he had a lot of faith and could do it, because he was called for the job. **No matter how much you're called for the job, God has to do the leading.** See? He failed of all of his schooling and his military mind and his training as a great Egyptian leader. But yet it failed, 'cause **God had a program and we've got to work according to God's program.** No matter what we do, how smart we are, **we've got to humble ourselves and work according to God's program.** Amen. So he failed and God had to keep him another forty years to educate him. So what it was, that he must forget himself, and it's not him, but it was God.

SUPER SIGN 59-1227M 86 When He was here on the earth, He proved that He was God, **proved that God was in Him,** because the signs of God followed Him. He said, *"If I do not the works of My Father, then believe Me not. But if I do the works of My Father, if you don't believe Me, believe the works, the sign":* Immanuel. *"I and My Father are One. My Father has sent Me. And as He sends Me, so send I you. The Father that sent Me is with Me; He's in Me and doing the works of Himself. It's God in flesh."*

SHOW US THE FATHER AND IT WILL SATISFY 60-0731 E-15 *"The works that I do, shall you also."* And seeing the same results by human beings so submitted to God, until the Holy Spirit can work through those human beings just like the Holy Spirit worked through Jesus, Who just has confessed that, *"I and My Father are One. My Father dwelleth in Me. He doeth the works. It's not My words; it's His words."*... See? **He was so submitted to God.**

Revelation Chapter One 60-1204 198 He was the true and faithful Witness to God's eternal Word. He was the Word, was God's Word; and being the Word, He was a Prophet. **For the Word of God flowed through Him; He'd say only the things. "I can do nothing within Myself, but what the Father shows Me to do. Not Me that doeth the**

works, but the Father that dwelleth in Me, He doeth the works. I and My Father are One. My Father's in Me," said Jesus, the Man, the Tabernacle.

SIRS WE WOULD SEE JESUS 61-1224 21-3 *I and My Father are One," not three, "We are One." God is in Him. God speaks through Him. He's no more His own, but He's God's voice through human lips. Hallelujah.*

SIRS WE WOULD SEE JESUS 61-1224 24-1 *Jesus said so. Argue with Him, not me; I'm just saying what He said. "I and My Father are One. It's not Me that doeth the works; it's My Father; He dwells in Me. If you don't believe Me, believe the Word, 'cause He is the Word.*

QA IMAGE OF THE BEAST 54-0515 194-282 *And God came down and dwelt in His Son, Christ Jesus, making Him God on earth. When Thomas said, "Lord, show us the Father, and it sufficeth us." He said, "I've been so long with you and you don't know Me?" He said, "Why sayest thou, 'Show us the Father'?" Why, He said, "When you see Me you see the Father. I and My Father are One. My Father dwelleth in Me."*

HE SWORE BY HIMSELF 54-1212 156 *And God Himself living in this, making a tabernacle, and He dwelt in Christ. There's God walking around. He said, "I and My Father are One. My Father is in Me." Said, "Show us now the Father." Philip said, "Showeth me the Father and it'll satisfy me." Said, "Philip, I been so long with you, and you don't know Me?" He said, "When you see Me, you see the Father. And why say, 'Show me the Father.' I and the Father are One. My Father's living in Me now. It's not Me that doeth the works; it's Him that dwells in me, that does the works." Oh, my.*

HEBREWS CHAPTER 1 57-0821 25-158 *Thomas said, "Lord, show us the Father and it'll satisfy us. Said, "I've been so long with you and you don't know Me?" Said, "When you see Me, you see the Father. And why say, 'show us, Thou the Father'? I and the Father are One. My Father dwelleth in Me. I'm just a Tabernacle called the Son. The Father dwells in Me. Not Me that doeth the works, it's My Father that dwelleth in Me. He doeth the works, not Me."*

SHOW US THE FATHER 0722 E-64 *God in His Son, do you believe He was? He looked like God; He acted like God; He said He was God. He cried like God; He healed like God; He died like a man; and He rose like God. He was God manifested in the flesh. God was in His Son. Do you believe it? God was in His universe. You believe it? God is in His Word. You believe it? God is in His Son. You believe it? Could you see Him in Christ? Jesus said, "When you see Me you see the Father. Why sayest thou, Show Me the Father?" God was in the Son, reconciling the world to Himself. Now, God in His universe, you believe it? God in His Word, you believe it? God in His Son, you believe it?*

UNVEILING OF GOD 64-0614M 257 *Jesus once said, "When you see Me, you see the Father." See? God and His Word is One. Now you understand? When the Word is manifested, what is It? Right. See? 260 Jesus said, "Search the Scriptures, you think you have... You believe in God, believe also in Me. If I do not the works of My Father, then don't believe Me. But if I do do the works, I and My Father are One. When you see*

Me, you have seen the Father." And when you see the Word made manifest, you see the Father God, because the Word is the Father; the Word is God. And the Word made manifest is God Himself taking His Own Word and manifesting It among believers. Nothing can make It live but believers, just believers.

MASTERPIECE THE 64-0705 69 *There in His own image reflecting God, for He said in **St. John 14**, "When you see Me, you see the Father."...And then, in the beginning was the Word, and the Word was with God; and the Word was hewed out and reflected what the Word was at the beginning: Him, the Word, reflected in the Masterpiece in His own likeness, God back again in His own likeness, the Word form being reflected in the image of a man: the Masterpiece. All the prophets had flaws. All the ones was a portion. But here at last coming up through that finally comes the Masterpiece, the perfect One, no fault in Him at all, so perfect, reflected of the Builder Himself. His own image was reflected in His Work. God and Christ were One, insomuch until He put His own Spirit into Him; and then even the Image and the Builder became One: God and His sculpture Work, His Masterpiece... Where Moses was in the work of Michelangelo, was a sculpture work that was dead, because it'd been made out of stone. But here the Master Builder, when He got His Handiwork perfected, **He stepped into It.***

Question 2) What about quotes where brother Branham said that Jesus and God were one, but not in the same way as a husband and wife are one. How does that fit then with what you are saying? Notice how brother Branham used the same quote twice, but the second time he elucidated his point much more clearly than the first. And yet if you understand the doctrine, you won't have trouble with the first quote, because you will know what he is saying.

QA HEBREWS PART 2 57-1002 281-Q-63 *63. Please explain the Trinity. How can the Son set at the right hand of the Father, interceding to the Father, if they are not two persons? Well, beloved friend, that's a... That's a revelation. If Jesus said, "**I and My Father are One**," then how can they be two? See? Now, they're not two.*

*A woman once said to me, and I was explaining that, said, "You and your wife are two, yet you're one." I said, "But God and the Son is different from that. See?" I said, You see me?" "Yes." "Do you see my wife?" "No." I said, "Then Father and Son's different; Jesus said, '**When you see Me, you've seen the Father.**'" See? The Father and the Son... **The Father was Almighty Jehovah God dwelling in a Tabernacle called Jesus Christ, which was the anointed Son of God. Jesus was a Man; God is a Spirit. And no man has seen God at any time, but the only begotten of the Father has declared Him. He was... He... His Personality, His Being, His Deity, whatever He was, He was God. He was nothing less or nothing more than God. Yet, He was a man. He was a man, a house that God dwelt in. That's right. He was God's dwelling place.***

Notice that brother Branham pointed out that we are not talking about two physical beings like a man and wife are two physical beings. But he explained that there is one that was a man, and we know to be a man you must have body, soul and spirit. But in that man that was fully man, indwelt the God, the Father, who is Spirit. Thus making them one by the

indwelling. But notice in this next quote how brother Branham is more specific and shows that the oneness of God and His Son is not like Husband and wife and He is more clear as to why it is different.

Baptism Of the Holy Spirit 58-0928M 94 *He said, "I and My Father are One. My Father dwelleth in Me." No one could read that any plainer. They said, "Why don't You show us the Father, and it'll satisfy us." **John 14:8.** He said, "I've been so long with you and you don't know Me?" He said, "When you see Me, you see My Father." As a lady once jumped up, she said, "Why, Brother Branham," she said, "the Father and the Son are one, just like you and your wife are one." I said, "Oh, no they're not." I said, "Do you see me?" She said, "Yes." I said, "You see my wife?" Said, "No." I said, "**Then they're not the same kind of one.** Jesus said, 'When you've see Me, you have seen the Father. The Father dwelleth in Me.' My wife don't dwell in me." See? They are One; in every way they are One.*

Question 3) What about where brother Branham said that Jehovah was born over a manure pile? What about it? God was never born? If He was born he had to have a beginning. If you examine that quote carefully you will find that brother Branham said, "Little Jehovah" born over a manure pile.

IDENTIFICATION 63-0123 E-23 *Now therefore, His loving character of love, oh, for us, it makes plain **John 3:16**, "For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but would have Eternal Life." God, projecting Himself, and become man that He might have upon Him the form of His creation. In other words He changed His tent. He spread it amongst human beings. And the infant Jehovah, crying in a manger, could you imagine it? It ought to alarm the hearts of believers. And that was all done... Could you imagine Jehovah, being a baby in a manger, in a stable of manure? Could you imagine that? Could you imagine **little Jehovah** playing as a boy? It's an example. Could you imagine Him as a teenager? Could you imagine in the carpenter's shop? And could you imagine Him **in such complete obedience to God**, dying on a cross to redeem His fallen creation? That's the kind of a love that God had. And He had to become that in order to die, to hold the sting of death.*

Now, if you think he is talking about Jehovah God is the one born, then how could he speak of this one and say, *you imagine Him in such complete obedience to God.* Do we have Two God's Now? I don't think so. He is talking about **John 3:16** God sending forth His own Son.

Now, the Body was both God's Body and He also loaned it to His Son. They shared the same body, and that is the key to understanding the Godhead. Jesus was not the fullness of the Godhead, but IN Him dwelt the fullness of the Godhead.

WHEN THEIR EYES WERE OPENED 64-0416 E-14 *He was a man when He died on the cross crying for mercy; He was a man. But when He broke the seals of death, hell, and the grave, rose up on the third day, He proved He was more than a man. He was God*

in a man. No wonder every man that's ever amounted to anything believed that. All poets and everything that's ever amounted to anything believes that. That's right. He was more than a man; He was God. Now, **God in His own Son** built a body that He lived in, tabernacled, changed His strength. Just think, Jehovah laying in a manger over a manure pile in a barn, crying like a little baby. Those little baby hands, little Jehovah, coming down and in-veiled Himself in that form. Look at the Jehovah out playing as a teenage boy. Look at Jehovah building in a carpenter shop, Jehovah hanging on the cross. Then when He rose up, He proved He was Jehovah. That's right. **God in Christ**, reconciling the world to Himself... He was more than a philosopher; He was more than a prophet. He was Emmanuel.

WE WOULD SEE JESUS SIR 60-0109 E-36 Jesus had to give witness of His Messiahship. So He... No doubt the Father had told Him. So He said in Saint **John 5:19**: "**Verily, verily I say unto you, the Son (the man, the flesh, the baby, the boy, the man, Christ Jesus), the Son can do nothing in Himself, but what He sees the Father doing; that doeth the Son likewise.**" In other words, "The Father shows Me by a vision what to do, and I do just that and nothing else." See? Now, the words of... We all know that's inspired. Now, Jesus did anything outside of that, that Scripture's wrong. "Verily, verily (that's absolutely, absolutely), I say unto thee, the Son (that's Jesus, the body, the man, the son of Mary), the Son can do nothing in Himself; but what He sees (not hears) sees the Father doing, that doeth the Son likewise." Sign of the Messiah... "I always do that which is pleasing to the Father." See?

Question 4) What about **Isaiah 9:6**. This tells us the one born is the everlasting Father, and the Almighty God. Does it? Let's read it thought by thought. **ISAIAH 9:6** *For unto us a child is born*, Now, if the child is born it has a beginning. Then how can it have a beginning and be the everlasting Father. William Branham said he cannot be His own Father, so we have an oxymoron here, but let's read on, "*unto us a son is given:*" Now, if this Son is given, then someone greater had to give Him, and who could that be? We find our answer in **John 3:36** *For God so loved the world that He gave His only begotten Son*. Therefore when Isaiah 9:6 tells us this son was given it is imperative that someone greater gave him, and we have our answer, the Father gave His Only begotten Son. "*and the government shall be upon his shoulder:* Now, in order for the government to be on this ones shoulder, he would have to be elevated to that place, and we find the Scripture tells us in the Book of Acts, 2:36 that *God hath made Him both Lord and Christ*. Now, if God made Him Lord then he wasn't Lord to begin with. **ACTS 5:31** *Him hath God exalted with his right hand [to be] a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins.* **PHILIPPIANS 2:8** *And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. 9 Wherefore God also hath highly exalted him, and given him a name which is above every name: 10 That at the name of Jesus every knee should bow, of [things] in heaven, and [things] in earth, and [things] under the earth;*

Now, this scripture plainly tells us that he was obedient showing he was not sovereign, and God the Sovereign One exalted the one who was not sovereign.

“and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.” Notice it does not say he is, but His name shall be called, and that is very significant because Jesus said I come in My Father’s name. **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.* And what does the name Jesus come from? It comes from Joshua which means *“Jehovah Savior”*. Therefore, His name shall be called...Called what? The same as the almighty God and the everlasting Father...

Now, that we have looked at these eight FACTS may we now, enter this study with open hearts to see just why God sent us a vindicated Prophet to restore back to us what was taught by the early church Fathers. In fact if you examine 2 John 3 and 9 you will find John was very specific as to the revelation that there is One God and He had a Son.

II JOHN 1:3 *Grace be with you, mercy, [and] peace, from God the Father, and from the Lord Jesus Christ, the Son of the Father, in truth and love. 9 Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son.*

John is very specific and tells us that if you do not have the doctrine of Christ you do not have God, and then He tells us what the doctrine of Christ is, He says, you must have BOTH the Father and Son. And the word BOTH means TWO, not three, not four, not one, but TWO. And if you do not have TWO in reference to the doctrine of Christ you have not God. TWO beings, but only One is God and that One Who is God dwelt in the One who was not God, for He was the Son of God, not God the Son.

Brother Branham tried to take us back to this wonderful revelation of Christ, but most of his followers think they know more than he did concerning God and His Son.

Please keep in mind these eight major definitions of Brother Branham's as you read this study and you will not have any difficulty in changing your own thinking.

FACT #1) Branham never claimed to be a Oneness. In fact he outright denies being Oneness.

FACT #2) Brother Branham said that God is not ONE like your finger is ONE.

FACT #3) Brother Branham said that Jesus could not be His Own Father.

FACT #4) Brother Branham tells us there is a difference between the Father and the Son because Sons have beginnings.

FACT #5) Brother Branham speaks of God not even being in Jesus until He was baptized in the Jordan river. And then God leaves Him in Gethsemane to die as a mortal.

FACT #6) Brother Branham tells us the Body was not deity but Deity dwelt in the Body.

FACT #7) Brother Branham tells us that when God birthed forth Jesus, there were two beings involved. One who is God and One who is the Son of God.

FACT #8) Brother Branham tells us that Jesus was a dual being, because God was living in Him.

We know Trinitarian thinking people lack understanding of Scripture because it is very easy to see that the Holy Spirit and God the Father are the self same person. We know God is Spirit and they that worship Him must worship Him in Spirit and Truth. But the real trouble comes with the ONENESS thinking people in this message that think they have the Godhead figured out when they are just as wrong in their thinking as the Trinitarians.

CURTAIN OF TIME 55-0302 p:22 *They couldn't understand Him. He was a mystery, even to the Apostles. No one could understand Him, because there was two people talking all the time. 23 The Person Jesus Christ was talking, and God was talking in Him, also. Sometimes it was Christ himself; sometimes it was the Father that dwelt in Him. You see it? He--they couldn't understand some things He would say; He talked in riddles to them. Jesus finally said, when He was talking to them one day, how, "I came from God; I come into the world; and I go back again to God. "And so the disciples said, "Now You speak plainly. Now we understand, and we believe that You know all things, and by this we believe that You are the Son of God. We believe on You, now, because You know all things; God shows You all things; and You need no man to have to tell You, because God just shows it to You. And that's the reason we believe that You come out from God."*

44 CALLING JESUS ON THE SCENE 63-0804.2 *There is One God, see, not three gods. Oh, how many of you Trinitarian people got that mixed up. And how you Oneness people got it mixed up, too, of Him being one like your finger. Uh-huh. See? They're, they both of them got it mixed up. See? That's right...., **how could He be His Own Father? See? See, He can't be His Own Father.** And if He had another Father outside of the Holy Spirit, and if God is a man, a person, then He is a... the Holy Spirit was His Father, and God is His Father, Matthew 1, so then He was an illegitimate child. See? So you can't make it either way, you, it's both wrong. **He was God manifested in a flesh of His creative Son.** See? Now, that's, God created the Son. 46 And when you Catholic people say, "Eternal Sonship," where do you get such a word? It doesn't make sense, to me. **How can He be Eternal and be a son?** A son is something that's "begotten of," how can it be Eternal? Eternal never did begin, it never does end, so how could it be Eternal Sonship? Oh, my! 47 If these denominations hasn't scrupled things up, I don't know what has. No wonder people can't have faith, they don't know what to have faith in. That's right. What we need is a good old-fashion, back to the Bible. That's right. Exactly right. That's right. Now, Jesus being man, physically, was tired, weary. Now laying there, tired; virtue had gone from Him. And then Him being God, He could only do what... 49 Now you say, "How could He be God and be man?" See, there is the mystery. See, **in body He was man, in spirit He was God.** See? Someone asked me, said, "Then how did, who did He pray to in the Garden of Gethsemane?" I said, "I will answer you that when you answer this: Do you believe you have the Holy Ghost?" "Yes." I said, "Then Who do you pray to? Where is He at when you are praying to Him? When, you claim you have*

Him, and yet you're praying to Him." See? People just... they just get some little idea and run wild with it, you see, that's the way it goes. 53 Now, in Spirit, He was God. Jesus said, in Saint John 3, see, "When, the Son of man which now is in Heaven, yet standing here on earth, when the Son of man which now is in Heaven." How would you answer that? See, He said He was in Heaven then, and here He was standing on earth. See? Oh, my! You see, that, He had to be God, omnipresent. See? Sure, He is present everywhere. He knows every thought. By being omniscient, knowing all things, He can be omnipresent. See?

GODHEAD EXPLAINED 61-0425B 26-1 *I thought God was His Father? Now, has He got two fathers, brethren? He can't have. If He was, He was a bastard child, and what kind of a religion have we got there? You've got to admit that **God the Father and the Holy Ghost is the same self Spirit.** Sure it is. Sure, it's the same self Spirit.*

UNITING TIME AND SIGN 63-0818 102 *What a day! What a time that we're living, this great mystery of God being finished: **bringing in the Godhead, showing what It is;** how these little isms, and went off and made Him this, and somebody made Him this, and somebody made Him that. But the Angel of the Lord come down and brought up all their isms, and pulled out that Truth out of it, and presented It. And there It is just as perfect as It can be:, no other way you could go. There It is, that's what He is.*

Now, why is it that we will admit that God and the Holy Ghost is the self-same Spirit, and yet when it comes to differentiating between the Father and the Son we will not take those quotes and scriptures that Brother Branham said? I believe it is because the people have been influenced by wrong teaching. We have not yet learned to let our thinking go and receive ALL that the prophets say.

In LUKE 8:18, Jesus said... ***"Take heed therefore how ye hear: for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have."*** Now, the word "how" that Jesus uses here is the Greek word "POS" which means "the manner in which we hear". Jesus is warning us that even in the way we hear, we need to be careful, because we could be hearing but not perceiving, seeing yet not recognizing as He also said in Matthew 13:10-17 and Mark 4:11-12...***And he said unto them, Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all [these] things are done in parables:12 That seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and [their] sins should be forgiven them.***

And in MARK 4:24 ***And he said unto them, Take heed what ye hear: with what measure ye mete, it shall be measured to you: and unto you that hear shall more be given.*** Notice again that Jesus tells us to be careful what we think we are hearing, and tells us that the measure we use to weigh out the Word is the measure we will actually receive. Therefore, if you approach this Message with a filter of any sort, you will view it in that same manner.

In [MODERN EVENTS MADE CLEAR BY PROPHECY](#) 65-1206, P. 66 Brother Branham said, *The Messiah had to come right to their group or He wasn't Messiah. Well, it's that way almost today, "If you don't see through my glasses, you're not looking at all." See? And so that's--that's just the way it--it is. We... That's the truth. We hate to think that, but it's absolutely the truth.*

I realize in attempting to put down my thoughts in word form that I will receive some criticism. However, after much prayer and deliberation, I felt led to write this booklet. I also realize that some have already preached on this subject and may feel that their sermon/s have covered this subject thoroughly. I certainly hope that is the case. However, my own experience tells me that I am able to comprehend things much better if I read it for myself. I have also found when people listen to a sermon, their attention span is not as good as when they read one. Therefore I wish to make available to the Bride of Jesus Christ the things spoken to us through God's Word and through His end-time Prophet on this Great Subject.

I do not claim to be an authority. There was only one Vindicated in this hour. I believe that one, and rest my soul on what he said, (I hope that you will do the same.) I will do my best to say only what **God** has already said either in His Word or through His vindicated Prophet. All I ask you to do is to read it, and pray that God will reveal to you the wisdom and understanding that lays within the Message of William Branham concerning the Godhead.

As a Pastor I recognize that God's people still have sincere questions. Therefore, in a sincere effort to help, I am simply stepping out by faith and sharing with you what God has placed upon my heart in response to questions I have been asked concerning,

THE GODHEAD



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BLASPHEMOUS NAMES 62-1104M 34-2 *Now look. What was their fuss with Jesus? Their fuss with Jesus, because He was a Man making Himself God. He was God. God was in Christ. See? And He told them; He said, "Don't look at Me. It's not Me; it's My Father, and He dwells in Me." See? Now, they was looking at that little body that was borned of Mary. See? **That wasn't God; that was the Son of God, but God was in that body.** It was God. He said, "If I do not the works of My Father then condemn Me. But which one of you can condemn Me of sin (unbelief of the Word)? Which word has God spoke that hasn't been fulfilled in Me? (Sin is unbelief.) Which one of you accuse Me of sin? (Sin is unbelief.) Show Me. If I do not the works of My Father, then don't believe Me. But if I do the works of My... though you can't believe Me, believe the works that I do for they testify." Otherwise, "The Father's in Me, testifying of Himself," 'cause God was in Christ reconciling the world to Himself. You get it?*

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The Godhead

Chapter One

"LIFE"

The majority of Christian people today are confused about the subject of *Godhead*. I believe the confusion comes in part due to the word "*Godhead*" itself. The word is a compound word, made up of the **two words [*God*] and [*head*].**

When we as English speaking people say the word "*Godhead*," we have a tendency to think of the two words used to make up this word, "*God*" and "*head*". Therefore, because of wrong teaching, the Trinitarians immediately think of three and see in their minds three heads so to speak while the Oneness or Jesus only conceptualize only One, but in so doing this, they combine the offices and roles of *God* into one, which is also erroneous. Actually the Word according to WEBSTER comes from two words, *God* and the suffix *hood* or *Godhood*. The suffix *hood* means "*the state or quality or condition of being*." We use this suffix when speaking of *boyhood*, **meaning** (the state, quality or condition of being a boy). We also use it when speaking of the boy who has grown into *adulthood*, or *manhood*, or even the girl who has matured into *womanhood*. In each of these words, we see a state of being, the quality, or essence of that being, and the conditions by which the nature has arrived, or has come to be. In other words, we see an expression.

The word *Boyhood* speaks of the time, or state, of being, which is the representation, manifestation, or expression of being a boy. In *manhood* we see the same thing, the representation, manifestation or expression of being a man. *GODHOOD* then, is the state of, quality of, or condition, **of being God**. Therefore, when we speak of *Godhood*, we should think in terms of the representation, manifestation, or expression, of Gods own Life, or nature. In the bible we find the Greek word used for *Godhead* is *THEIOS*, which simply means "*Divine*", and is used of the power of *God*, and of *His nature*; that which proceeds from Him, *His essence of being*.

In this booklet we shall examine **three Basic principals of the *Godhead*, or *Godhood***. The **first** is "*the Principal of LIFE*," or "*God-Life*." It is impossible to even begin to understand the *Godhead* without first understanding the principal of "*God-Life*". The **second** principal we shall examine is *the relationship between the Father and The Son*. The **third** principal we shall examine is *the relationship between the Father and His sons*. And finally in the last chapter we shall examine the reasons why it is so important to understand correctly *The GODHEAD*.

CHAPTER ONE

LIFE

In this First chapter I wish to speak on the Godhead and particularly **the relationship between the Father and the Son**, but before we can do this, we must first understand **the principle of "God-Life"**. We find the beginnings of Life spoken of in **Genesis**, chapters 1 & 2. In Genesis 1:11, we see God establish the Law of Life or the Law of reproduction which says, *And God said, Let the earth bring forth grass, the herb yielding seed, [and] the fruit tree yielding fruit after his kind, whose seed [is] in itself, upon the earth: and it was so.* Therefore, God established this law that every seed must bring forth after it's own kind which means after it's own nature.

DEMONOLOGY The Physical Realm 53-0608A *the life makes the first cell which was a germ, then everything after its nature, dog after dog, bird after bird, man after man, developing cells, cell on cell, cell on cell, comes up to where you are, human being, developing of cells. Now, that was ordained of God to be so.*

TRYING TO DO GOD A SERVICE 65-1127B 335 *If you were ordained from the beginning of the earth to that Word, every Word will come right on top of the Word. Like a human cell will not have one human cell, and the next the cell of a dog, and the next the cell of a cat; it'll be human cells. But it's got to have a cell first to start with. Is that right? say, "Amen." [Congregation says, "Amen."--Ed.] Well, if it is the Word cell to start with, the other Word cells are ordained to make it a full body.*

Therefore, after God establishes the Law of reproduction in Genesis 1:11 He then begins to bring forth Life in the earth. Finally we see God create man in His own image (**verse 26 - 27**) and in chapter 2, we see God bring forth a manifestation of this created Life form. God forms a body to express this Life and then breathes into this form the breath of Lives.

I CORINTHIANS 15:38 *But God gives it a body as it hath pleased him, and to every seed his own body.*

I CORINTHIANS 15:40 *[There are] also celestial bodies, and bodies terrestrial: but the glory of the celestial [is] one, and the [glory] of the terrestrial [is] another.*

Now as we examine this God-Life, let's go back to the very beginning of the Book of Beginnings. We begin by watching the Spirit of God hover over the earth and we first hear Him speak in Genesis 1: **3 - 9**. The first time He speaks, we see light coming forth, and **light is an essential element needed to sustain Life**. The next time we hear God speak it has to do with water. **Water also is a needed element to sustain Life**. After He speaks of light and water, He then speaks of Life itself and He establishes the law of Life or the law of reproduction in verse 11. We now see all the elements needed to bring forth and sustain life. Light, Water and a carrier of Life, called a seed. And God planted every seed in the earth at this time by speaking His Word as we again see in **2 Peter 3: 5 - 7** where Peter tells us God did all this by His Word.

GENESIS 1:1 ¶ *In the beginning God created the heaven and the earth. 2 And the earth was without form, and void; and darkness [was] upon the face of the deep. And **the Spirit of God moved upon the face of the waters.** 3 ¶ And **God said, Let there be light: and there was light.** 4 And **God saw the light, that [it was] good:** and **God divided the light from the darkness.** 5 And **God called the light Day,** and the darkness he called Night. And the evening and the morning were the first day.*

Notice that the first time God speaks, He causes a division to take place. The second time God spoke He separated the waters from above from the waters below. The third time God speaks He brings forth Seed Life. Now, I realize some might say preaching this doctrine is divisive, but we have shown God's Word is divisive because it is Life. And so is life in generally speaking. Without the dividing of cells you can not have reproduction, and without the division caused by the Word of God, you absolutely have no sign of Life. Brother Branham said in the Message, [Revelations chapter 5, Part 261-0618 66](#) "*any man that has not a doctrine has not a ministry.*" So we must have doctrine, and if we say what the Prophet said, then we have a vindicated Doctrine. And it will bring forth Life, Eternal Life, because he also said in the message, [MAN THAT CAN TURN ON LIGHT 63-1229M 95](#) *There's nothing can give you Life but the spoken Word of God. It's the only way that Life can come is through His spoken Word.*

Now, in verse 3 we read *And **the Spirit of God moved upon the face of the waters.** 3 ¶ And **God said, Let there be light: and there was light.** 4 And **God saw the light, that [it was] good:** again we read in verse 5 **And God called the light Day.** Therefore the first time God speaks we see His Word bring forth a Light. This light may not be the s.u.n because we see the sun spoken of in verse 14. **GENESIS 1:14-19** ¶ *And God said, Let there be lights in the firmament of the heaven, to divide the day from the night; and let them be for signs, and for seasons, and for days, and years: 15 And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so. 16 And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: [he made] the stars also. 17 And God set them in the firmament of the heaven to give light upon the earth 18 And to rule over the day and over the night, and to divide the light from the darkness: and God saw that [it was] good. 19 And the evening and the morning were the fourth day.**

I believe, based on what Brother Branham said, this light could be the Son of God, as we see in the sermon, [Attitude and who is God? 50-0815 P:18](#) *I can see Him speak to this world hanging there as an icicle, whatever it was, way away. And He moved it over here. I can see this **little Light** go out. Now, we got two now. The Father, and out of the Father came the **Light, the Son.***

Although Brother Branham was never very clear on this specific Scripture, we know that the Light that went forth from God was “the Logos” or “a part of God”, which is the Son of God in spirit form, **pre-incarnate**. Later in Genesis 1, we see an account of the sun and moon in verses 14 though 19. These lights were placed here to regulate the seed life that God placed in the earth. What then is this first Light we see in Genesis?

From the Message "[QA ON GENESIS](#) 53-0729 010 he said, "*Out of God came the Logos, which was the Son of God;*

[LIFE](#) 57-0602 E-22 *The great fountain of all eternity was that spirit of love, joy, that spirit of honesty, that spirit of trueness in this perfection. And then out of the existence of the Father went the Logos which was the Son, which was the theophany, which was the body of the great Jehovah God went forth in a celestial Body. That's the Logos. The Word spoke out of them great Fountains of Life and went forth. And there was the theophany, which was God made into Word. Then that theophany was made flesh in the Person Christ Jesus.*

Now, if the Son of God is the Logos which came forth from God, then God Himself had to be Logos as well. Because every seed must bring forth after it's own nature. And if the Spoken Word is the Original Seed, and that is a Word seed, then if it produced Logos, it can only be because He is Logos. That is Why St. John said, "*In the beginning was the Word and the Word was with God, and the Word was God.*"

[WHAT DOES TAKE MAKE CHRISTIAN LIFE](#) 57-0113 E-42 *Now, I want you to notice. In the beginning when God our Father looked over this bleak earth, and it wasn't nothing but one great big ball of water, and God sent the Holy Spirit to the earth, the Logos that went out of God, and It begin to brood over the earth.*

[QUESTIONS AND ANSWERS](#) 64-0823E 1019-108 *Now, that Pillar of Fire is the Logos that went out of God, the Logos, which is actually the attribute of the Fullness of God. When God become into a form to where It could be seen, It was the anointing of the great Spirit that went forth, Its condescending, coming down, God, the Father, the Logos that was up over Israel, that... He was holy, could not bear sin. There had to be a blood offering right in Eden. Then that Logos become flesh and dwelt among us; and where this Logos dwelt in a human body, which was the Sacrifice... When man was made in the image of God... And then God came down in the image of man to redeem man; that brought man and God together. Heavens and earth hugged and kissed each other; God and man embraced each other as Fatherhood and Sonship when the Logos became flesh and dwelled among us. Jesus said, "I came from God, and I go to God." Is that right? After His death, burial, resurrection, and ascension, when the body was taken up to set at the right hand of God... Now, I don't mean God's got a right hand; God's a spirit. But at the "right hand" means "in power and authority of God." That in that Name everything in heaven is named after It and subject to It. Everything in earth is named after It and subject to It, a Name above all names, Jesus Christ. Now, **this Logos that was in Him, which was the Spirit of God, the Anointing**, through the sanctifying grace of the Blood, brought many sons to God, which is anointed with this same Logos.*

Notice Brother Branham tells us that the Logos was God the Father that was above over Israel, and that this same Logos came down and dwelt in His Son, making the Logos separate from the Son, yet dwelling in the Son. Notice also that He said it was the Spirit of God that was in Him and just as it anointed Jesus it anoints others sons.

Brother Branham does not speak of this Logos as being some sort of mystical thing, but he calls it the Spirit of God. It is the very Life of God which came into His Son, creating in Him a dual being as we shall see later on in this study.

FUTURE HOME 64-0802 49-1 *Remember that the Holy Ghost descended on Jesus, which Jesus was a part of the earth. Why? The germ of God, the Life of God was designed in the womb of a woman (That right?), which was the earth. All right. And **then the Life of God came in**, so He was the beginning of the creation of God.*

In continuing with **Q & A on Genesis COD 53-0729 pp. 26**, brother Branham went on to say, *Now, "No man has seen the Father at anytime." **No man can see God in the bodily form, because God is not in body form; God is a Spirit.** See? All right. "No man has seen the Father, but the only begotten of the Father hath declared Him," I John... See? Now, **but notice now, there's nothing; there's just space. There's no light; there's no dark; there's no nothing; it's just seems nothing. But in there is a great supernatural Being, Jehovah God, PP. 28** Now, notice. Then after while I begin to see a little sacred Light begin to form, like a little halo or something; you could only see it by spiritual eyes to look now, while we're looking, the whole church now. We're standing on a great big banister, watching what God's doing. And we'll get right down to this question here and you'll see how He brings it in.*

*Now, no one has seen God. And now, the next thing we begin to see, by eyes of supernatural looking, we see **a little white Light forming** out there. What is that? That was called, by Bible readers, "**Logos,**" or "**the anointed,**" or "**the anointing,**" or the--as I was going to say, the--**the part of God** begin to develop into something so human beings could have some type of an idea what It was: it was a little, low--a little Light moving. He... That was **the Word of God.***

*Now, **God gave Himself birth to this Son** which was before there was even an atom in the--or air to make an atom. That was... See, Jesus said, "Glorify Me, Father, with the glory that We had before the foundation of the world." See, way back in yonder...*

Before we go any further, let me say that most people read this wrong. They are reading what brother Branham is saying here with a pre-filter that reads, **God gave birth to Himself**, but that is not what he said. He said, **God gave Himself ...** And we should ask, "what did He give to Himself?" **And the answer is, "birth to this Son".** That is totally different than giving Himself birth. To read it as God giving Himself birth does not even make sense, seeing He already existed. But to give Himself a son by birthing that son forth into existence is altogether different. Now there becomes two involved. **One who is God and One who is His Son.**

Again, I want you to notice that brother Branham points out to us that it And notice that it was a part of God which came forth in this birth process and brought forth a SON.

Again, I want you to notice that brother Branham points out to us that it was a part of God which came forth in a birth process and brought forth a SON.

In John 1: 1 we read, *In the beginning was the Word*. Now if we read this thought by thought, we would picture in our mind something that would remind us of a Bible.



In the Beginning was the Word. and so we view in our mind the word standing all alone by itself.

Then John goes on to make this thought a little more complex when he says,



And the Word was With God... And so we then conceptual there being two alongside of each other, God and the Word. And brother Branham told us when we do this we are misinterpreting this scripture.

74 CHRIST REVEALED IN HS OWN WORD 65-0822.1M To *MISINTERPRET Jesus Christ being the Word, you'd make Him one god out of three. Or you'd make Him the second person in a godhead. And to do that, you'd mess the whole Scripture up. You'd never get nowhere. So It must not be misinterpreted.*

UNVEILING OF GOD 64-0614M 257 *Jesus once said, "When you see Me, you see the Father." See? **God and His Word is One.** Now you understand? When the Word is manifested, what is It? Right. See? 260 Jesus said, "Search the Scriptures, you think you have... You believe in God, believe also in Me. If I do not the works of My Father, then don't believe Me. But if I do do the works, I and My Father are One. When you see Me, you have seen the Father." And **when you see the Word made manifest, you see the Father God, because the Word is the Father; the Word is God. And the Word made manifest is God Himself taking His Own Word and manifesting It among believers.***

Now, if we are not careful we will picture this Bible or Word as being alongside of God as though it is another being altogether. The word "with" does not mean along side of. If it did, then it would be possible to see this as God and the word cohabiting together. But the word "with" means a living union. And that is exactly what John comes back with in his next thought when he says, "**And the Word was God**". Therefore the picture in our minds should be of this bible inside of God as a living part of God.

From the Message, **Do You Now Believe 54-0725 E-12** *Jesus plainly said that He did nothing except His Father showed Him first what to do. We all believe He was full of mercy and compassion, do we, all of us? We believe that the very heart of God was in Him.*

So we see then, that when God gave birth to Himself a Son, it was a part of God coming forth, the very Life of God coming into his Son.

Proverbs 8:22-36 NIV

²² *"The LORD brought me forth as the first of his works, before his deeds of old;*

²³ *I was appointed from eternity, from the beginning, before the world began.*

²⁴ *When there were no oceans, **I was given birth**, when there were no springs abounding with water;*
²⁵ *before the mountains were settled in place, before the hills, **I was given birth**,*
²⁶ *before he made the earth or its fields or any of the dust of the world.*
²⁷ *I was there when he set the heavens in place, when he marked out the horizon on the face of the deep,*
²⁸ *when he established the clouds above and fixed securely the fountains of the deep,*
²⁹ *when he gave the sea its boundary so the waters would not overstep his command, and when he marked out the foundations of the earth.*
³⁰ *Then I was the craftsman at his side. I was filled with delight day after day, rejoicing always in his presence,*
³¹ *rejoicing in his whole world and delighting in mankind.*
³² *"Now then, my sons, listen to me; blessed are those who keep my ways.*
³³ *Listen to my instruction and be wise; do not ignore it.*
³⁴ *Blessed is the man who listens to me, watching daily at my doors, waiting at my doorway.*
³⁵ *For **whoever finds me finds life** and receives favor from the LORD.*
³⁶ *But **whoever fails to find me harms himself; all who hate me love death.**"*

Now, this is speaking of the Son of God. He is the one birthed, and in Him is the Life of the Father. In *John 5:26* we read, *For as the Father hath life in himself; so hath he given to the Son to have life in himself;*

The Apostle John also said, *1 John 5:11* "And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life.

As Brother Branham continued in [Q & A on Genesis](#), in pp. 32 he goes on to say, "Now, in *St. John 1* He said, "In the beginning was the Word. And the Word was God. And the Word was made flesh and dwelt among us." **God unfolding Himself down to a human being, now, watch how He did it.** Now, back there, then, when this little halo comes... Now, we can't see nothing yet, but just by eyes of just supernatural we see a halo standing there. Now, that's the Son of God, the Logos, Now, I can see Him playing around like a little child before the Father's door, with all eternity. See? And now, then in His imaginary make-up He begin to think of what things would be, and I can hear Him say, "Let there be light." And when He did, an atom bursted and the sun came into existence.

Therefore, we can see that this first Light in **Genesis 1:3** is the Son of God.

Paul spoke of this light in **II CORINTHIANS 4:6**, where he said, *For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.*

We also find in the book of Revelations that The Son of God is the Light of the world.

REVELATION 21:23 *And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb [is] the light thereof.*

And in the Book of Peter, He is called the day star. **II PETER 1:19** ¶ *We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto **a light that shineth in a dark place**, until the day dawn, and **the day star arise in your hearts**:*

He is also called the bright and morning star. **REVELATION 22:16** *16 I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, [and] the bright and morning star.*

And it was this same bright and morning star that appeared in this hour, for He is the Alpha and Omega.

APPROACH TO GOD 55-0123A E-47 *We were singing that when the Morning Star, the Angel of the Lord made It's first appearance over where I was standing in public, for the first time in my life, at the foot of Spring Street in the Ohio river in June '33, as a young Baptist minister, there baptizing.*

In fact Jesus Himself spoke of being this light in **JOHN 8:12** ¶ *Then spake Jesus again unto them, saying, **I am the light of the world**: he that followeth me shall not walk in darkness, but shall have the **light of life**.*

Now, for those of you who might think I am taking this out of context, brother Branham said in his sermon **DOOR TO THE HEART 60-0312 e-56** *"After His death, burial, and resurrection, Saul of Tarsus, on his road down to Damascus, was stricken down by a light that put his eyes out. For a season he was blind. **That same Light was Jesus Christ, which is the Light of the world**," Notice Brother Branham was talking about this same Pillar of Fire.*

Again we see Paul speak of this in **II TIMOTHY 1:9**, *"Who hath saved us, and called [us] with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began, **10 But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light, through the gospel**:*

MAN THAT CAN TURN ON LIGHT 63-1229M 80 *God's Word comes only by the Bible. God's Bible is the printed form of the Son of God, because the Bible said that it is the revelation of Jesus Christ. It's God revealing Himself through Christ, and Christ is the Word. And it takes the Light of God to shine upon that Word to vindicate It, to prove that God still speaks Life--Eternal Life, He speaks... **The natural light brings the life. Life only comes by the Light, the Word made manifest--or made flesh...***

MAN THAT CAN TURN ON LIGHT 63-1229M 74 *All life... So life is only by the Word of God made manifest. **Life comes only by the Word of God made manifest**. As long as it is just in the Book like this, it still can be questioned; but when it's made manifest, then you see the product of what It spoke of being manifested; then that is Light on the Word. See? That's what brings... The Word said so, and then when it comes to pass, **that is Life in Light, Light bringing Life. Light brings life**. Plant the wheat out*

here, it'll... You put it in a basement, cover it all over, and it'll never bring forth anything, because it can't; there's no light there. But as soon as light strikes it, then it'll bring forth life if it's a germitized seed. That's the same thing it is in the Word. See, **the Word is God, and when the Light strikes It, it brings the Word to life again.** Every age has always been that.

We also see in **JOHN 1:1** that God is the word, and out of God came also the Word which was a carrier of Life, and this life was also the first light. ¶ *In the beginning was the Word, and the Word was with God, and the Word was God. 2 The same was in the beginning with God. 3 All things were made by him; and without him was not any thing made that was made. 4 In him was life; and the life was the light of men.* Now, before this scene takes place we find that God dwelt alone. The Scripture tells us here that in the beginning God existed alone, and we find that the Scripture refers to him as Elohim, (the self existent one). **GENESIS 1:1** ¶ *In the beginning God,* Elohim, the self existent One.

God was alone and in Him was Life. And as He began to bring forth this Life, it first went into His Son, which is His Offspring, and the word offspring means to spring off from. So we see, God, the great Fountain of Life, began to bring forth His great plan to fulfill Himself, and He began this fulfillment by bringing forth first a Son. We find in **JOHN 5:26** *"For as the Father hath life in himself; so hath he given to the Son to have life in himself;"*

Therefore we can see what David meant when He described God as the Great Fountain of Life. **PSALMS 36:9** *"For with thee is the fountain of life: in thy light shall we see light."*

PARADOX 61-1210 253 *Jesus did the works of His Father because the Father was in Him. That's why the works was done, because that the Father was in the Son. Do you believe that? That in Him, He was the incarnate God. Do you believe that? That God the Father, which is the Father of Jesus Christ, the Great Spirit dwelt in the fullness of His power in Jesus Christ, which was the Tabernacle of God, made flesh and dwelt on earth, representing the Word.*

PARADOX 61-1210 315 *I believe that Jesus Christ is the Son of the living God, borned 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." Therefore upon that basis, Him being made flesh so He could die, God paying the penalty for the human race to redeem and bring up, and--and come, bring together the things that His Own creation had lost in the fall, He redeemed it back with His Own life.*

Both David and John saw two main characteristics in God.

#1) they both saw this great fountain of Life,

21-129 Hebrews Chapter 57-0821 *"This Great Fountain of Spirit which had no beginning or no end. This Great Spirit began to form in the creation, and **the Logos that went out from It was the Son of God.** It was the only visible form that the Spirit had. And It was a **theophany**, which means a body, and the body was like a man.*

#2) This Life was represented as a great Light. And when we see the first expression of this fountain come forth, it is when God begins to speak. What do we see first? Light is spoken, and what does that Light bring forth? It brings forth the Life that was in it. The Father giving birth to His Son.

Now, we must not confuse God with His Son. John tells us that God is the Word. Some men would tell you that Jesus, the Son of God is the Word, but that is not entirely accurate. God is the Word. God is the Logos, and out of this great fountain of Logos or Word came forth a Little Logos, or Word expressed, and that was the Son. Brother Branham called Him Little Jehovah.

Smyrnaean Church Age 60-1206 147 *"Now, if there's only one form of Eternal Life, and you get it and we're seeking for it through Jesus Christ; **that's God's Life**, then when that blood cell was broke on the Son of God, and that little Jehovah that was bottled up on the inside of this man called Jesus...*

This is why brother Branham taught us there is a difference between God the Father and His son because The Son of God had a beginning, because all sons have beginnings.

From the Message ATTITUDE AND WHO IS GOD? 50-0815 015 brother Branham said, *"And we're taught in the beginning, that the Logos, or the Son of God went out of God. Now, I do not believe in eternal sonship. That's even radical to even mention such a thing, eternal sonship. How could He had an eternal sonship...?... He had to have a beginning. See? 016 So He first was God, Jehovah. And out of Him... Let's just picture now as a little drama so you can get it. Let's see coming out of space where there's nothing, let's make **it a little white Light, like a mystic Light, like a Halo.** And **that was the Logos that went out of God in the beginning. That was the Son of God that came out of the bosom of the Father.** That was what was in the beginning was the Word, and the Word was with God, and the Word was God. And the Word was made flesh and dwelled among us. **In the beginning was God. And then out of God came the Logos, a part of God that went out of God.***

Notice, brother Branham told us it was only a part of God that went out of God. And we know as with any child born, it is a part of the father in him. Brother Branham said from the Message, GO TELL MY DISCIPLES 53-0405S 170, *he is a part of God, (if) he's an offspring of God.*

Hebrews 1: 1-5 ¶ *God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, 2) Hath in these last days spoken unto us in [his] Son, whom he hath appointed heir of all things, by whom also he made the worlds; Who being **the brightness of [his] glory, and the express image of his person,** (The expressed image... or the out-raying or etching of God.) and upholding all things by the word of his*

power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high; 4) ¶ Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they. 5) For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son?

AMPLIFIED = Hebrews 1:1-5, *In Many separate revelations, - each of which set forth a portion of the truth, - and in different ways God spoke of old to our forefathers in and by the prophets. But in the last of these days, He has spoken to us in the person of a Son, Whom he appointed heir and lawful Owner of all things, also by, and through Whom, He created the worlds, and the reaches of space, and the ages of time, - that is, He made, produced, built, operated, and arranged them in order. He is the sole expression of the Glory of God, - the Light-being, the out-ricing of the Divine, - and He is the perfect imprint and very image of God's nature, upholding, maintaining, guiding, and propelling the universe by His mighty word of power. When He had, by offering Himself, accomplished our cleansing of sins and riddance of guilt, he sat down at the right hand of the Divine Majesty on High. Taking a place and rank by which He, Himself, became as much superior to angels as the glorious Name which He has inherited is different from and more excellent than theirs. For which of the angels did God ever say, "You are My Son, today I have begotten you, And Again, I will be to Him a Father, and he will be to Me a Son."*

BELIEVE FROM THE HEART 57-0623 E-46 *Jesus was a witness of God. He become so full of God, till him and God was One. God dwelt in Christ, reconciling the world to Himself, the very expression. A man's work declares his character. Christ was God's work. And Christ declared God's character, His feeling for the sick, His longing for saving of souls, till even He gave His own life. God's work... God's character was declared in Christ.*

Therefore, we see that He was the very expression of God. This first light that God brought forth was the Logos which was a part of God coming forth into an ***expression which God called His Son***, and then through this expression, or expressed Word, or Manifested Word, God brought forth all of creation. **ROMANS 11:36** *For of him, and through him, and to him, [are] all things: to whom [be] glory for ever. Amen.*

But, remember, it was not the Son creating, but God was in the Son doing the work.

Jesus as His Son said, **JOHN 5:19** *Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise.*

EPHESIANS 3:9 *And to make all [men] see what [is] the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ:*

COLOSSIANS 1:15 *Who is the image of the invisible God, the firstborn of every creature: 16 For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether [they be] thrones, or dominions, or principalities, or powers: all things were created by him, and for him: 17 And he is before all things, and by him all things consist.*

Now, how was it that God in-dwelt his Son? The scripture tells us it was a mystery how that God was in Christ. **I TIMOTHY 3:16** *And without controversy great is the mystery of Godliness (God-like-ness): 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. The only way that God could make Himself known, was to live in His Son, Christ Jesus, suffer death and temptation for all human race. And He had all the qualities of the Father was in Him.*

II CORINTHIANS 5:19 *"To wit, that God was in Christ, reconciling the world to Himself". So all the great qualities of the Father was in Christ Jesus the Son when He was here on earth. All the Father has was His.*

Now, Jesus was not just a mask like the oneness want to believe. He was a man, just like you and I with his own body, soul and spirit. But then God came into that man which made him the God-man, and this made him a dual person.

HIDDEN LIFE 55-1006A *When God was here on earth, He occupied a three room House, **the Soul, Body, and Spirit** of Jesus Christ.*

JEHOVAJIREH 56-0429 *053 "That's the reason people couldn't understand Him. Sometime it was Christ speaking... or was the Son speaking. Other times it was the Father speaking. He was a dual Person. He was one Man, the Son. God was in, which was tabernacling in Him. But what did He do? Did He go around saying, "I'm the Healer." Very contrary, He said, "I'm not the Healer." He said, "It isn't Me that doth the works; it's My Father that dwelleth in Me." And in Saint John the 19th chapter when He was questioned for passing a whole bunch of crippled, lame, withered, halt, blind people, healed one man laying on a pallet, the Father showed Him to go there and heal. Walked away and left the rest of them laying there, they questioned Him. A man packing his bed on the sabbath. Listen to what He said. Saint John 5:19: "Verily, verily, I say unto you: **The Son can do nothing in Himself, but what he sees the Father doing, that doeth the Son likewise.**" Is that what He said? **"I do nothing till the Father shows Me a vision first what to do."***

LET US SEE GOD 131 59-1129 *...I said, "He was more than... God was in Him. He was a man, but He was a dual Person. One, He was a man; the Spirit in Him was God." I said, "God was in Christ." She said, "Aw, no." I said, "Look, lady, I'll take your own Scripture. He was a man, but He was a God-man. When He went down to the grave of Lazarus, He did weep like a man. That's true. But when He stood there, straightened His little stooped shoulders up, and said, 'Lazarus, come forth,' and a dead man, that'd been dead four days come to life again, that was more than a man. Man couldn't do that. That was God in His Son."*

Now, this duality of being did not begin when He was in the flesh. We see in the very beginning God birthed Himself a Son as we have already established and then God worked in that Son to create all things.

ATTITUDE AND WHO IS GOD? 50-0815 018 *There He puts the first Bible. Oh, back in the days of--ancient days, they looked at those things. Today, He's got His Bible wrote here. But He wrote It in the heavens, that man would look up and realize that Jehovah the Creator lived above. And then I can see Him, He looked at that...I can see Him speak to this world hanging there as an icicle, whatever it was, way away. And He moved it over here. I can see this little Light go out. Now, **WE GOT TWO NOW.** The Father, and out of the Father came the Light, the Son. And I can see that Light moving over here and pulled the earth over near the sun to dry it off. And begin to...?... raise the water up, separating the land, earth from the water, and so forth.*

Now, this in no way makes it two Gods. There is One God and he has a Son. The Scripture calls Him the "Son of God", never does it say he is "God the Son".

QA ON GENESIS13-13 53-0729 007 *Well now, if you'll notice close now, in Genesis 1:26, let's get the first part first. God said, "Let us..." Now, "let us," us is a... "Let us make man in our own image." Our, 'course, we realize He's talking to someone; **He was speaking to another being.** "Let us make man in our own image after our likeness, and let them have dominion over the cattles of the field." If you notice in creation, the first thing that was created, of course, was light. You come on down through the creation; the last thing was created was what? A man. And woman was made after man. All right, the first... Last thing that was created of God's creation is mankind.*

SIRS WE WOULD SEE JESUS 57-1211 021 *Now, **Jesus was born for one purpose, that was for God to manifest Himself through that body. God was in Christ reconciling the world to Himself.** He was a body that was made physical, that men and women could see what He thought, and His expressions to the people in His gratefulness. And His attitude towards all mankind, He expressed it through Christ. **Christ seemed to be a dual personality.** He would speak sometimes and they'd scratch their heads; and they didn't understand Him. He'd speak one thing one time, look like, and something else another time. **What it was, was Jesus speaking, and then Christ speaking. Jesus was the man. Christ was the God that was in Him.** "Not Me that doeth the works: My Father that dwelleth in Me, He doeth the work." See? God will not share His glory with no one.*

BALM IN GILEAD 61-0218 080 *You know, Jesus right at the end of His ministry, His disciples couldn't understand Him. No one understood Him. How that... How many know that they couldn't understand Him? Sure. Why? They thought **He had a dual personality.** No. **Sometime it was Jesus talking, sometime it was the Father in Him talking.** See, see? That was it, the man...*

THY SEED SHALL POSSESS GATE 62-0121M 086 *Why did David say, "I will not see My Holy--let My Holy One see corruption (My Holy One see corruption.), neither will I leave His soul in hell?" David said that. See, **both soul, body, and spirit was created of God by Him.** The woman was not a mother; it was a woman. I believe she was*

*a good holy woman. Absolutely, she'd never been a incubator. God would've never chose no dirty incubator (Lord willing, I'm preaching on that tonight) but an old dirty incubator to bring His--to bring His Son to the earth in. He chose a virgin, knowing not a man, neither did she have any sperm discharge or anything else when the Holy Ghost overshadowed her, because **God in His immaculate, infinite way created in her: soul, body, and Spirit of Jesus Christ.** That's right. He was a virgin born Son of God. What did that do? It broke the gate of the enemy. Hallelujah. Whew. This is getting good to me.*

MATTHEW 3:16 *And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: 17 And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.*

Brother Branham taught us that God did not indwell Jesus Christ in the flesh until He was baptized in the Jordan river. He said in the message, **JESUS CHRIST THE SAME 55-0806 031** *And when Jesus, a carpenter's Son, physically speaking, when He come to the earth here that's all He was known of, and the day that when John baptized Him, God a vindicated Him. God spoke from the heavens. John saw Him coming in the form a dove, and said, "This is My beloved Son in Whom I'm pleased to dwell." **The right translation there is, "In whom I am pleased to dwell in." Jesus immediately anointed with God, He was just a man till that time, but now He becomes the God-man.** Someone telling me here not long ago, as I many times referred to it in this shiftless day, that He was just a prophet, He was a good man. He was more than that. He was the anointed God. The Bible said, "God was in Christ reconciling the world to Himself." **God in Christ.** Amen. Notice it. How beautiful. **The Father, speaking from the heavens, when He was obedient to baptism, said, "This is My beloved Son in Whom I'm pleased to dwell in."** No wonder Jesus could say, "All the power in heavens and earth is given unto My hand."*

INTER VEIL 56-0121 E-58 *You're living in a house, soul, body, and spirit. **That's the way God lived in Jesus Christ, both soul, body, and spirit.** "Not Me that doeth the works, the Father that dwelleth in Me." You see?*

Notice, Jesus was anointed with the Holy Ghost. **ACTS 10:38** *How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him.*

IT BECOMETH US TO FULFILL 61-1001M 039 *See, Aaron, the high priest, before he could ever be anointed, he had to be washed with water. Therefore, when Jesus, before He could be anointed our High Priest, He was washed with water. And then not anointing oil poured upon Him to anoint Him, like Aaron was anointed with oil; **He was anointed with the Holy Ghost.** "For John bare record, seeing the Spirit of God descending like a dove, and going upon Him, and a Voice saying, "This is My beloved Son in Whom I am pleased to dwell in." So the Bible said that, "**Jesus was anointed with the Holy Ghost, went about doing good things.**" See, **He was anointed.***

Now, we know that God indwelt His Son in the river Jordan and then left Him to bleed and die as a mortal in Gethsemane. In the following quotations we hear brother Branham tell us just this.

QUEEN of SHEBA 60-0110 075 *Then after He was baptized in water, John saw the Spirit of God descending like a dove and going on Him, a Voice saying, "This is My beloved Son (correctly like this) in Whom I am pleased to dwell in." **God was in Christ reconciling the world to Himself.** Jesus said, "It's not Me that doeth these things; it's My Father. The Son can do nothing in Himself but what He sees the Father doing."*

GODHEAD EXPLAINED 61-0119A 056 *The Spirit of God, like a dove, descended and a voice from heaven (which was above Him) saying, "This is My beloved Son, in Whom I am pleased to dwell." (Really, the right translation... They got the verb before the adverb, like all the foreigner is... **"This is My beloved Son, in whom I am pleased to dwell in." Or, "Whom I am pleased to dwell." "In Whom I am pleased to dwell.") That was God coming into Jesus, and in Him was the fullness of the Godhead bodily.** And there's your Father, Son and Holy Ghost: in the name of Jesus Christ.*

PARADOX 64-0206B 074 *"When Jesus was standing there, and upon the shores of Galilee, John looked up and he saw the Spirit of God, like a dove, descending, and a voice saying, "This is My beloved Son in Whom I'm pleased to dwell in." "In Whom I'm pleased to dwell," the same thing: verb before the adverb is all. See, see? "This is My beloved Son in Whom I am pleased to dwell in." **God and man becoming One, uniting together for redemption. How God, that covered all space and time, could come down and bottle Himself into a Man, so He could taste death for all the human race, the Creator, dying, to save His creation. Heavens and earth kissed each other, man and God became one (How can a man...) there, that He might dwell in man and fellowship. It's nothing but God condescending, trying to get to His man.***

The problem is that many people still do not understand that there is One God and He had a Son. But brother Branham throughout his entire ministry made it very clear that God was in Christ.

211 **POSITION IN CHRIST AD.3** -- 60-0522.1M *God only had one Name, and His Name is Jesus. That was His Son, He took the Name of His Son. God, Now, **Jesus, the body was a man.** We know that. **That was the Son of God** that was overshadowed. Now we do not believe in a oneness type, the people that says **God's like your finger.** We believe there's three attribute... attributes of God. Three attributes of God, God manifested in. But there's one God. See? That's right. We do not believe... We believe in a--in a... Let me make it like this, we believe that God lived in three offices. He had an office on earth one time.*

44 CALLING JESUS ON THE SCENE 63-0804.2 *There is One God, see, not three gods. Oh, how many of you Trinitarian people got that mixed up. And how you Oneness people got it mixed up, too, of Him being one like your finger. Uh-huh. See? They're, they both of them got it mixed up. See? That's right...., how could He be His Own Father? See? See, He can't be His Own Father. And if He had another Father*

outside of the Holy Spirit, and if God is a man, a person, then He is a... the Holy Spirit was His Father, and God is His Father, Matthew 1, so then He was an illegitimate child. See? So you can't make it either way, you, it's both wrong. **He was God manifested in a flesh of His creative Son.** See? Now, that's, God created the Son. 46 And when you Catholic people say, "**Eternal Sonship**," where do you get such a word? It doesn't make sense, to me. **How can He be Eternal and be a son?** A son is something that's "begotten of," how can it be Eternal? Eternal never did begin, it never does end, so how could it be Eternal Sonship? Oh, my! 47 If these denominations hasn't scrupled things up, I don't know what has. No wonder people can't have faith, they don't know what to have faith in. That's right. What we need is a good old-fashion, back to the Bible. That's right. Exactly right. That's right. Now, Jesus being man, physically, was tired, weary. Now laying there, tired; virtue had gone from Him. And then Him being God, He could only do what... 49 Now you say, "How could He be God and be man?" See, there is the mystery. See, **in body He was man, in spirit He was God.** See? Someone asked me, said, "Then how did, who did He pray to in the Garden of Gethsemane?" I said, "I will answer you that when you answer this: Do you believe you have the Holy Ghost?" "Yes." I said, "Then Who do you pray to? Where is He at when you are praying to Him? When, you claim you have Him, and yet you're praying to Him." See? People just... they just get some little idea and run wild with it, you see, that's the way it goes. 53 Now, in Spirit, He was God. Jesus said, in Saint John 3, see, "When, the Son of man which now is in Heaven, yet standing here on earth, when the Son of man which now is in Heaven." How would you answer that? See, He said He was in Heaven then, and here He was standing on earth. See? Oh, my! You see, that, He had to be God, omnipresent. See? Sure, He is present everywhere. He knows every thought. By being omniscient, knowing all things, He can be omnipresent. See?

And when Jesus was in Gethsemane, God left Him that He might be able to die.

Manifested Son of God 60-0518 pp 88 When He was--last cry, "Eli, Eli. My God, My God," That was a man. "Why hast Thou forsaken Me?" **In the Garden of Gethsemane, the anointing left Him**, you know, He had to die as a sinner. He died a sinner, you know that; not His sins, but mine and yours. That's where that love come in, how He took mine. Oh, hallelujah, how He took mine.

RISING OF THE SUN 65-0418M 34-5 Now, notice this Quickening Power, "Zoe," bringing the Word, the mind that was in Christ was in you then. I'm trying to show you, that you, when you raised--when God raised Jesus from the dead, He raised up you also, and also quickened to Life with Him (You are now quickened to Life.), although then you were but an attribute in His thoughts, but God had saw all in Him at the finish. See? When God looked down upon the body... (**The Spirit left Him in the Garden of Gethsemane; He had to die a man.**) Remember friends, He didn't have to do that. That was God. God anointed that flesh, which was human flesh, and He didn't have... **If He'd went up there as God, He'd have never died that kind of death; can't kill God.** But... He didn't have to do it, but remember, **He went there with you in Him.** See? God had never separated the Bride from the Groom yet. So when God looked down upon the

Body of Christ, He saw both male and female. It was all redeemed in that one Body. See? They are one, the same, same Word. the same Word spoke of the Groom speaks of the Bride.

SPIRIT OF TRUTH 63-0118 012 *And one of the great problems for God down through the years, as the history of the church goes, is to find somebody that He can completely get in His control. He only needs one man. He's always used one man at a time. We studied that last few nights: one man, not a group, He just wants one. That's all He needs, 'cause two men would have two different ideas. He just makes one man, represents Himself through that one person. Never did He do it otherwise than that. See? Now, He's got one person today, and that Person is the One we just read after: **the Holy Spirit. He is the Person that God has sent forth, the Spirit of Jesus Christ into the earth, the Spirit of God, to manifest and declare Christ through His church (See?) just to continue the Life of Christ through the church.***

It is apparent that the scripture speaks of One who was with God in the beginning, who was not God but was a companion of God whom God brought forth.

In **Colossians 1: 16 - 17** we read of Christ that, "*For by Him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones or dominions or principalities, or powers: all things were created by Him and for Him: And He is before all thing, and by Him all things consist.*"

So we see here this One Who is not God, yet it was God through this One, Who created all things. We see also in **John 1:3** we are told that all things were created By Him and then in verse 4 we see that "**in Him was Life**;" Now, life had to have started somewhere, and I believe that it all began in God and was carried out through His Son. In **John 5: 26** we read, "*For as the Father hath Life in Himself; so hath He given to the Son to have Life in Himself:*" we also read in **1 John 1: 1 - 4** that this life was invisible as all life is invisible, but this Life became visible and we have seen it and we therefore declare what we have seen. In **John 1: 14** we read, "*and the Word was made flesh and dwelt among us.*" So in order to Understand GODHOOD, we must understand this God-Life.

In this study we want to point out a few things for those who are Jesus only.

#1) We are told by Holy Scripture that The Son is the very **expressed image** of the Father, so He is not the Father.

#2) He sat down on the **right hand** of the Father, showing a difference between the Father and Son.

#3) He is to receive **inheritance** from the Father. Now if He is the Father then why would He receive inheritance from the Father, (Himself?)

#4) The Father calls Him Son, the title **son** tells us He has a beginning because every **son has a beginning** as it also state "**This day I have begotten thee**".

#5) The word **begotten** let's us know He was born, or birthed. He had a beginning, and

#6) when He says, "**THIS DAY**," the scripture is very specific that there is a beginning to this Son. Now let's look further into this relationship.

The scriptures tell us that Jesus Christ is *The expressed image* of the Father. This word expressed is a Greek word *EIKON* and it involves the two ideas of **representation** and **manifestation**.

BELIEVE FROM THE HEART 57-0623 E-46 *Jesus was a witness of God. He become so full of God, till him and God was One. God dwelt in Christ, reconciling the world to Himself, the very expression. A man's work declares his character. Christ was God's work. And Christ declared God's character, His feeling for the sick, His longing for saving of souls, till even He gave His own life. God's work... God's character was declared in Christ.*

In the **WUEST** Translation we read ***HEB 1: 3 ..."In these last days spoke to us in One Who by nature is His Son, Whom He appointed heir of all things, through Whom also He constituted the ages; Who being the out-ricing (the very effulgence) of His Glory and the exact reproduction of His Essence..."***

We also see in the **DIAGLOTT** : "*Who being an effulgence of His Glory and an exact Impress of His substance..."*

Again, we also find in the **NIV**: "*The son is the radiance of God's Glory, and the exact representation of His Being..."*

The **AMPLIFIED** version reads: "*He is the sole expression of the Glory of God - the light being the out-ricing of the Divine - and He is the perfect imprint and very Image of God's nature..."*

In **HEBREWS 1: 1 - 6** we read, "*God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, Hath in these last days spoken unto us in Son, whom he hath appointed heir of all things, by whom also he made the worlds; Who being the brightness of [his] glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high; Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they. For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son? And again, when he bringeth in the first begotten into the world, he saith, And let all the angels of God worship him."*

Other Translations also tell us, "*He is the radiance of the Father's Glory and the exact representation of His Nature..."* And remember, when we speak of Life we are speaking of nature, **for nature is only an expression of the Life.**

We see here that Jesus is the very **expression of the Fathers Divine nature**, in Whom God set forth as His Mark or **representation** and in Whom and By Whom the very manifestation of the Father was made known to us. And what we must keep in mind throughout this entire study is this Principle of God Life. **Now, although we see these**

scriptures speaking of a manifestation or an expression of the father we must understand one thing, these scriptures speak of Two, not One.

Where most people make their mistake in understanding Godhead is that they can not distinguish the **difference between the Father and Son**. We must never deviate from Scripture that says, "*Behold O Israel, the Lord thy God is One.*" Yet when we look at Father and Son we are not speaking of Two Gods, but One God Who had a Son, and it is through this Son that God has chosen to express Himself.

In **2 John 9** we hear John speak of two, not One, when he says, "*He that abideth in the doctrine of Christ, has both the Father and the Son,* and any child can tell you that the word both does not refer to one or three, but TWO. This also tells us that if you can see that there is a Father and a Son, two, and not One or three, then you are abiding in the doctrine of Christ. We also find in the book of Proverbs this question. "*Who hath established the ends of the earth? What is His name, and what is His Son's name?*" [for further scriptures see the end of chapter 1].

In **DEUTERONOMY 6: 4 - 9**, we read "*Hear, O Israel: The LORD our God [is] one LORD*" We also see the same thing spoken in **EPHESIANS 4 : 4 - 6** [*There is] one body, and one Spirit, even as ye are called in one hope of your calling; One Lord, one faith, one baptism, One God and Father of all, who [is] above all, and through all, and in you all.* How is He in you all? It is speaking of God-Life. And if there is One God and He is Father of all, then how can the Son be God. He is the Son of God. He is not God the Son, but The Son of God. There is a big difference. We know that **MALACHI 3: 6** and **HEBREWS 13: 8** both tell us that God changes not. Notice both new and old testament tell us there is ONE God and not three and also both new and old tell us that He changes not. To better understand how there is only One God yet two beings involved, let's go back to the beginning.

Remember, we read in **JOHN 1: 4** "*In him was life; and the life was the light of men.*" So, when we are speaking of Godhead, we are speaking of God -LIFE, and as we already stated, "**you can not begin to understand Godhead unless you look at it in terms of LIFE.**"

In **ROMANS 1: 19 - 21** we read, "*that which may be known of God is manifest in them; for God hath shewed [it] unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, [even] his eternal power and Godhead; so that they are without excuse:*" Notice how Paul speaks here of the **invisible things of Him** being made known and understood by seeing it in Nature. So **we are speaking of Life. ZOE...**

In **JOHN 1: 1 - 3** we see the same thing, "*That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; (For the life was manifested, and we have seen [it], and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us;) That which we have seen and heard declare we unto you,*

that ye also may have fellowship with us: and truly our fellowship [is] with the Father, and with his Son Jesus Christ.

The **Life was manifested**, and we have seen and **we know because of what we see**. Life itself is not visible. It is Spirit. Yet the very essence and nature of Life is that it has many qualities and characteristics, which brother Branham called attributes, and these attributes by their very nature are to become expressed. A rose without it's beauty and fragrance would not be a rose. So therefore **every Life has attributes that are visibly and materially displayed** to our senses in order **that we might better understand what the nature of the Life is**. That is why brother Branham spoke a message called "**God is identified by His characteristics.**" In it, he began by showing the difference between two birds that are both yellow but each has a different flying pattern. And the pattern distinguishes the difference between the two birds to the careful observer.

Now, I do not believe brother Branham was using this illustration to just give us a lesson on birds. He was showing us by nature how certain attributes will stand out from others and even when you have two beings who seems to be the same, yet their will be certain attributes that will differentiate between them. And so, by this very **law of expression**, God had to materialize in order to express Himself. You can not remain hidden and be expressive at the same time. **You can not become or fulfill yourself and remain invisible** either. Then, **in order to express oneself, you must show or make visible your nature through expression**. The invisible and intrinsic qualities becoming openly displayed. A coming out. A bringing forth into manifestation.

In **COLOSSIANS 1: 15 - 19** we read, "*Who is the image of the invisible God, the firstborn of every creature: For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether [they be] thrones, or dominions, or principalities, or powers: all things were created by him, and for him: And he is before all things, and by him all things consist. 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. For it pleased [the Father] that in him should all fullness dwell;*" What we have here is God bringing forth a Son and through this Son God performing all His creative acts. Yet this Son was not God, but the Son of God. He was not the Father, but He came forth in the image of the Father. **You can not see life. But Life will manifest its nature and characteristics. The manifestation that you see is not the Life, it is only the expression or fulfillment of that life.** My body is not who I am, but My Life that is within my body is identified through my body. Cut off my arms, you have not destroyed my life. I still am who I am. Cut off my legs and my arms and I still exist. My Life is still within me. So my body is not Life, but is an expression of that Life. And we find that this scripture tells us that the Son of God is the very image of the Father in whom all the Godhead dwells. Paul says here, "*For It pleased the Father that in Him should all fullness dwell.*" Now, where did Paul get that from?

In **MATTHEW 3: 16 - 17** We read, "*And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the*

*Spirit of God descending like a dove, and lighting upon him: And lo a voice from heaven, saying, This is my beloved Son, **in whom I am well pleased.**"*

Now, notice what God said about Jesus, He said, "***In Whom I am well pleased.***" From the Message **GODHEAD EXPLAINED** -56 brother Branham said, "*The Spirit of God, like a dove, descended and a voice from heaven (which was above Him) saying, "This is My beloved Son, **in Whom I am pleased to dwell.**" (Really, the right translation... They got the verb before the adverb, like all the foreigner is... "***This is My beloved Son, in whom I am pleased to dwell in.***" Or, "Whom I am pleased to dwell." "***In Whom I am pleased to dwell.***") That was **God coming into Jesus**, and in Him was the fullness of the Godhead bodily. And there's your Father, Son and Holy Ghost: in the name of Jesus Christ" So brother Branham is telling us that God as Father, when He says, "**IN WHOM**" He is speaking of a place of abode.*

We read in **2 CORINTHIANS 3: 18 - 4: 6** "*But we all, with open face beholding as in a glass the glory of the Lord, are changed into the **same image from glory to glory**, [even] as by the Spirit of the Lord. Therefore seeing we have this ministry, as we have received mercy, we faint not; But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by **manifestation of the truth commending ourselves to every man's conscience in the sight of God.** But if our gospel be hid, it is hid to them that are lost: In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of **Christ, who is the image of God**, should shine unto them.* Notice again we see Paul saying, "*Christ Who is the Image of God*". The very representation and manifestation. *He is the outraying or etching of God.*

Now, as we began this thought on the Life Stream of God by going back to the beginning, let's go back once again to **GENESIS 1:1 - 2, 11, 26 - 27**. In verse 1 - 2 we find God creating all things, and the Spirit of God moving forth upon the earth. In verse 11 we find God setting forth an order, that all Seed Life must bring forth after their own kind or nature. Then in verse 26 - 27 we find God saying, "***Let us make man in our own Image.***" "Let Us." Who was speaking and to Whom was He speaking.

The Trinitarians think this answers their quest for three, and the Oneness do not know what to do with this verse. But God sent us the answer in this day through the lips of His Prophet.

From **QA ON GENESIS**, brother Branham said, "*He got all those things together, made...?... Made all the other things, all the animal life, the birds, the bees, the monkeys, and whatever it was, put all of it here on earth. And then He asked this question now. "**Let us**" (Who? Father and Son) "make man in Our Own image."*

So we see then the existence of the Son was even before the birth of Jesus Christ in Bethlehem. So then what we see here is that **Hebrews 1** and **2 Corinthians** and **Colossians** are not only speaking of the Man Christ Jesus, but there is something else we are dealing with here. Now, don't forget what we began this Message with.

You must look at Life to understand Godhead. we are dealing with Life. Now brother Branham asked a very good Question. Who was speaking to Whom? He said, "[Let us](#)" ([Who? Father and Son](#) "make man in Our Own image."

In [PSALMS 110:1](#) we read, " *The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.* So then who is talking to whom? That is the question we must ask ourselves if we are truly honest in our hearts.

Notice, in [LUKE 20:42](#) Jesus quoting this scripture, "*And David himself saith in the book of Psalms, The LORD said unto my Lord, Sit thou on my right hand,*" and then Jesus follows through with a question in verse **44**, "*David therefore calls Him Lord, how is he then his son?*"

Jesus knew that the people did not understand Godhead, and therefore this is why they missed Him at His first coming. Paul goes one step further and explains that this was not David speaking about Himself, but of another as we see in [ACTS 2:34](#) "*For David is not ascended into the heavens: but he saith himself, The LORD said unto my Lord, Sit thou on my right hand,*" ...

So then we see the scripture telling us here that it was not David speaking about David and God, but as a Prophet He was speaking of the Messiah Christ, and the Father speaking to Him. Paul Himself quotes this scripture in [1 CORINTHIANS 15 : 12 - 28](#)

Notice in verse **15**, Paul says, "*God raised up Christ.*" Then in verse **24 - 28** Paul let's you know there is a difference between the Father and the Son. It is the Father Who puts all thing under the feet of the Son. Even brother Branham taught us that in the New Jerusalem, the Pillar of Fire will be at the very top, next will be the Lamb which is the body, which is Christ Jesus and then comes the Bride in that order. So we see that Jesus is still subject to the Father.

From PP. 1046-237 [QUESTIONS AND ANSWERS COD](#) 993-1060 - 64-0823 2E "*On top of Mount Zion will set the Lamb. And the City will need no light, for the Lamb is the Light thereof. And above the Lamb will be the Father, which is the Logos, God, the great Light, the Eternal Light that'll shine just above the Throne. And Jesus will not be on His Father's Throne, He will be on His Throne. And the Father will hover over the Son, which the Father and Son will be One. "And while they are yet speaking, I will answer. Before they can think, I'm thinking for them."* That's right.

To understand how there is Two, and each one having His own throne, let's look to the scripture again. In [REVELATION 5: 6 -7](#) "*And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth. And he came and took the book out of the right hand of him that sat upon the throne.*" So then what happened? What happened to this book that is now opened?

In [REVELATIONS 10: 1 -3 & 7](#) "*And I saw another mighty angel come down from heaven, clothed with a Cloud: and a rainbow was upon His head, and His face was as it*

*were the sun, and His feet as Pillars of Fire: And He had in His hand a little **book open**: and He set His right foot upon the sea and His left foot on the earth. And He cried with a loud voice, as when a lion roareth: and when He had cried, seven thunders uttered their voices. ... but in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as He hath declared to His servants the prophets."*

The **first** things I wish to point out here is that the mystery of God will be finished when this scene unfolds. In other words, until this scene happens God and Godhead will continue to be a mystery. But, when this happens, then the mystery is done away.

Second, this scene begins with a descent of this Mighty angel who brother Branham called the angel of the Covenant, none other than the Lord Jesus Christ. From [The Breach pg. 74](#) he says, "*And when the seals are broken, (Rev 5) and the mystery is revealed, down comes the Angel, the Messenger, Christ, setting His foot upon land and upon sea with a rainbow over His Head. Now, remember, this Seventh Angel is on earth at the time of this coming.*"

Third, you will notice He comes clothed with a **cloud** and a rainbow over His head. In Life magazine we have a picture of this Cloud which formed His Wig which is part of His clothing and if you hold the picture up to the light, you will see a rainbow over His head because there is a photo of a rainbow on the reverse side of the page and by light we can see the revelation (rainbow). A wig is an ornament for the head pointing to or bringing the attraction to the head. It also represents a Judge, being a white wig. We see also that His face was so brilliant it shown forth as the very Sun itself. And His feet as the Pillar of Fire.

Fourth, He came down with an **open book**. And then **He cried with a loud voice as when a lion roareth**.

And **Fifth**, we find this happening at the time when the seventh angel is here on earth. Now let's just examine these five points.

The scene begins by a descent. So Who came down if Jesus took the book and then sat down. Brother Branham said from, [THE FIRST SEAL 63-0318 271](#), "*Now, the Holy Spirit and the revelation and Christ is: the Holy Spirit is Christ in another form. That's right. Notice, it is a Lamb that opened the Book, and the Lamb is Christ; and Christ is not seen anymore from then, but He is seen in the Book of Revelation, the 19th chapter, coming on a white horse.*

Now keep this in mind because brother Branham said, that the lamb is not seen again until **Revelations 19**. Again we find in pg. 25-1 of [SOULS IN PRISON 63-1110m](#) He said, "*And John looked to see a Lion, and what did he find?--a Lamb, and it was a bloody Lamb. A Lamb that had been slain. How long?--since the foundation of the world. The Lamb came forth, walked up to Him that had the Book in His right hand, and received the Book. Climbed upon the Throne and sat down. That's it. It was over. When? When the seals was revealed.*

And again in, pp. 34 **WHO DO YOU SAY THAT THIS IS?** "*John, looking to see a--a lion, he saw a Lamb that had been slain, a--a bloody Lamb come forth and took the Book, climbed upon a Throne and set down.* "

So we see here that the Lamb took the book in Chapter 5 (He opened the book and then He went and climbed up and sat down on the Fathers Throne. Now, remember, If we do not see the Lamb which is the body from chapter 5 until 19, because He is on the throne, then Who came down in Revelations chapter 10?

I believe it is the same one we see in **1 THESSALONIANS 4: 15 - 18** which tells us that the Lord Himself shall descend with a shout of which brother Branham said, *the shout is a Message going forth, "The Shout, A Messenger getting a people ready."* **So which Lord came down?** "*The Lord said unto My Lord.*" So then, which one came down? Which one are we speaking of Here? The Father or the Son? Our answer is in verse 14.

1 Thessalonians 4: 14 "*Even so they which sleep in Jesus will God bring with Him.*" Now, is this telling us God brings **with Jesus** or is it saying **God brings with Himself?**

Remember, in **Revelations chapter 10** we are told that when this mighty Angel which brother Branham called Christ in the form of the Holy Spirit comes down, notice He comes with a loud voice which is a shout. And this Loud voice sounds like a lion. We find over in the Book of Amos that this is the voice of God Himself. **Amos 3: 7 - 8** "*Surely the Lord God will do nothing, but He revealeth His secret (Mystery) unto His servants the prophets. The Lion hath roared, who will not fear? The Lord God hath spoken, who can but prophecy*" So we see the scripture tell us that it is the Voice of God that comes forth in the shout with a loud voice. And this loud voice sounds like the roar of a lion, bringing fear to all who hear it and yet it is also a prophetic voice as stated here in the book of Amos. So by now we must understand that it is God Himself and not the Son of God who comes at this time to Reveal the Mystery of Himself. That is where so many have fallen short in this Message. They do not know who has come down. And that is because they do not understand Godhead. You ask them who came down, and they will tell you the Lamb. But the Lamb is on the throne until He is again seen in Revelations chapter 19. So who came down? You will find the answer in Ephesians chapter one as well. It is "The Father of Glory".

Paul told us that it is God who will come. **Ephesians 1: 17 - 20** "*That the God of our Lord Jesus Christ, the Father of Glory, may give unto you the Spirit of Wisdom and revelation in the knowledge of Himself So that your eyes may be enlightened and you may know what His expectations of His calling are and what His exceeding greatness of His power is toward us who believe..*"

From **Seventy Weeks of Daniel 67, 61-0806** he said, "*The Spirit of Wisdom comes in to the church to make known to the church by the revelation of the Holy Ghost bringing the church in and revealing what day that we are living in. Just the same as Gabriel came to Daniel, the Holy Spirit comes to the church in the last days to reveal these great deep secret things. Do you understand now.*"

So we see God comes with the Spirit of Adoption and let's us know that it is He Who has come because He is the Same One Who raised up Jesus.

In **2 Thessalonians 2** : we see that God's Holy Spirit is holding down the lawlessness until He departs and when He departs the earth He will take us with Him in a Rapture.

From 161-3 **THE FIRST SEAL** brother Branham said, "*Notice, and when this Holy Spirit that we have, becomes incarnate to us, the One that is in our midst now in the form of the Holy Ghost, becomes incarnate to us in the Person of Jesus Christ, we will crown Him King of Kings...?... That's right. See?*"

So then Revelations 10 is not speaking of the Body that comes down, which is the Second Coming. It is not the Lamb, it is the Holy Ghost Himself which the scriptures refer to as the Appearing.

From **MESSAGE of GRACE**, pg. 30 he said, "*There's only one thing different in Him being here this morning than He was amongst the people at Galilee, that would be His own body of flesh, His corporal body; because that was raised up (you believe that?) set's at the right hand of the majesty on high, **ever living** to make intercessions for our confessions.*

WE WOULD SEE JESUS 57-0226 E-14 *Now, if He is the same, there's only one thing that would make Him any different from what He was when He walked on the banks of Galilee: that is that He would not be in a corporal body. Now, that body has been lifted up, and it's on the throne of God tonight. He that overcometh shall set with Me on My throne, as I have overcome and set down on My Father's throne.*

Now, I would like to ask you this. If The fullness of the Godhead has come down, **then by what means is He ever Living?** By what Life is He ever Living? I was asked this question back in 1982 by a brother who came into the understanding of Christ's Presence and he asked me this question. "*If the Fullness of God is here now, then is the body of Jesus Lifeless laying there on the throne of God?*" I had never been asked a question like that, but something inside of me said, "*ask Him how Jesus went to the Cross if The Spirit of God left Him in Gethsemane?*" So I asked Him this, I said, "*I will answer that if you can tell me how Jesus got to the cross from the Garden when brother Branham said, The Holy Spirit left Him in Gethsemane. And I said, " Tell me, from birth to age thirty when He was baptized, and from the garden to the cross, by what Spirit did he live if God did not enter Him until He was baptized and left Him in Gethsemane?"*

In the Message, **ELISHA THE PROPHET** 56-1002.2E E-21, brother Branham said, "*And Jesus, the baptism He had was the baptism of the Holy Spirit, which was in Him, that come on Him at the river Jordan after He was baptized in water. John bare record; he seen the Spirit of God like a dove coming upon Him. And notice. Then when he went up, he sent back the same robe that he was wrapped in: the Holy Ghost upon the Church.*

And in the message, **MANIFESTED SONS OF GOD** 60-0518 88 He said, "*In the Garden of Gethsemane, the anointing left Him, you know, He had to die as a sinner. He died a sinner, you know that; not His sins, but mine and yours.*

Also from, **THE RISING OF THE SUN 65-0418** He said, " *When God looked down upon the body... (The Spirit left Him in the Garden of Gethsemane; He had to die a man.) Remember friends, He didn't have to do that. That was God. God anointed that flesh, which was human flesh, and He didn't have... If He'd went up there as God, He'd have never died that kind of death; can't kill God.*

Now in getting back to understanding Godhead, remember, we said first you must understand Life. So let's go back to the beginning again to see how God Who is the Author of all Life began to bring forth His Life.

E-18 ATTITUDE AND WHO IS GOD? -- 50-0815 "What's He doing? Writing His first Bible. Notice, the human beings once looked towards the heavens. And He puts all the stars in the heavens, the zodiac, starting off with the Virgin, ending up with Leo the Lion. First coming of Christ, the second coming. Came by the Virgin, come again as the Lion of the tribe of Judah. There He puts the first Bible. Oh, back in the days of--ancient days, they looked at those things. Today, He's got His Bible wrote here. But He wrote It in the heavens, that man would look up and realize that Jehovah the Creator was above. And then I can see Him, He looked at that... I can see the seed of this world hanging there as an icicle, whatever it was, way away. And He moved it over here. I can see this little Light go out. **Now, we got two now. The Father, and out of the Father came the Light, the Son.** And I can see that Light moving over here and pulled the earth over near the sun to dry it off. And begin to...?... raise the water up, separating the land, earth from the water, and so forth. Then He begin to create. And He made the fishes of the sea, the vegetable life. Put the cattle on the hill. It all looked good to Him". Then He said, "Let us make man in Our own image, after Our likeness." Is that right? All right. So He made a man. God was Spirit, he had to be a spirit man, made in His image. He put him on the earth to lead the animal life and so forth, like the Holy Spirit should be leading the Church today. That was man.

From the **Church Age Book page 309** brother Branham said, "*If people can't see the Truth of Godhead, but fight it; they can't ever see the rest of the Truth because the revelation is Jesus Christ in His Church and His works in the midst of the Church for seven ages.*" And in page 332 of the **Church Age book**, he said "*Christ did not come down to make Himself known He did not come to reveal the Son. He came to reveal and make known The Father. He never talked about two Gods; He talked about One God. And now in this last days, we have come back to the Capstone revelation, the most important revelation of Godhead in the whole Bible. that is, JESUS IS GOD, HE AND THE FATHER ARE ONE: THERE IS ONE GOD, AND HIS NAME IS THE LORD JESUS CHRIST.*

By now, you should know and understand this doctrine of Godhead and the relationship between the One God Who is Father and His Son. The following few pages are quotes and scriptures that reaffirm this revelation. The following are quotations from brother Branham's message which shed further light on this subject.

Q & A ON GENESIS 15-32-- COD 11-58 -- 53-0729 he said, "Now, back there, then, when **this little halo comes**. Now, we can't see nothing yet, but just by eyes of just supernatural we see a halo standing there. Now, **that's the Son of God, the Logos**, Now, I can see Him playing around like a little child, before the Father's door, with all Eternity. See? And, now, then in His imaginary make-up He begin to think of what things would be, and I can hear Him say, "Let there be light."

21-129 HEBREWS CHAPTER 1 -- 57-0821 "The Logos, and this Great Fountain; this **Great Fountain of Spirit** which had no beginning or no end. This Great Spirit began to form in the creation, and **the Logos that went out from It was the Son of God**. It was **the only visible form that the Spirit had**. And It was a **theophany**, which means a body, and the body was like a man".

282 PARADOX -- 64-0206.1M, And this little Boy, twelve-year-old Child, no wisdom at all, why, but just a twelve-year-old Boy. **The Father didn't dwell in Him at that time; because He come on the day when He baptized Him, "He saw the Spirit of God coming down, see, and went in Him."** But, look, this little twelve-year-old Boy, being the Word; He was born the anointed One, see, to be the anointed. And here He was. "Know ye not that I must be about My Father's business?"

74 CHRIST REVEALED IN HS OWN WORD 65-0822.1M To misinterpret Jesus Christ in being the Word, you'd make Him one god out of three. Or you'd make Him the second person in a godhead. And to do that, you'd mess the whole Scripture up. You'd never get nowhere. So It must not be misinterpreted.

6 SHALOM -- V-13 N-5 -- 64-0112 But, really, frankly, we have never seen each other. Did you know that? We have never seen one another. You hear something speaking out of a body here that impersonates whatever it's on the inside. So then when we talk to each other, we're--we're really not talking to the body. It's the spirit inside, but the body is the thing that identifies the spirit that's on the inside. And therefore, when we speak to each other, we are... quickly can understand right away whether we are Christians or not, because there's a fellowship in the spirit that we talk from. You see, that it vibrates to one another that whether we are Christians or not. Therefore we have never seen each other. 7 Jesus. "No Man has seen God at any time, but the only begotten of the Father has declared Him." See? In other words, God was identified. **The--the Person of God was identified in the Body, the Lord Jesus Christ, so He was the expressed image of God. Or, God expressing Himself through an image, see, through an image, Man.** God expressed Himself to us, and He was God. Not a third person or second person; He was the Person, God. He was God Himself, identifying Himself, so we could feel Him. 8 1 Timothy 3:16, "Without controversy, that's argument, great is the mystery of godliness, for **God was manifested, or made known, in the flesh.**" **Isn't that wonderful? God! And we could never understand God as He moved through a Pillar of Fire, and so forth, as He did. But we understood Him when He become one of us, see, when He become Man. Then He could talk to us, and we could feel Him,**

handle Him, touch Him, and everything. And as the Scripture plainly says that "we have handled God," see, with our hands, touched Him with our hands.

E-44 CHRIST -- 55-0221 *God, Immanuel, creating around Himself a Blood cell that brought forth the Son, Jesus Christ.*

WATER OF SEPARATION 55-0121 E-24 *Oh, I hope you see it. The blood cell bursted at Calvary. Life was inside the cell. And then it broke the cell, Christ did first, bringing Himself into the womb of a virgin and creating around Himself a cell, a blood cell that multiplied into many cells and brought forth the Son, Christ Jesus.*

E-12 BLIND BARTIMAEUS -- 56-0414 *E-12 Now, Jesus--that I might speak to you this way, when He was on earth, He did not claim to be a Healer, He claimed He only did as the Father showed Him to do. Is that right? How many ever read that in the Bible? You know, Saint John 5:19. That Jesus Christ Himself, never healed anybody, no. He said, "I do nothing till the Father shows Me first what to do." He saw a vision of what to do, and then He did what the Father told Him. He said that, and His Words, of course, is true, isn't it? Saint John 5:19, when He said, "Verily, verily, I say unto you, The Son can do nothing in Himself, but what He sees the Father doing, that doeth the Son likewise." Now, He had to tell the truth, because He was infallible; He was the Son of God. **And God Himself, was in Christ reconciling the world to Himself. The Body, the Man was Jesus, the Son of God; but the Spirit in Him, was Jehovah Itself, tabernacled here in human flesh, in order to take away sin.***

197 QUESTIONS AND ANSWERS COD 361-406 - 59-0628.2E *Now somebody said, "Brother Branham is a oneness." No, sir, I am not a oneness. I do not believe that Jesus could be His own father. I believe that Jesus had a Father, and that was God. But God dwelled and tabernacled in this body called Jesus, and He was Immanuel, God with us. And there's no other God besides this God. He is Father, Son, and Holy Ghost. And the Name of the Father, Son, Holy Ghost... Father: the Lord, Son: Jesus, Holy Ghost: Logos, Spirit of God. Father, Son, and Holy Ghost, Lord Jesus Christ; that's Him. And in Him dwelled the fullness of the Godhead bodily.*

QA IMAGE OF THE BEAST 54-0515 *And I'm not a oneness. No, sir. You trinitarian people get that away from you. **I am not a oneness.** No, sir. I'm not a oneness, neither a trinitarian. I believe what the Bible says. That's correctly. Amen. Whew. I get too much on one. What was that? Did I get it out? Or, let's see, what was it? Oh, yes, that's right, about the... how the Father was in Christ. He was a man; He was a God-man.*

E-40 TESTIMONY WILLIAM BRANHAM 60-0210 *Brethren and sisters, we're men and women, got to die, **but the Spirit of God that's among us, is the same God that met Moses in the wilderness, was in Jesus Christ on earth, because the life of It proves It's the same Spirit. It's doing the same thing. It's a promise of Christ. Oh, how... There's just no place to stop.***

E-37 FUNDAMENTAL FOUNDATION FOR FAITH 55-0113 Now, when He was here on earth, He was a perfect example of everything of the godhead. He was the fullness of the godhead bodily. **In Christ dwelt God. The body of Jesus was only the tabernacle of God. It's where Almighty God Himself lived and dwelt in a human being. You believe that, don't you? You have to, to be saved.** You have to believe that.

25 HEBREWS Chapter 7, Part 1HEB 292-25 -- 57-0915.2E Now, the reason that there's a difference between God and Jesus: **Jesus had a beginning, God had no beginning; Melchisedec had no beginning, and Jesus had a beginning.** But Jesus was made liken unto Him.

HEBREWS CHAPTER 7, PT. 1 57-0915E 291-20 Now, I think Paul gives the right interpretation. For this Melchisedec, king of Salem,... (King of Salem, and any Bible scholar knows that Salem was formerly... Jerusalem was formerly called "Salem." And He was the King of Jerusalem. Watch Him.)... priest of the most high God,... (**That's an intercessor.**)... who met Abraham... (I want to get His genealogy, this great Man, so that you'll know Who He is first, and then we'll go on with the story.)... returning from the slaughter of the kings, and blessed him; To whom... Abraham gave a tenth part... first... by interpretation King of righteousness,... Now, watch: righteousness... Now, we have self-righteousness; we have make-belief righteousness; we have perverted righteousness, all kinds. But there's one real righteousness, and that righteousness comes from God, and this Man was the King of righteousness. Who could He be? Now, **He was the King of righteousness, the King of Jerusalem, the King of righteousness, the King of peace. Jesus was called the Prince of peace, and a prince is the son of a king. So this Man was King of peace, then He would have to be the Father of the Prince of peace. Get it?**

291-22 Now, let's see, get His genealogy a little further, to see where we're going. Without father,... (Now, Jesus had a Father. You believe that? Sure He was.)... without mother,... (Jesus had a mother, but this Fellow had neither father nor mother.)... without descent,... (He never had anyone that He come off of, any descent. He always was.)... without descent, having neither beginning of days,... (He never had any time He ever started.)... nor the end of life;... (**It could been nothing else but God. That's all It could be.**)

292-23 Now, now if you'll notice, as we read the next verse. See? First, being by interpretation, King of righteousness... (That's not where I want to do. The--the 3rd verse.) ... nor end of life; but **made like unto the Son of God**;... (Now, **He was not the Son of God. For if He was the Son, He had a beginning, and this Man had no beginning.** If He was a Son, He had to have both father and mother. And this Man had neither father nor mother, but **He was made like unto the Son of God.**)... abideth a priest continually. Now, Dr. Scofield tries to say that it was a priesthood, called the Melchisedec priesthood. But I just want to take you on that just for a few minutes. If it was a priesthood, then it had to have a beginning, and it had to have an end. But This had no beginning or had any end. And he did not say he met a priesthood; he met a Man, and called His Name Melchisedec. **He was a Person, not a denomination, not a**

priesthood or fatherhood; He was absolutely a Man by the Name of Melchisedec, Who was the King of Jerusalem. Not a priesthood, but a King without a father, priesthods don't have father. And this Man was without father, without mother, without beginning of days or ending of life. Now, the Son of God..... Who this was, this was Jehovah! This was Almighty God Himself. It could be no other.

292-25 Now, notice. ... He abideth for ever... (He has a testimony here that He liveth, He never dies. He never did... He never was nothing else but alive.)... He abideth for ever... Now, Jesus was made liken unto Him. Now, the reason that **there's a difference between God and Jesus, Jesus had a beginning; God had no beginning; Melchisedec had no beginning; and Jesus had a beginning. But Jesus was made likened unto Him.** ... a priest abideth forever.

HEBREWS CHAPTER 7 PT.1 57-0915E 305-93 Now, we want to notice here now again, as we go on with this lesson of this Melchisedec, this great Priest of Salem, and the Possessor of heavens and earth. Now, being first... Without father, without mother, without descent, having neither beginning of days, nor ending of life; but was made like unto the Son of God; abideth a priest continually. Now, watch. **He wasn't the Son of God; He was the God of the Son. He wasn't the Son of God (Melchisedec wasn't), but He was the Father of the Son of God.**

From HEBREWS CHAPTER 7, PT. 1 57-0915E 309-118 that same Melchisedec that met Abraham coming from the slaughter of the kings. Certainly. The God of heaven, the Elohim, the Great I AM, not the I was, the I AM (present tense). "And He blessed him." Listen here just a little further, so we can get the lesson a little closer together. Now, the 4th verse... Now consider how great this man was,... (I just think that too.)... consider how great this man was,... He's beyond the Son of God. The Son of God had father and mother; He didn't. The Son of God had a beginning of time and an ending of time; He didn't. Who was that? **That was the Father of the Son. That's Who it was.**

HEBREWS CHAPTER 7, PT. 2 57-0922 341-306 And this Melchisedec was not Jesus, for He was God. And what made Jesus and God different, that... **Jesus was the Tabernacle that God dwelt in.** See? Now, Melchisedec... Jesus had both father and mother, and this Man never had father or mother. Jesus had a beginning of life and He had an end of life. This Man had no father, no mother, no beginning of days, or ending of life. But It was the self same Person; it was Melchisedec and Jesus was One; but Jesus was the earthly body, borned and fashioned after sin: God's own body, His own Son, borned and fashioned after sin to take the sting out of death, to pay the ransom, and to receive sons and daughters unto Himself. You get it? That's the reason that He had a beginning; He had an ending.

WHY CRY SPEAK 59-1004E E-48 Now, how many knows that Christ is the Spirit of God? We all know that. He's the anointed One. Jesus was the anointed. There's where people who believe that there's three or four different Gods, get all mixed up. See? **God is a Spirit. Jesus was the body that the Spirit of God dwelled in, made Him Emmanuel, God, tabernacled on earth.** He was God. Jesus Christ was God, yet He was the Son of

God. His flesh was the Son of God 'cause God created it, but inside He was God. "It's not Me," said Jesus, "does the works, it's My Father that dwelleth in Me. And that day you'll know that I'm in the Father, the Father in Me, I in you, and you in Me." There you are.

Godhead Scriptures

Now, that we have looked at the eight FACTSUAL statements of Brother Branham's, may we now, enter this study with open hearts to see just why God sent us a vindicated Prophet to restore back to us what was taught by the early church Fathers. In fact if you examine 2 John 3 and 9 you will find John was very specific as to the revelation that there is One God and He had a Son.

II JOHN 1:3 Grace be with you, mercy, [and] peace, from God the Father, and from the Lord Jesus Christ, the Son of the Father, in truth and love. 9 Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son.

John is very specific and tells us that if you do not have the doctrine of Christ you do not have God, and then He tells us what the doctrine of Christ is, He says, you must have BOTH the Father and Son. And the word BOTH means TWO, not three, not four, but TWO. And if you do not have TWO in reference to the doctrine of Christ you have not God. TWO beings, One Alone is God, and this One Who alone is God dwelt in the One who was not God, for He was the Son of God, not God the Son. Brother Branham tried to take us back to this wonderful revelation of Christ, but most of his followers think they know more than he did concerning God and His Son. Even Irenaeus used the same definitions when defining the Godhead.

In the writings of **IRENAEUS AGAINST HERESIES**, BOOK III. Chapter I.--**The Apostles did not commence to preach the Gospel, or to place anything on record until they were endowed with the gifts and power of the Holy spirit. They preached One God Alone, maker of heaven and earth.**

In this chapter, Irenaeus after mentioning Paul, Peter, John Mark and Luke, stated *"These have all declared to us that **there is one God**, Creator of heaven and earth, announced by the law and the prophets; **and one Christ the Son of God**. If any one do not agree to these truths, he despises the companions of the Lord; nay more, he despises Christ Himself the Lord; yea, he despises the Father also, and stands self-condemned, resisting and opposing his own salvation, as is the case with all heretics."*

Other words spoken by Irenaeus are as follows: **CHAP. VI.--Explanation of the words of Christ, "No man knoweth the Father, but the Son," ETC.; which words the heretics misinterpret,**

1. For the Lord, revealing Himself to His disciples, that He Himself is the Word, who imparts knowledge of the Father, and reproving the Jews, who imagined that they, had [the knowledge of] God, while they nevertheless rejected His Word, through whom God is made known, declared, "No man knoweth the Son, but the Father; neither knoweth

any man the Father, save the Son, and he to whom the Son has willed to reveal [Him]."(11) Thus hath Matthew set it down, and Luke in like manner, and Mark(1) the very same; for John omits this passage. They, however,(Those false teachers, ed.) who would be wiser than the apostles, write [the verse] in the following manner: "No man knew the Father, but the Son; nor the Son, but the Father, and he to whom the Son has willed to reveal [Him];" and they explain it as if the true God were known to none prior to our Lord's advent; and that God who was announced by the prophets, they allege not to be the Father of Christ.

a. But if Christ did then [only] begin to have existence when He came [into the world] as man, and [if] the Father did remember [only] in the times of Tiberius Caesar to provide for [the wants of] men, and His Word was shown to have not always coexisted with His creatures; [it may be remarked that] neither then was it necessary that another God should be proclaimed, but [rather] that the reasons for so great carelessness and neglect on His part should be made the subject of investigation. For it is fitting that no such question should arise, and gather such strength, that it would indeed both change God, and destroy our faith in that Creator who supports us by means of His creation. For as we do direct our faith towards the Son, so also should we possess a firm and immoveable love towards the Father.

*3. For no one can know the Father, unless through the Word of God, that is, unless by the Son revealing [Him]; neither can he have knowledge of the Son, unless through the good pleasure of the Father. But the Son performs the good pleasure of the Father; for the Father sends, and the Son is sent, and comes. And His Word knows that His Father is, as far as regards us, invisible and infinite; and since He cannot be declared [by any one else], He does Himself declare Him to us; and, on the other hand, it is the Father alone who knows His own Word. And both these truths has our Lord declared. **Wherefore the Son reveals the knowledge of the Father through His own manifestation. For the manifestation of the Son is the knowledge of the Father; for all things are manifested through the Word.** In order, therefore, that we might know that the Son who came is He who imparts to those believing on Him a knowledge of the Father, He said to His disciples:(3) **"No man knoweth the Son but the Father, nor the Father but the Son, and those to whomsoever the Son shall reveal Him;" thus setting Himself forth and the Father as He [really] is, that we may not receive any other Father, except Him who is revealed by the Son.***

*4.... But the Lord did not say that both the Father and the Son could not be known at all (in tatum), for in that case His advent would have been superfluous. For why did He come hither? Was it that He should say to us, "Never mind seeking after God; for He is unknown, and ye shall not find Him;" as also the disciples of Valentinus falsely declare that Christ said to their Aeons? But this is indeed vain. **For the Lord taught us that no man is capable of knowing God, unless he be taught of God; that is, that God cannot be known without God: but that this is the express will of the Father, that God should be known. For they shall know(4) Him to whomsoever the Son has revealed Him.***

5. And for this purpose did the Father reveal the Son, that through His instrumentality He might be manifested to all, and might receive those righteous ones who believe in Him into incorruption and everlasting enjoyment (now, to believe in Him is to do His will); but He shall righteously shut out into the darkness which they have chosen for themselves, those who do not believe, and who do consequently avoid His light. The Father therefore has revealed Himself to all, by making His Word visible to all; and, conversely, the Word has declared to all the Father and the Son, since He has become visible to all. And therefore the righteous judgment of God [shall fall] upon all who, like others, have seen, but have not, like others, believed.

7)...For the Son, being present with His own handiwork from the beginning, reveals the Father to all; to whom He wills, and when He wills, and as the Father wills. Wherefore, then, in all things, and through all things, there is one God, the Father, and one Word, and one Son, and one Spirit, and one salvation to all who believe in Him.

Now, it is very apparent that Irenaeus taught exactly the same thing that Paul and John and Brother Branham taught. There is but One God Who is the Word and he it is that is Father. This One who is God and Father, had a Son in His Image. This One who is God the Word, had a Son in His own Image to manifest or express his Word, and this Son is the Expressed Word of God. This One Son as uniquely born. He has a unique place in the Revelation of the Mighty God. He is the Revelation or unveiling of God to us.

Thus I want you to keep in mind these eight major definitions of Brother Branham's as you read this study and you will not have any difficulty in changing your own thinking.

Now, Let's move back to the Apostle John and See what he wrote:

II JOHN 1:8 *Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward. 9 Whosoever transgresseth (The word transgresseth here means to go beyond the limits), Whosoever goes beyond the limits and abideth not (and does not make his home) in the doctrine of Christ, hath not God. (this tells you how important the doctrine of Christ is. Because if you go outside the boundaries of that doctrine of Christ, you do not have God, and if you do not stay within the boundaries of the doctrine of Christ you do not have God... So what are the boundaries of the doctrine of Christ?) He that abideth in the doctrine of Christ, (he that stays within the boundaries of the doctrine of Christ, what does john say?) he hath **both** (what does BOTH mean? Does it mean 1? Does it mean 3? Does it mean 4? Or 5? Or 6?, No! It means two!!! And who are these Two? John says, ...) the Father and the Son. He that abideth in the doctrine of Christ, he hath both the Father and the Son. There you are. I don't know how it could be any plainer. 10 ¶ If there come any unto you, and bring not this doctrine, receive him not into [your] house, neither bid him God speed: 11 For he that biddeth him God speed is partaker of his evil deeds.*

What? Who you calling evil John? Anyone who does not have the doctrine of Christ which says there is One God, the Father and He has a Son. That is why john says just a

few verses earlier, in **II JOHN 1:3** *Grace be with you, mercy, [and] peace, from God the Father, and from the Lord Jesus Christ, the Son of the Father, in truth and love.*

Now, why would John be so definitive in his statement if Jesus was his own Father, as the Oneness try to make him. **I JOHN 1:1** ¶ *That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; 2 (For the life was manifested, and we have seen [it], and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us;) 3 That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship [is] with the Father, and with his Son Jesus Christ.*

Why would John be so specific as to mention the Father and then use the conjunction "AND" to mention also God's Son, Jesus Christ. If Jesus is His Own Father, then it makes no sense at all. It would just be double speak.

Now, we could go to the Gospels of John as well, but we will attribute those things in the Gospel of John to the very words spoken by Jesus Himself. But first, let us look at what the apostle Paul said of this relationship between the father and the Son.

HEBREWS 5:7 *Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared; 8 Though he were a Son, yet **learned he obedience (to come under subjection)** by the things which he suffered;*

Hebrews 5:9 *And being made perfect, he became the author of eternal salvation unto all them that obey him;* (learn is to increase ones knowledge, and obedience shows submission). He learned to come under subjection.

In this statement from the Book of Hebrews the Apostle Paul makes several statements about the relationship the Son of God had with His Father.

#1) The Son of God could learn which means He was not Omniscient as God is Omniscient and Knows all things. Now, if the son of God was God, then how could he increase in anything. God is all knowing yet in **MATTHEW 24:36** **Jesus said,** *But of that day and hour knoweth no [man], no, not the angels of heaven, but my Father only, showing The Son did not possess Omniscience.* God can not change (Mal 3:6 and Hebrews 13:8)

#2) He was obedient to the Father. Now, if he was the Father this statement would be a total misapplication of the language, and totally inappropriate.

#3) He was made perfect. If He could be become perfect, or complete and fully mature, then He wasn't that way to begin with. God can not change. He is the same yesterday, today and forever.

I CORINTHIANS 15:24 *Then [cometh] the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. 25 For he must reign, till he hath put all enemies under his feet. 26 The last*

enemy [that] shall be destroyed [is] death. 27 For he hath put all things under his feet. But when he saith all things are put under [him, it is] manifest that he is excepted, which did put all things under him. 28 And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.

#4) The Son of God is subject to the Father, which makes him a different being than the Father.

#5) The Son of God is mediator BETWEEN God and man. He could not be a mediator if he was God. Because to mediate means to be in the middle, a go between. **GALATIANS 3:20** *Now a mediator is not [a mediator] of one, but God is one.* And then Paul tells us in **I TIMOTHY 2:5** *For [there is] one God, and one mediator between God and men, the man Christ Jesus;*

#6) The Son of God increased in his Knowledge of God: **LUKE 2:40** *And the child grew, and waxed (increased and became) strong in spirit, filled with wisdom: and the grace of God was upon him. 52 And Jesus increased in wisdom and stature,(maturity) and in favor (knowledge and influence) with God and man.* Jesus made progress in the things in which he grew. He grew in Wisdom, he grew in maturity and he grew in the influence and knowledge of God.

#7) The Son of God increased in favor with God: verse 52 is a total oxymoron if he is God. How could God grow in wisdom and favor with Himself?

#8) Jesus had set aside His Glory that He had with the Father in the beginning, and was dependent upon the Father to restore it to Him again.

JOHN 17:5 *And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.* This tells us that he had it but stepped aside from it, and now is asking for it to be restored to Him again.

Most notable is the fact that He stripped Himself of all privilege when he came to earth to take on the form of man, and emptied Himself out completely and took on the nature of a bond slave.

The **Weymouth Translation** says, *"Although from the very beginning He had the nature of God, He did not reckon equality with God a treasure to be tightly grasped. Nay, He stripped Himself of His Glory, and took on Him the nature of a bondservant, a man like other men.*

And as a bond slave, the main attribute expressed is that of submission to the will of the slave owner.

Now, let's look at Jesus own Words as he describes His relationship between Himself and his Father.

#9) Jesus was dependent upon the will of His Father. **Hebrews 10:7** ¶ *Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God. 8 Above when he said, Sacrifice and offering and burnt offerings and [offering] for sin thou would*

not, neither had pleasure [therein]; which are offered by the law; 9 Then said he, Lo, I come to do thy will, O God. He takes away the first, that he may establish the second.10 By the which will we are sanctified through the offering of the body of Jesus Christ once for all.

#10) Jesus was restricted and could do nothing unless the Father showed Him first. JOHN 5:19 *Then answered Jesus and said unto them, Verily, verily, I say unto you, **The Son can do nothing of himself**, (then he can not create, he can not save, he can not heal, he can not redeem,) **but what he sees the Father do: for what things so ever he doeth, these also doeth the Son likewise.** 20 For the Father loveth the Son, and shows him all things that himself doeth: and he will shew him greater works than these, that ye may marvel.*

JOHN 5:30 ***I can of mine own self do nothing:** as I hear, I judge: and my judgment is just; because I seek not mine own will, but **the will of the Father** which hath sent me. 31 ¶ If I bear witness of myself, my witness is not true. 32 There is another that beareth witness of me; and I know that the witness which he witnesses of me is true. 9 He couldn't even bear witness of Himself).*

#11) Jesus was dependent on the Father for His doctrine as well. JOHN 7:16 *Jesus answered them, and said, **My doctrine is not mine, but his that sent me.** 17 If any man will do his will, he shall know of the doctrine, whether it be of God, or [whether] I speak of myself. 18 He that speaketh of himself seeks his own glory: but he that seeks his glory that sent him, the same is true, and no unrighteousness is in him.*

#12) Jesus called God His Father and showed the difference between the two. JOHN 20:17 *Jesus saith unto her, **Touch me not;** for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and [to] my God, and your God.*

#13) Jesus Called the God His God. So Jesus had a God outside of Himself. I ascend unto my Father, and your Father; and [to] my God, and your God.

#14) Jesus speaks of God as another, in the manner of another being. JOHN 5:31 *¶ If I bear witness of myself, my witness is not true. **32 There is another** that beareth witness of me; and I know that the witness which he witnesses of me is true.*

JOHN 5:37 *And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape.*

#15) The Father sent the Son. I JOHN 4:1 *¶ And we have seen and do testify that the Father sent the Son [to be] the Saviour of the world. JOHN 5:36* *But I have greater witness than [that] of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me. 37 And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape.*

#16) God raised up Jesus from the dead. ACTS 2:32 *This Jesus hath God raised up, whereof we all are witnesses.*

ACTS 4:10 *Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, [even] by him doth this man stand here before you*

ACTS 13:30 *But God raised him from the dead:*

#17) The Son receives Life from the Father JOHN 5:26 *For as the Father hath life in himself; so hath he given to the Son to have life in himself;*

#18) Jesus prayed to the Father. JOHN 17:15 *I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. JOHN 17:16* *They are not of the world, even as I am not of the world. 17 ¶ Sanctify them through thy truth: thy word is truth. 18 As thou hast sent me into the world, even so have I also sent them into the world. 19 And for their sakes I sanctify myself, that they also might be sanctified through the truth. 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. 22 And the glory which thou gavest me I have given them; that they may be one, even as we are one: 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: for thou lovedst me before the foundation of the world.*

Then outside of Truth you can not worship God correctly. In fact to Worship God outside His Revealed Word would be false worship. God is not three persons as the Trinitarians believe, nor is He one like your finger is One, as the Jesus Only believe.

John 4:20-24 *God is a Spirit. We must know who we worship*

1 John 3:2 *We see Him as He is.*

Luke 2:11 *Born to be Savior.*

Matthew 2:1-3 *To fulfill destiny.*

Matthew 2:4-6 Micah 5:2 *Prophets declared*

Genesis 3:15 *Promised seed of the woman.*

1 Timothy 3:16 *God manifest in flesh*

Romans 8:3 John 3:16 *Son sent to die.*

Psalms 2:6-7/11-12 Isaiah 7:14 Proverbs 30:4 *Jehovah and His Son.*

Deuteronomy 6:4 *Declares one God.*

Hebrews 2:11 John 20: 19 *Jesus is our Brother.*

Luke 1:31 *Jesus (body) had a beginning.*

John 13:3 /17:5 Pre-incarnate w/God prior to His coming in flesh.

Luke 2:8-12 Jesus born in flesh.

Hebrews 7:1-3 Proverbs 8:22-30 John 1:1 & :14 Pre-existed Jesus pre-incarnate" existence prior to coming into human form."

Luke 1:30-37 God overshadowed Mary created within it, sperm/egg. God- life, into human cell

Luke 3:21-22 When Holy Spirit came into His Son, on the Jordan River.

Colossians 2:9 Godhead dwelt in Jesus Christ.

Luke 10:21-22 Luke 11:1-4 The Son prayed to His Father.

Matthew 26:36-46 When (Holy Spirit) came out of His Son

Colossians 1:12-19 Through Son, God created all things.

Philippians 2:5-8 Pre-incarnate Son took o form of man

2 John 1:3 1 Peter 1:3 Hebrews 1:5 Matthew 17:1-8 Romans 1:1-3 & :9

Colossians 1:3 God who had a Son.

Hebrews 1:1-3 Son is the expressed image : Gods nature

Mark 14:60-62 Son did not claim to be Father.

John 10:30 Son claimed to be one with the Father.

John 14:8-10 Son claimed the Father was in Him.

1 Timothy 6:13-16 Exodus 33:20 God is an Eternal, & Invisible Spirit.

1 John 1:1-3 Invisible Life made visible in Son

John 5:43 Philippians 2:9-11 Sons name same as Fathers.

Acts 9:1-5 Pillar of Fire is called Jesus

John 13:3 Son in theophany before he was flesh

John 17:5 Son with the Father before foundation of world.

Revelation 3:14 Son is first of God's creation.

2 Corinthians 5:18-19 "God in Christ." key to revelation of Godhead.

Matthew 22:41-46 2 Lords. But 1 God

1Cor 15:20-28 roles of Father / Son

:24 - Son delivers up kingdom Father.

:25 - Father reigns until all things put under feet of Son.

:27 - Father places all under Son's feet, except Himself.

:28 -Son places self in subjection to His Father.

1 Thes 4:16 two Lords 1 who comes down, 1 we meet in air..

Philippians 2:9 Revelations 22:8-9 Jesus Christ only man permitted to worship.

John 14:6 1 John 2:21-23 worship God through son (expression)

Romans 1:2-3 :2 - Christ was of David's flesh seed

:3 - Christ was Son of Holy Spirit, God.

Revelation 4:2-3 Ezekiel 1:26-28 Revelation 5:5-7 John 1:18 Lamb of God came forth out of One who sat on Throne.

Romans 8:32 Immortal, Invisible Spirit, God had Son

Philippians 2:5-8 Christ pre-incarnate with God.

:6 - Christ laid aside theophonic form.

:7 - Christ took on a human form.

Hebrews 1:3 Christ is visible expression of Invisible God

Paul's, Peter's Jude's John's introduction to each church Epistle shows they knew the difference between the Father and the Son.

ROMANS 1:1 ¶ *Paul, a servant of Jesus Christ, called [to be] an apostle, separated unto the gospel of God, 2 (Which he had promised afore by his prophets in the holy scriptures,) 3 Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh; 4 And declared [to be] the Son of God with power, according to the spirit of holiness, by the resurrection from the dead:*

I CORINTHIANS 1:3 *Grace [be] unto you, and peace, from God our Father, and [from] the Lord Jesus Christ.*

II CORINTHIANS 1:2 *Grace [be] to you and peace from God our Father, and [from] the Lord Jesus Christ. 3 ¶ Blessed [be] God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort;*

GALATIANS 1:1 ¶ *Paul, an apostle, (not of men, neither by man, but by Jesus Christ, and God **the Father, who raised him from the dead;**) 2 And all the brethren which are with me, unto the churches of Galatia: 3 Grace [be] to you and peace from **God the Father,** and [from] our Lord Jesus Christ, 4 Who gave himself for our sins, that he might deliver us from this present evil world, **according to the will of God and our Father:***

EPHESIANS 1:2 *Grace [be] to you, and peace, from God our Father, and [from] the Lord Jesus Christ. 3 ¶ Blessed [be] **the God and Father of our Lord Jesus Christ,** who hath blessed us with all spiritual blessings in heavenly [places] in Christ:*

PHILIPPIANS 1:2 *Grace [be] unto you, and peace, **from God our Father,** and [from] the Lord Jesus Christ.*

COLOSSIANS 1:2 *To the saints and faithful brethren in Christ which are at Colosse: Grace [be] unto you, and peace, from God our Father and the Lord Jesus Christ.3 ¶ We give thanks to God and **the Father of our Lord Jesus Christ,** praying always for you,*

I THESSALONIANS 1:1 ¶ Paul, and Silvanus, and Timotheus, unto the church of the Thessalonians [which is] in **God the Father and [in] the Lord Jesus Christ:** Grace [be] unto you, and peace, from God our Father, and the Lord Jesus Christ. 2 ¶ We give thanks to God always for you all, making mention of you in our prayers; 3 Remembering without ceasing your work of faith, and labour of love, and patience of hope in our **Lord Jesus Christ, in the sight of God and our Father;**

II THESSALONIANS 1:1 ¶ Paul, and Silvanus, and Timotheus, unto the church of the Thessalonians in **God our Father and the Lord Jesus Christ:** 2 Grace unto you, and peace, from **God our Father and the Lord Jesus Christ.**

TIMOTHY 1:1 ¶ Paul, an apostle of Jesus Christ by the commandment of **God our Saviour, and Lord Jesus Christ,** [which is] our hope; 2 Unto Timothy, [my] own son in the faith: Grace, mercy, [and] peace, from **God our Father and Jesus Christ our Lord.**

II TIMOTHY 1:1 ¶ Paul, an apostle of Jesus Christ **by the will of God, according to the promise of life which is in Christ Jesus,** 2 To Timothy, [my] dearly beloved son: Grace, mercy, [and] peace, from **God the Father and Christ Jesus our Lord.**

TITUS 1:4 To Titus, [mine] own son after the common faith: Grace, mercy, [and] peace, from **God the Father and the Lord Jesus Christ our Saviour.**

PHILEMON 1:3 Grace to you, and peace, from **God our Father and the Lord Jesus Christ.**

HEBREWS 1:1 ¶ **God, who** at sundry times and in divers manners spake in time past unto the fathers by the prophets, 2 **Hath in these last days spoken unto us by [his] Son,** whom he hath appointed heir of all things, by whom also he made the worlds;

HEBREWS 1:5 For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son?

I PETER 1:2 Elect according to the foreknowledge of **God the Father,** through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied. 3 ¶ **Blessed [be] the God and Father of our Lord Jesus Christ,** which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead,

II PETER 1:1 ¶ Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ: 2 Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord,

I JOHN 1:2 2 (For the life was manifested, and we have seen [it], and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us;) 3 That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship [is] with the Father, and with his Son Jesus Christ.

II JOHN 1:3 *Grace be with you, mercy, [and] peace, from God the Father, and from the Lord Jesus Christ, the Son of the Father, in truth and love.*

II JOHN 1:9 *Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son.*

JUDE 1:1 ¶ *Jude, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, [and] called:*

I hope you can see the distinction made by these verses of Scripture alone. Also if you will, we could examine the 18 scriptures that speak of Jesus being raised from the dead by God His Father, not by himself.

ROMANS 10:9 *That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.*

ACTS 2:23 *Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: 24 Whom God hath raised up, having loosed the pains of death: because it was not possible that he*

ACTS 2:32 *This Jesus hath God raised up, whereof we all are witnesses. 33 Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear.*

ACTS 3:14 *But ye denied the Holy One and the Just, and desired a murderer to be granted unto you; 15 And killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses.*

ACTS 3:26 *Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities.*

ACTS 4:10 *Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, [even] by him doth this man stand here before you whole.*

ACTS 5:30 *The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. 31 Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins. 32 And we are his witnesses of these things; and [so is] also the Holy Ghost, whom God hath given to them that obey him.*

ACTS 10:40 *Him God raised up the third day, and shewed him openly;*

ACTS 13:29 *And when they had fulfilled all that was written of him, they took [him] down from the tree, and laid [him] in a sepulchre 30 But God raised him from the dead: 31 And he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people. 32 And we declare unto you glad tidings, how that the promise which was made unto the fathers, 33 God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee.*

ACTS 13:37 *But he, whom God raised again, saw no corruption.*

I CORINTHIANS 6:14 *And God hath both raised up the Lord, and will also raise up us by his own power.*

I CORINTHIANS 15:23 *But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming. 24 Then [cometh] the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. 25 For he must reign, till he hath put all enemies under his feet. 26 The last enemy [that] shall be destroyed [is] death. 27 For he hath put all things under his feet. **But when he saith all things are put under [him, it is] manifest that he is excepted, which did put all things under him. 28 And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all. Here we see clearly that God will remain above the Son.***

GALATIANS 1:1 ¶ *Paul, an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead;)*

COLOSSIANS 2:12 *Buried with him in baptism, wherein also ye are risen with [him] through the faith of the operation of God, who hath raised him from the dead.*

I PETER 1:21 *Who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God.*

ACTS 2:30 *Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; 31 He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption. 32 This Jesus hath God raised up, whereof we all are witnesses. 33 Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear.*

HEBREWS 11:17 *By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten [son], 18 Of whom it was said, That in Isaac shall thy seed be called: 19 Accounting that God [was] able to raise [him] up, even from the dead; from whence also he received him in a figure.*

Chapter Two...

"Life"

"God-Hood & Sonship"

"The relationship between The Father and His Sons."

(The expressed Attributes of God)

In the last chapter we examined the principle of God-Life. We found in our examination that before creation God existed alone. In God, existed a Great fountain of Life which we will call God-Life. God then, Who is the Word, gave birth to a Son who is a part of God and in fact was the very expression of God. God imparted His God-Life into His Son.

We found in **JOHN 1:4**, *"In Him was Life and the Life was the Light of man"*. And in **1 JOHN 1:1 ¶** *That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; 2 (For the life was manifested, and we have seen [it], and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us;)*

Therefore we are dealing with God Life. And then if it was God Life which was imparted into His Only Begotten Son, then It would have to be the same God-Life which is also imparted to all of God's Sons. It is this God-Life that we shall examine further in this chapter, which will deal with the relationship between God and His Sons.

In the book of Genesis 1:11 God placed a Law to rule over Life and the reproduction of Life. It is called the law of reproduction. And we see in this law that every seed must bring forth after it's Kind. Therefore, if God has a Seed, and we know that His Word is called a Seed, then it must bring forth after it's kind or nature.

CURTAIN OF TIME 55-0302 E-18 *God, which was a part of God. God seen what the end would be, from the beginning, and the Logos come to the earth, which was Christ the Word, spoken Word of God, part of God, and was made flesh and dwelled among us. And then, we come out of Christ, which makes the same life that was in God, in Christ, in you. And just as sure as God raised this up, we've got to come with the same thing, if the same Spirit's in us. Because it's the Spirit of God making us sons and daughters of God.*

Now, we see here that **Brother Branham has just quoted Paul to the Romans when He said, ROMANS 8:11** *But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.*

LAW HAVING A SHADOW 54-1203 E-42 *Notice, now in the germ, but when God, when Christ, was in the womb of Mary... You're just a little teeny germ. Before it was a germ... What's after that germ? Is a life. Then you're in the supernatural; you're in the sixth dimension. You're plumb out of human reasoning. You're into spirit life. Every little*

germ has a life; that life come from somewhere. The life of the cancer come from the Devil. Your life come from God; that's the difference. And God being manifested in the flesh with Christ Jesus the anointed, wrapped Himself in a Blood cell (Oh, my.) in the womb of Mary, brought forth His Life. He lived a man; He died a man to give His Blood, that through His body, and the shedding of His Blood that every believer could be wrapped in that Blood cell with Him. Which if a borned again Spirit of a man is wrapped in the Blood cell of the Son of God, and God can no more deny you than He could deny Himself. For by one Spirit we're all baptized into one Body, and become partakers of the same Spirit that's in this Blood cell. And the Church is wrapped into the Blood cell of the Life of Jesus Christ. Hallelujah. Then we are sons of God, joint heirs with Jesus Christ in the Kingdom.

LAW OR GRACE 54-1006 97 *Now, when Jesus come, it wasn't only human's life, but it was God's own Life, Himself. That's what was in His Blood.*

CONTENDING FOR THE FAITH 55-0220E E-66 *Jesus said, "Except a man be born again, he cannot see the Kingdom." You can't understand it. It's a mystic, mythical thing until you're born again. There the very Life of God comes in you. Everlasting, Eternal Life, Zoe, God's own Life comes in you, and then you're a part of God. You're a Son of God or a daughter of God. And then you see as God sees. You believe as God believes.*

THE THIRD SEAL 63-0320 254-5 {193} *Now, see, they--they--they--they don't want it. They don't want God's Word. Because she held to her traditions, she kept the Word of God from being of non effect. The same now on spiritual Eve, she don't want... She wants to keep her traditions and get away from the Word of God. She holds again to the denominations and their creeds and traditions of her elders instead of taking the Word of God. And when the promise of the Word in the last days is brought to her, she will not receive it, because with her traditions, like the Hebrew bride did, the real Word, though manifested, proven, vindicated, she won't have it. Why won't she? Because there's her type. She can't do it. That's right. She can't beat her type. See? And it's predicted she would do it, so how you going to keep from anything... Now, the only thing to do is be happy you are in. That's all, be ready for it. All right. God promised in the last days that He would manifest and would vindicate His Word to her and still she wouldn't do it. All that God promised her by His servants, the prophets, God promised through Jesus Christ, God promised through Joel, God promised through Paul, God promised through Malachi, John, God promised through John the Revelator, all them prophets, just exactly what the last message would be to her. Now, if you want to write them down, 'course you all know them: Jesus: John 14:12; and Joel: Joel 2:38; Paul: II Timothy 3; Malachi 4th chapter, and John the revelator: Revelations 10:17, 1-17. See? Exactly what would take place now. And to the church, what is it? **The incarnate Word made flesh amongst His people again (See?), and they just don't believe it.***

GOD KEEPS HIS WORD 57-0306 E-45 *Ever who believes on Jesus Christ, I don't mean intellectually believes, but with your heart believes on Jesus Christ, **God's Life comes into you and you got Eternal Life.** And you pass from death to Life, and Christ said, "He will never come to the judgment, but I'll raise Him up at the last day." Now, that's God's Word for it. **Do you believe God's Word or somebody else's?** Better take God's Word for it. That's right. For heavens and earth will pass away, but His Word won't. So stay with God's Word.*

In the garden of Eden there were two trees: one was Life, one was knowledge. Man left the Tree of Life to eat off the tree of knowledge. Tonight, I would like to examine these words in more detail. Therefore if you will open your Bibles to the Book of Genesis chapter one, we will begin by reading verse 11.

GENESIS 1:11 *And God said, Let the earth bring forth grass, the herb yielding seed, [and] the fruit tree yielding fruit after his kind, whose seed [is] in itself, upon the earth: and it was so. 12 And the earth brought forth grass, [and] herb yielding seed after his kind, and the tree yielding fruit, whose seed [was] in itself, after his kind: and God saw that [it was] good.*

In verse 11 and 12 we see the law of reproduction. Every seed must bring forth after it's kind. This word kind spoken of in verse 12 is a Hebrew word miyn and is pronounced 'meen'. The word means specie and refers to nature. "Let every seed bring forth after it's own specie or nature". Therefore, God's Law of reproduction speaks totally against hybreeding. For hybreeding would bring together two different specie or natures and produce a life that is not natural. Then we can see that God's Law of reproduction is meant to be a protective law that would preserve the specie or nature that He placed in the seed.

Now, up to this point we also see in these two verses of scripture that God has placed these seeds upon the earth at this time by His spoken Word. They are not yet planted in the earth but the scripture plainly says they are upon (up - on) the earth.

Now, we know that you can not see Life, you can only see the attributes of life, such as the color, or scent, or other attributes such the texture, growth rate etc. Therefore life is a spirit. It is invisible, and can only be seen by it's many attributes which it displays. When God spoke these words, the seeds that He placed upon the earth were yet in spirit form. There were no manifestation of these seeds at this time. But God's Word laid out the ordained path in which they were to multiply. *And God said, Let the earth bring forth grass, the herb yielding seed, [and] the fruit tree yielding fruit after his kind, whose seed [is] in itself, upon the earth: and it was so. 12 And the earth brought forth grass, [and] herb yielding seed after his kind, and the tree yielding fruit, whose seed [was] in itself, after his kind: and God saw that [it was] good.*

Now, it would appear here that the reproduction is already taking place, but it is not. At least not in the visible sense of the word, for we will see later in verse 14-15 that the sun is not yet created, and if no light of the sun, no life can manifest itself upon the earth.

GENESIS 1:14 ¶ *And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years: 15 And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so. 16 And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: [he made] the stars also. 17 And God set them in the firmament of the heaven to give light upon the earth 18 And to rule over the day and over the night, and to divide the light from the darkness: and God saw that [it was] good. 19 And the evening and the morning were the fourth day.*

Further more, we will also see in verse___ that these seeds are to be planted in the earth and when they are planted in the earth, then they will grow up out of the earth as God's law dictates in verse 12.

Notice in verse 12 that the earth is to bring forth. That means that they would have to come forth out from the earth, but to this point the seeds are only up and on the earth. They have yet to be planted. But we see in verse 12 the order in which they are to come forth.

Thus, **#1)** In verse 11 we see the spoken Word seed going forth and producing seeds. **#2)** These seeds are placed up and on the earth **#3)** they are awaiting there planting in order to spring forth into manifestation out from the earth. This then is the order in which they are to come forth.

Then if we carefully read on in chapter 1 we see all the animals and all the creatures of the sea being spoken into existence and finally man. **GENESIS 1:20** ¶ *And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl [that] may fly above the earth in the open firmament of heaven. 21 And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that [it was] good. 22 And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth. 23 And the evening and the morning were the fifth day. 24 ¶ And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so. 25 And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God saw that [it was] good. 26 ¶ And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. 27 So God created man in his [own] image, in the image of God created he him; male and female created he them. 28 And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. 29 ¶ And God said, Behold, I have given you every herb bearing seed, which [is] upon the face of all the earth, and every tree, in the which [is] the fruit of a tree yielding seed; to you it shall be for meat. 30 And to every beast of the earth, and to*

every fowl of the air, and to every thing that creepeth upon the earth, wherein [there is] life, [I have given] every green herb for meat: and it was so. 31 ¶ And God saw every thing that he had made, and, behold, [it was] very good. And the evening and the morning were the sixth day.

Now, if we continue reading in chapter 2 we shall find that this is not another account of creation, but a continuation of the same creation account. In chapter One we see only God's spoken Word going forth and speaking into existence spirit beings. But in chapter 2, we see God clothing these spirit beings with the dust of the earth.

GENESIS 2:1 ¶ *Thus the heavens and the earth were finished, and all the host of them. 2 And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. 3 And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.*

4 ¶ These [are] the generations of the heavens and of the earth when they were created, in the day that the LORD God made the earth and the heavens, Notice this word generations is used. It is a Hebrew word, towldah pronounced to led aw, and means the proceedings, or the account of or the results of the creation.

5 And every plant of the field before it was in the earth, and every herb of the field before it grew: for the LORD God had not caused it to rain upon the earth, and [there was] not a man to till the ground.

Now, I want you to notice then, that we are only given an account of the creation up to this point, as the spoken word life, (the spirit life) of each seed and animal. We know this to be true because we are told that this account of the proceedings is before it was in the earth. *5 And every plant of the field before it was in the earth, and every herb of the field before it grew*

6 But there went up a mist from the earth, and watered the whole face of the ground. 7 And the LORD God formed man [of] the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul. Now, in chapter 1:26-27 we see that God had already created man in His Own Image.

Now, notice here that up to this point God had created man in His Image. And we know that, "*God is a spirit, and they that Worship Him must worship Him in Spirit and Truth*", because that is what Jesus told us Himself in **John 4:24**.

Now, we see in Genesis 1:26 God speak it, ¶ *And God said, Let us make man in our image, after our likeness: And in verse 27 God performs what He spoke... 27 So God created man in his [own] image, in the image of God created he him;.* Then in chapter 2 we see God cloth man in dust, giving him manifestation *7 And the LORD God formed man [of] the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.*

Before we go any further, let's just clear up a few things right here. God is speaking and God said, Let us make man in our image, after our likeness: Now, who is He talking to here? He says, Let us! And then He says our Image! Who is the Image of God in the first place?

Hebrews 1: 1-3 ¶ *God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, 2 Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; Who being the brightness of his glory, and the express image of his person, (The expressed image... or the out-raying or etching of God.) and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high; 4 ¶ Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they. 5 For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son?*

And the **AMPLIFIED** version says of Him, *"He is the sole expression of the Glory of God, - the Light-being, the out-raying of the Divine, - and He is the perfect imprint and very image of God's nature,"*

129 HEBREWS CHAPTER 1 57-0821 *Now, here's what happened. Ooooh! (excuse me), This just gets me right where I love it. See? The Logos, and this Great Fountain; this Great Fountain of Spirit which had no beginning or no end. This Great Spirit began to form in the creation, and the Logos that went out from It was the Son of God. It was the only visible form that the Spirit had. And It was a theophany, which means a body, and the body was like a man.*

From the Sermon, **QA ON GENESIS 53-0729 010** *"out of God came the Logos, which was the Son of God; then out of the Logos, which was the Word ("In the beginning was the Word, and the Word was with God, and the Word was God. And the Word was made flesh and dwelt among us."), out of the Logos came forth the man. 012 Now, "No man has seen the Father at anytime." No man can see God in the bodily form, because God is not in body form; God is a Spirit. See? All right. "No man has seen the Father, but the only begotten of the Father hath declared Him," I John... See? Now, but notice now, there's nothing; there's just space. There's no light; there's no dark; there's no nothing; it's just seems nothing. But in there is a great supernatural Being, Jehovah God, ...013 And now, the next thing we begin to see, by eyes of supernatural looking, we see a little white Light forming out there. What is that? That was called, by Bible readers, "Logos," or "the anointed," or "the anointing," or as I was going to say, the part of God begin to develop into something so human beings could have some type of an idea what It was: it was a little, a little Light moving. That was the Word of God. Now, God gave Himself birth to this Son which was before there was even an atom in the, or air to make an atom. That was... See, Jesus said, "Glorify Me, Father, with the glory that We had before the foundation of the world." See, way back in yonder... 018 And then He asked this question now. "Let us (Who? Father and Son) make man in Our own image." Now, if a man was*

made something like that little sacred Light yonder, or something like that, It could not be seen (which is a spiritual Being). ... And here was God, unfolded Himself now, down into "let us make man (which was His son, an offspring from Him) man in Our own image (He was a supernatural being.), and let him have dominion over the cattles of the field, and so forth." Now, the man led the cattle and everything, just like the Holy Spirit leads a real true believer today. The voice of man, would speak and say... call the cattle this way, call the sheep over to this pasture, call the fishes to this water. See, he had dominion; everything obeyed him. 019 Now, but then there was no man to till the soil (Genesis 2), no man to till the soil. "And then God formed man (Genesis 2:7) out of the dust of the earth." Now, we follow it; He formed man out of the dust of the earth, and put this supernatural Spirit...

Now, in getting back to this creation scene, we pick up in chapter 2 and verse 8 ¶ *And the LORD God planted a garden eastward in Eden; and there he put the man whom he had formed. 9 And out of the ground made the LORD God to grow every tree that is pleasant to the sight, and good for food;* Now, let's stop here just for a moment, and I would like for you to notice that God is now planting. The Scripture tells us that God plants, and then out from the ground comes forth every tree that is good for food and pleasant to the sight. I can just imagine all the color and aroma and beautiful fruit coming forth from this garden.

But if you carefully notice all the trees that were planted in the ground by God were good for food or the sight. But let's read on, because we find that there are two other trees which are found also in this garden but we do not know how they got there, because these two are not said to be planted. . 9 *And out of the ground made the LORD God to grow every tree that is pleasant to the sight, and good for food; the tree of life also (is) in the midst of the garden, and the tree of knowledge of good and evil.*

Now, let's skip ahead to verse 15... 15 *And the LORD God took the man, and put him into the garden of Eden to dress it and to keep it. 16 ¶And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat: 17 But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die. 18 ¶ And the LORD God said, It is not good that the man should be alone; I will make him an help meet for him. 19 And out of the ground the LORD God formed every beast of the field, and every fowl of the air; and brought [them] unto Adam to see what he would call them: and whatsoever Adam called every living creature, that [was] the name thereof. 20 And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found an help meet for him.*

Now, remember, in chapter one everything God spoke forth, all life forms that God spoke forth did come forth in a spirit form only. But now, God is bringing them also into manifestation by clothing them of the dust of the earth. Therefore, just remember this...The Spoken word is the original seed. Now, we promised that we would examine where these two other trees came from. As you have seen in chapter two, God planted

every tree in the garden except two of them. These two trees are different from all other trees, because all the other trees were planted, but these two trees were not planted. So, where did these two trees come from, and what or shall we say who were these two trees.

In order to be able to distinguish between two of anything, we must have a way to categorize them. Since the Law of reproduction was that every seed must bring forth only after it's own kind, then we have a principle laid down. And that is this, if every seed has a life within it, and every seed can bring forth only after it's own kind or nature, then we must look at the nature of these two trees which were not planted and see what their nature tells us about them.

After all, in any field of science we designate differences based upon what we can see. This is called empirical data which is observable data. We can tell the difference between a maple tree and an oak tree by empirical data. The shape of the leaves, the nature of the bark, the shape of the tree, etc. This form of science is called Botany, which is a branch of Biology that deals with plants, their life, their structures, their growth, their characteristics, and thus their classifications. Therefore, if we are to understand the differences between these two trees which were in the garden but were not planted there, we must begin by examining their characteristics in order to be able to define their nature.

The first one we shall examine is this tree of Life. Notice it's name speaks of life. It is the Tree of Life. Now, if we are to find anything out about this Tree we must go to the Source of Life, which is God Himself, and He since he is the Word, then if we are to find out about this tree of Life, we must go to the Word of God.

We already know that God is the Source of all Life. In the beginning God was a great fountain of Life as we see in **PSALMS 36:9** *"For with thee [is] the fountain of life: in thy light shall we see light."* We also found that John recognized this attribute of God as well. **John 1: 1 ¶** *In the beginning was the Word, and the Word was with God, and the Word was God. 2 The same was in the beginning with God. 3 All things were made by him; and without him was not any thing made that was made. 4 In him was life; and the life was the light of men.*

God was alone in the beginning, and in Him was Life. And as He began to bring forth this Life, it first went into His Son. So we see, God, the great Fountain of Life, began to bring forth His great plan to fulfill Himself, and He began this fulfillment by bringing forth first a Son. We find in **JOHN 5:26** *"For as the Father hath life in himself; so hath he given to the Son to have life in himself;"*

Now, one thing that we must not forget, Adam was not forbidden to eat from the Tree of Life. He was only forbidden to eat from the tree of knowledge. In the Book of **REVELATION 2:7** *He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God. So we see that God wanted man to eat from the tree of Life,*

but before he could, he had already partook from the tree of Knowledge, and when he did this, he had to reap the promise, "The day you eat thereof, that day you shall surely die."

GENESIS 2:16 ¶ *And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat: 17 But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.* Therefore, man could have eaten from the tree of Life. But notice what happened after he had eaten from the forbidden tree of knowledge. **GENESIS 3:22-24** ¶ *And the LORD God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever: Therefore the LORD God sent him forth from the garden of Eden, to till the ground from whence he was taken. 24 So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life..*

Therefore, God sent forth a fiery sword in the hands of the Cherubims to keep, protect and guard the way of the tree of Life. Man could not eat from the Tree of life in his fallen condition.

Now, so far we haven't seen too much concerning this Tree of Life. We know that in it are the essential characteristics of Life and this Life came from God who is the fountain of Life. But why is it described as a tree. That is what throws men off in their search for the truth. God uses types and shadows and men then are left to themselves to decipher what is not meant for them to know. Remember in Matthew 13 Jesus said "it is for you to know the mysteries of the Kingdom, but for those on the outside it is not meant for them to know, therefore, He speaks to us in parables." Therefore we must know what the symbolism of this Tree represents.

PSALMS 1:1-3 ¶ *Blessed [is] the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. 2 But his delight [is] in the law of the LORD; and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper.*

Now, there is no doubt that the scripture metaphorically speaks of men as trees. We found this in the first Psalm, where a righteous man is likened to a tree that is planted by the river of water, and we find it also in the Book of Jude where it refers to the natural man.

JUDE 1:10 *But these speak evil of those things which they know not: but what they know naturally, as brute beasts, in those things they corrupt themselves. 11 Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core. 12 These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds [they are] without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots;*

And we see trees represent men in general as we see in **MARK 8:22** ¶ *And he cometh to Bethsaida; and they bring a blind man unto him, and besought him to touch him. 23 And he took the blind man by the hand, and led him out of the town; and when he had spit on his eyes, and put his hands upon him, he asked him if he saw ought. 24 And he looked up, and said, I see men as trees, walking.*

But Who then is this tree of Life? We find our answer in the Book of **ISAIAH 53:1** ¶ *Who hath believed our report? and to whom is the arm of the LORD revealed? 2 For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, [there is] no beauty that we should desire him.*

Now, all Bible readers know that this speaks of our Lord Jesus Christ. And so we see then that He is the tree of Life that was in the Garden. Then who was this other tree, the tree of knowledge. Well, we have already seen in the Book of Jude that those who are called brute beasts are also called trees. but what they know naturally, as brute beasts, in those things they corrupt themselves. *11 Woe unto them! for they are trees whose fruit withereth, without fruit, twice dead, plucked up by the roots;*

Therefore, if the scripture speaks of men, both the righteous and the unrighteous, as trees. Then if they are trees, they would have to be descended from trees, for every seed must bring forth after it's kind. Now, don't think it strange that men are likened to trees, after all men are also likened to wheat and tares, and as the grass of the field. But for this study we will look only at the metaphorical view as trees, since we are dealing with these two individuals in the Garden of Eden that were not planted there. Now, Brother Branham taught us that these two trees were Christ and Satan. From the Church Age Book, he said, "We start with the fact that there were TWO trees in the midst of the garden. The Tree of Life was Jesus. The other tree is definitely Satan because of what came forth of the fruit of that tree. Now then, we know that both of those trees had a relationship to man or they would never have been placed there."

Another thing we must understand is if one tree was the Tree of Life, then the other called the tree of Knowledge was also the tree of death, "for in the day you eat thereof, that day you die" is what God said. We hear brother Branham tell us the same in the message, **The Pool Of Bethesda** 50-0811 "In the garden of Eden, there were two trees. One of them was the Tree of Life. When man eat from that tree, he'd lived forever. And the other was the tree of knowledge, which was the tree of death, which was the tree of sickness."

FAITH ONCE DELIVERED TO SAINTS 53-1129A 42 *Now, the Tree of Life, I believe, was Jesus Christ. "He that eats My flesh and drinks My Blood has Everlasting Life." He is the Tree of Life.*

97-4 **EPHESIAN CHURCH AGE - CHURCH AGE BOOK CPT 3** *But what is the Tree Of Life? Well, first of all we would have to know what the tree itself stands for. In Numbers 24:6, as Balaam described Israel, he said they were "trees of lign aloes*

(perfume trees) which the Lord hath planted." Trees throughout the Scriptures refer to persons, as in Psalms 1. Thus the Tree Of Life must be the Person of Life, and that is Jesus. Now in the Garden of Eden there were two trees standing in the midst of it. One was the Tree Of Life, the other was the Tree of the Knowledge of Good and Evil. Man was to live by the Tree Of Life; but he was not to touch the other tree or he would die. But man did partake of the other tree, and when he did, death entered into him by his sin, and he became separated from God. Now that Tree back there in Eden, that Tree which was the source of life, was Jesus. In John, chapters six through eight, Jesus sets Himself forth as the source of eternal life. He called Himself the Bread from heaven. He spoke of giving Himself and that if a man ate of Him he would never die. He proclaimed that He knew Abraham, and that before Abraham, He WAS. He prophesied that He Himself would give them living waters that if man drank he would never thirst again, but would live eternally. He showed Himself as the GREAT I AM. He is the Bread Of Life, the Well Of Life, the Eternal One, the TREE OF LIFE. He was back there in Eden in the midst of the garden even as He will be in the midst of the paradise of God. Some have an idea that the two trees in the garden were just two more trees like unto the rest of those that God had placed there. But careful students know that this is not so. When John the Baptist cried that the axe was laid to the root of all trees, he was not talking of simply natural trees, but of spiritual principles. Now in I John 5:11 it says, "And this is the RECORD, that God hath given to us eternal life, and this life is in His Son." Jesus said in John 5:40, "And ye will not come to Me, that ye might have life." Thus the record, God's Word, states plainly and clearly that LIFE, ETERNAL LIFE, is in the Son. It is no other place. I John 5:12, "He that hath the Son hath LIFE; and he that hath not the Son of God hath NOT Life." Now since the record cannot change, be taken from or added thereunto, then the record stands that THE LIFE IS IN THE SON... Since this is so, THE TREE IN THE GARDEN HAS TO BE JESUS. All right. If the Tree Of Life is a person, then the Tree of the Knowledge of Good and Evil is a person ALSO. It can't be otherwise. Thus the Righteous One and the Wicked One stood side by side there in the midst of the Garden of Eden.

Ezekiel 28:12b- Thus saith the Lord GOD; Thou sealest up the sum,(though sealest up the Token, the pattern) full of wisdom,(fullness of Wisdom) and perfect in beauty. 13 Thou hast been in Eden the garden of God; every precious stone [was] thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created. 14 Thou [art] the anointed cherub that covereth; and I have set thee [so]: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. 15 Thou [wast] perfect in thy ways from the day that thou wast created, till iniquity was found in thee.(the word iniquity here is a Hebrew word evil and it speaks of un-right-wise-ness and having a wrong word in his mouth) 16 By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned: therefore I will cast thee as profane (or polluted) out of the mountain of God: and I will destroy thee, O covering cherub, from

the midst of the stones of fire. 17 Thine heart was lifted up because of thy beauty, thou hast corrupted (perverted) thy wisdom by reason of thy brightness: I will cast thee to the ground, I will lay thee before kings, that they may behold thee. 18 Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffick; therefore will I bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee. 19 All they that know thee among the people shall be astonished at thee: thou shalt be a terror, and never [shalt] thou [be] any more.

POWER OF TRANSFORMATION 65-1031M 280 *And notice in the church life. It used to be in the church life long ago, when the prophet had something to say, THUS SAITH THE LORD, the people moved. They stayed right with it. They moved. But now, "I don't like that guy. Vote him out." See, see? That it? See, they don't have understanding no more. The people just don't move by the Spirit of God anymore. God's Word is His Spirit, and His Word comes to His prophet. And the Word is supposed to transform you from what the things of the world are, into the image of sons and daughters of God. And the Word can only come through these prophets, as they spoke. And it had to be compared with the Word, and show that it was the Word. Then if you accept that Word, It'll transform you from a son of God, or a daughter--or, from a son of the world, the daughter of the world to a son and daughter of God.*

In the sermon **WHO IS THIS MELCHISEDEC** preached on February 21, 1965 William Branham told us that Melchisedec was God. In his explanation he brought out the Greek word "**En morphe**", and said that it speaks of changing of mask.

*"Now, now, we find out that this Person had no father, no mother, no beginning of days or ending of life. It was God "En morphe". Now, the Greek word means "change," was used, changing Himself, "En morphe", from one person to... One person... The Greek word there, "En morphe," means... **It was taken from the stage act, "that one person is changing his mask to make him some other character."** Like in school just recently--I believe, Rebekah, just before she graduated, they had one of Shakespeare's plays. And one young man had to change his clothes several times, because he played two or three different parts, but the same person. He'd come out; one time he was the villain. And when he come out next time, he was another character." 40 **And now the Greek word "En morphe" mean that he changed His mask. And that's what God did. It's the same God all the time. God in the form of the Father, The Spirit, the Pillar of Fire, the same God was made flesh and dwelt among us: "En morphe," brought out so He could be seen.***

The **Vines Greek Dictionary** tells us the meaning of "En morphe" is 1) the form by which a person or thing "**strikes the vision**"; external appearance.

Now, I would like to show from Scripture where this word En-Morphe is used to show by it that there is a difference between the Father and the Son.

PHILIPPIANS 2:6 *Who* (that's speaking of Jesus as the pre-incarnate Son of God), *being in the form of God, thought it not robbery to be equal with God: 7 But made himself* (that's the pre-incarnate Son of God) *of no reputation, and took upon him* (the pre-incarnate Son of God) *the form of a servant, and was made in the likeness of men:* (so we are told here that the pre-incarnate Son became incarnate in a human form or body) *8 And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.* (Now, we must ask ourselves the question. Who did He, the Son of God humble Himself unto? The Answer is to God, His Father. Remember His words, "*Father I would that you take this cup from me, but nevertheless, not My will but Thy will be done.*" **LUKE 22:42**)

From his sermon entitled, **UNVEILING OF GOD 64-0614M** 52 William Branham, Prophet of God said, *If you notice here in Philippians he said, "Not thinking it robbery, but took the form of man..." Now, the Greek word there for that form, I've been looking at it all day yesterday, trying to think out what it was, I find, come with this word of "en morphe." It's spelled e-n m-o-r-p-h-e. Looking in the Greek to find out what "en morphe" was... I may pronounce that wrong, but I... Reason I spell it, when if the tape is released, the people will, scholars will know what I--I mean by it. He... When the "en morphe"... That means that "He changed Himself." He--He come down. Now, the Greek word there means that "something that could not be seen, yet it's there, and then it's changed, and the eye can catch it." See? 54 Like Elijah was at Dothan . See, the--the servant couldn't see all those Angels around there, and God just changed, not brought the Angels down, but **He changed the seeing of the servant.** And there was the mountains full of Angels, and fire, and horses of fire, chariots of fire, all around His prophet. See? They... **He changed the seeing. The--the thing is already there.***

Again from his sermon **IDENTIFIED CHRIST OF ALL AGES 64-0617** 77 William Branham said, *"Remember, God changes His form. "En morphe," the Greek word means "He puts on a different mask."*

And again from his sermon **The MIGHTY GOD UNVEILED 64-0629** 15-1 William Branham taught, *"He changed His en morphe. He changed from what He was to what He is. He never changes His nature."*

Now, in this study we are not going to teach on the En Morphe, but I need to bring this out to you because William Branham defines the En Morphe as the changing of what is being seen. So **it has to do with the presentation**, although the nature is never changed, the presentation or vessel is.

God in the Pillar of Fire is no different that God in His Son or God in His Church. And yet, we know that while in the state of the Pre-incarnation, the Son of God was in the form of God. Therefore we have got to conclude that God had a form and the Son was in the same form. Let's read it again carefully.

PHILIPPIANS 2:6 *Who, being in the form of God, thought it not robbery to be equal with God: 7 But made himself of no reputation, and took upon him the form of a servant,*

*and was **made in the likeness of men:** 8 And being found in **fashion** as a man, he humbled himself, and became obedient unto death, even the death of the cross.*

I would like to read this from several other translations, so that we might get the full impact of what is being said, because many people are confused about whether or not God had a form other than the form that His Son dwelt in.

NIV: *Who being in very nature God; did not consider equality with God something to be grasped. But made himself nothing, taking the very nature of a servant, being made in human likeness. And being found in the appearance of man, he humbled himself and became obedient to death, - even death on a cross.*

AMPLIFIED: *Who, although being essentially one with God and in the form of God (possessing the fullness of the attributes which make God, God), did not think this equality with God was a thing to be eagerly grasped or retained: But stripped himself of all privileges and rightful dignity so as to assume the guise of a servant or slave, in that He became like men and was born a human being. And after He had appeared in human form He abased and humbled Himself still further and carried His obedience to the extreme of death, even the death of the cross.*

The **Weymouth Translation** says, *"Although from the very beginning He had the nature of God, He did not reckon equality with God a treasure to be tightly grasped. Nay, He stripped Himself of His Glory, and took on Him the nature of a bondservant, a man like other men.*

Emphatic Diaglott: *Who, though being in God's form, yet did not meditate to usurpation to be like God, but divested Himself, taking a bondsman's form having been made in the likeness of men, and being in condition as a man, he humbled himself, becoming obedient unto death, even the death of the cross.*

Now we have read 5 translations (the number of Grace) and every one pointed to the fact that there was a time when the Son of God was so much like God, that in all His attributes, in His Nature and full expression, He was the very representation, the very effulgence, or expression of God. And Paul says, He was in the **FORM**, the **EN MORPHE** of God. Therefore, God had a form, and the Son of God was identical to God in that form in every detail, in every characteristic, and in every attribute, except that He was not God. Now, most people do not believe that God has a form. But if Jesus came forth in the exact expression of the Father, then the Father had to have a form to express although God's form is invisible Spirit, yet the expression can not be anything other than what God's form is, or else it is not in the exact representation or likeness. Therefore, God is not some floating cloud-like spirit. He is not just an eternal Mind although He has an eternal mind, but God has a form.

That is why brother Branham could say from his sermon **25 HEBREWS Chapter 7, Part 1HEB 292-25 -- 57-0915 2E** *"Now, the reason that there's a difference between God and Jesus: Jesus had a beginning, God had no beginning; Melchisedec had no beginning, and Jesus had a beginning. But Jesus was made liken unto Him.*

Now, here's the thing I want to bring out in this message. Brother Branham is telling us here that the very fact that Jesus had a beginning and God did not have a beginning shows that there is a difference between the two of them right there. Now, we are told that Jesus had the same in nature, and the same expression in every detail as the Father, but notice that brother Branham says here that One was God, (the One that is the Father), and the other one (the one that is not God) was the Son of God, and the Son of God is not God, but He is the Son of God. And if you make Him "God ... the Son", then you have Two God's. Now, he quotes the Scripture that tells us He was made like unto Him, but that does not make Him God.

HEBREWS 1:1 ¶ *God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, 2 Hath in these last days spoken unto us in Son, whom He (God) hath appointed heir of all things, by whom also He (God) made the worlds; 3 Who (The Son of God) being the brightness of His (God's) glory, and the express image of his (God's) person, and upholding all things by the word of His (God's) power, when He (The Son of God) had by himself purged our sins, (He, the Son of God) sat down on the right hand of the Majesty on high; (That's God) 4 ¶ Being made so much better than the angels, as he (the Son of God) hath by inheritance obtained a more excellent name than they. (Therefore if He obtained His name by inheritance, He did not have it to begin with, but was given that name, by His Father.) 5 For unto which of the angels said He (God) at any time, Thou art my Son, this day have I begotten thee? And again, I (God) will be to him (The Son of God) a Father, and he (the Son of God) shall be to me a Son? 6 And again, when he (God) bringeth in the firstbegotten into the world, he (God) saith, And let all the angels of God worship him (The Son of God). 7 And of the angels he (God) saith, Who maketh his (God's) angels spirits, and his (God's) ministers a flame of fire. 8 But unto the Son he (the Son of God) saith, Thy throne, O God, [is] for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom. 9 Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, (whose God? The Son of God's God) hath anointed thee (the Son of God) with the oil of gladness above thy (the Son of God's) fellows.*

In the **NIV** translation we read **Hebrews 1:3** as follows: *"The Son is the radiance of God's glory and the exact representation of his being, sustaining all things by his powerful word."*

We also find in the **Amplified** version of **Hebrews 1: 3** *"He is the sole expression of the glory of God, - the Light Being, - the out raying of the Divine. And He is the perfect imprint and very image of God's Nature, upholding, and maintaining and guiding and propelling the universe by His Mighty Word of Power."*

And I would like to add, "This one, Who in every way resembles and reflected the nature and will of God, laid it all down, to become like you and I, in the form of man, **En Morphe**, he changed His form to die the worst death a man could die.

PHILIPPIANS 2:6 *Who, (speaking of the Son of God) being in the form of God:* So God has a form. **6 Who, being in the form of God,** the En Morphe of God, He struck the

vision of God. **Brother Branham said, "He changed from what He was to what He is. He never changes His nature."**

From the **MASTERPIECE 64-0705 79** William Branham said, *"The perfect image of the God-man, God En morphe had changed from Supernatural to the vision. And the vision was projected into the Image. And the Image was smitten so that the Supernatural could taste the feeling of death, God's perfect Masterpiece."*

God in His Son, living, breathing, and feeling the pains of rejection. Yet God is the only immortal, and He can not die. Again in the sermon, **MANIFESTED SONS OF GOD 60-0518 88** William Branham said, *"In the Garden of Gethsemane , the anointing left Him, you know, He had to die as a sinner. He died a sinner, you know that; not His sins, but mine and yours."*

One man said to me that William Branham made a mistake in saying that God left Jesus in the Garden of Gethsemane because this man said, "there is no Scripture for it". I said, ***"If I can give you the Scripture for it will you believe it?"*** He said "yes". I gave him the Scripture, where Jesus Cried out on the cross, ***"My God, My God, why hast thou forsaken me."*** **MARK 15:34 .** The man answered I still don't believe it. I said, ***"I didn't think you would"***, and he said, ***"Why is that?"*** and I said, ***"because you're an unbeliever. If you were a believer you would believe it"***. Now, you might say, "that is not nice to call a man an unbeliever, and I will answer, what do you want me to call a man who does not believe, a believer? You want me to lie to make him feel good? Hell is not going to be a very pleasant experience, and better to feel shamed here than to find out there. There are going to be a lot of preachers who will have to give an account at the white throne for failing to tell the people the truth. You better tell them now, while you still have time to tell the truth.

Also from, **THE RISING OF THE SUN 65-0418** William Branham said, *"When God looked down upon the body... (The Spirit left Him in the Garden of Gethsemane ; He had to die a man.) Remember friends, He didn't have to do that. That was God. God anointed that flesh, which was human flesh, and He didn't have... If He'd went up there as God, He'd have never died that kind of death; can't kill God."*

Now, we know then that in the pre-incarnate **form** that the Son of God dwelt in, Paul tells us in Philippians, that He was in the En Morphe of God. He was in the form of God. Now, most people think because God is Spirit that He has no form, but is only an eternal mind. They think of God is some sort and shapeless cloud-like Spirit floating around. And that thinking is error, and takes away from the person of God. Therefore, let's see what the Bible tells us of God's form.

#1) God has a head like a man.

Revelation 10: 1 *And I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire:* So we see God has a head.

1a). And in that head God has a mouth.

ISAIAH 40:5 *And the glory of the LORD shall be revealed, and all flesh shall see [it] together: for **the mouth of the LORD** hath spoken [it].*

DEUTERONOMY 8:3 *And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by every [word] that proceedeth out of **the mouth of the LORD** doth man live.*

MATTHEW 4:4 *But Jesus answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of **the mouth of God**.*

1b). Not only does God have a mouth, but God has a voice as well. Therefore God has vocal chords, as we would call them.

GENESIS 3:8 *And they heard **the voice of the LORD** God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the LORD God amongst the trees of the garden.*

1c). God has Hair on His head

DANIEL 7:9 ¶ *I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment [was] white as snow, and **the hair of his head like the pure wool**: his throne [was like] the fiery flame, [and] his wheels [as] burning fire.*

1d). On God's head God has a face that has eyes and ears and even a nose.

I PETER 3:12 *For **the eyes of the Lord** [are] over the righteous, and **his ears** [are open] unto their prayers: but **the face of the Lord** [is] against them that do evil.*

PSALMS 34:15 (a) ***The eyes of the LORD** [are] upon the righteous, (b) **and his ears** [are open] unto their cry.*

II SAMUEL 22:16 *And the channels of the sea appeared, the foundations of the world were discovered, at the rebuking of the LORD, at the blast of the breath of his nostrils.*

GENESIS 8:21 *And (c) **the LORD smelled** a sweet savour; and the LORD said in **his heart**, I will not again curse the ground any more for man's sake; for the imagination of man's heart [is] evil from his youth; neither will I again smite any more every thing living, as I have done.*

#2) And on either side of God's Head God has shoulders.

ISAIAH 9:6 *For unto us a child is born, unto us a son is given: and the government shall be upon **his shoulder**:*

#3) And attached to God's shoulders, God has arms and at the end of those arms God has hands.

PSALMS 98:1 ¶ *A Psalm. O sing unto the LORD a new song; for he hath done marvellous things: his right hand, and **his holy arm**, hath gotten him the victory.*

I KINGS 18:46 *And the hand of the LORD was on Elijah; and he girded up his loins, and ran before Ahab to the entrance of Jezreel.*

PSALMS 95:7 ¶ *For he [is] our God; and we [are] the people of his pasture, and the sheep of his **hand**. To day if ye will hear his voice,*

#4) And between God's shoulders God has a bosom,

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]. Bosom = kolpos, the front of the body between the arms.*

#5) And in that Bosom The Lord God has a heart

GENESIS 6:6 ¶ *And it repented the LORD that he had made man on the earth, and it grieved him at **his heart**.*

#6) And not only in that bosom The Lord God has a heart, but below that God has bowels as well.

JEREMIAH 31:20 *[Is] Ephraim my dear son? [is he] a pleasant child? for since I spake against him, I do earnestly remember him still: therefore **my bowels** are troubled for him; I will surely have mercy upon him, saith the LORD.*

#7) Which is completion, therefore to complete God's form, God has legs and feet.

DEUTERONOMY 23:14 *For the LORD thy God **walketh** in the midst of thy camp, to deliver thee, and to give up thine enemies before thee; therefore shall thy camp be holy: that he see no unclean thing in thee, and turn away from thee.*

NAHUM 1:3 *The LORD [is] slow to anger, and great in power, and will not at all acquit [the wicked]: the LORD hath his way in the whirlwind and in the storm, and the clouds [are] the dust of **his feet**.*

And of course **God has a form**. We have named all the parts which He has and when Moses got to take a peak God would not let Him see His Face so He showed Moses His back side.

EXODUS 33:18 *And he said, I beseech thee, shew me thy glory. 19 And he said, I will make all my goodness pass before thee, and I will proclaim the name of the LORD before thee; and will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy. 20 And he said, Thou canst not see my face: for there shall no man see me, and live. 21 And the LORD said, Behold, [there is] a place by me, and thou shalt stand upon a rock: 22 And it shall come to pass, while my glory passeth by, that I will put thee in a clift of the rock, and will cover thee with my hand while I pass by: 23 And I will take away mine hand, and thou shalt see my back parts: but my face shall not be seen.*

Brother Branham said from the message, **ENTOMBMENT 57-0420 50** *God isn't without a body. God's got a body, and it looks like a man. Moses saw it; others saw it, and it looks like a man.*

HEBREWS CHAPTER 4 57-0901E 142-132 *As we had it the other night, God in the beginning was Spirit. And then from God went out the Logos, or the Theophany which was a form of a man called the Son of God (prefigured). **He came in earth in a body of flesh, even before He came in Jesus Christ. Now, swallow that one once, brother. I'll prove it to you.** When Moses saw Him, he said, "Let me see Your form, Lord." And God hid him in a rock. And when He passed by, he said it was the back part of a man. That was that Theophany. That's exactly. Then that Theophany had to be made flesh, not another person, but the same Person had to become flesh to take the sting out of death.*

QA HEBREWS PART 3 57-1006 342-841 *God had never become flesh yet; He was in a theophany. And Moses saw Him. Moses cried, "Lord, let me see You." He said, "Go yonder and hide in the rock, in the cleft. And Moses got back in that cleft; and when God passed by, the lightning and thunders... And as **God** passed by, He had His back turned like this. And Moses said It was the back of a Man. Hallelujah. Who was It? The Melchisedec that come down, the King of Salem, with no father and mother, no beginning of days or ending of life. That's Him. And He come down; that's the One that talked to Abraham; that gathered Him up a little body of flesh like that, and [Brother Branham blows--Ed.] breathed into it, stepped into it, and come down and eat a calf, drank milk from a cow, and eat some butter and corn bread. And the two Angels... And when He walked out there, and all of that stuff just [Brother Branham blows--Ed.] vanished and went away.*

SIR WE WOULD SEE JESUS 54-1205 E-12 *Now, here comes **Jesus, God Himself, incarnate in His Son, Christ Jesus, tabernacled to take away sin.** Notice what Brother Branham said, here. He said here comes Jesus which is God Himself incarnated in His Son Christ Jesus. Then what we have is Jesus in Jesus. That's what William Branham said in **We would see Jesus 58-0612 P:55** he said, "Look. When He was here on earth, how many knows that that was the Pillar of Fire that followed the children of Israel in the wilderness, that It was Christ, the Angel of the covenant? All right. And how many knows that that was **Jesus in Jesus, that same Spirit?**"*

INTER VEIL 56-0121 E-8 *No man will ever reach the plane that Jesus stood on. 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. It's a spoonful of the same chemicals, but not much of it.*

PARADOX 61-1210 315 *I believe that **Jesus Christ is the Son of the living God, borned 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."

IS THIS THE SIGN OF THE END SIR 62-1230E 31-1 *The 7th mystery is of God, even Christ, as the incarnate Fullness of the Godhead embodied, in Whom all Divine wisdom and godliness is restored to man.*

FIRST SEAL THE 63-0318 161-3 {301} *Notice, and when this Holy Spirit that we have, becomes incarnate to us, the One that's in our midst now in the form of the Holy Ghost, becomes incarnate to us in the Person of Jesus Christ, we'll crown Him King of king...?..That's right. See?*

Now in getting back to our text let me read it again, **PHILIPPIANS 2:6** *Who, being in the form of God, thought it not robbery to be equal with God: 7 But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: 8 And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.*

AMPLIFIED: *Who, although being essentially one with God and in the form of God (possessing the fullness of the attributes which make God, God), did not think this equality with God was a thing to be eagerly grasped or retained: But stripped himself of all privileges and rightful dignity so as to assume the guise of a servant or slave, in that He became like men and was born a human being. And **after He had appeared in human form He abased and humbled Himself** still further and carried His obedience to the extreme of death, even the death of the cross.*

The **Weymouth Translation** says, *"Although from the very beginning He had the nature of God, He did not reckon equality with God a treasure to be tightly grasped. Nay, He stripped Himself of His Glory, and took on Him the nature of a bondservant, a man like other men.*

Although in the pre-incarnate form, or as Paul says here, *Although from the very beginning He had the nature of God ... Who, being in the en Morphe of God, Who, although being essentially one with God and in the form of God (possessing the fullness of the attributes which make God, God), yet he made Himself of no reputation,* (that word is keno the root of kenos) He emptied Himself out. Made nothing of himself, but took on another en morphe, the en morphe of a man. And in that state let's see what attributes He displayed.

Now, up until the time of the incarnation as man, he never made a reputation for Himself. He never sought His own Glory, he never was recognized as a separate being from God because He was so One with God that He became the very out raying of God, and yet he was a separate being from God, but He reflected God in every detail, in nature, in attributes and characteristics, that you could not tell or separate Himself from God. When God created, He did it through His Son. When God guided, maintained and controlled the Universe, he did it through His Son. The Son had no distinctive features or attributes that

could be identified as being different from the Father, and thus He appeared to be the same being.

Philippians 2: 9 *Wherefore God also hath highly exalted him, and given him a name which is above every name:* And what name is that? His own Name of course, for what other name is above all names except the name of the Lord God Himself.

Yet when he come to earth, in the form or en morphe of a man, I want you to see the attributes He expressed in this form.

I have put together a list of things which I believe show that there is a difference between The Father and The Son.

#1) God is God and He does not have a God. Behold O Israel the Lord Thy God is One God. God is sovereign and does not answer to anyone. He does not have someone above Him that is God. Therefore, if Jesus (the Son of God) was God, then why does He speak of another Who is God? And if He has a God then who is that God if He Himself is in fact God? Therefore, Jesus, the “Son of God”, was not “God the Son”, but He was the “Son of God”. That means He had a God and that God was His Father.

John 20: 17 *Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God.*

Mark 15: 34 *And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me?* Now, this word forsaken means to totally abandon. How could Jesus cry out that God had abandoned Him if the Man Jesus was God? Can God totally abandon Himself from Himself?

Matthew 27: 46 *And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?*

John 8: 54 *Jesus answered, If I honour myself, my honour is nothing: it is my Father that honoureth me; of whom ye say, that he is your God:*

John 10: 36 *Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?*

John 8: 54 *Jesus answered, If I honour myself, my honour is nothing: it is my Father that honoureth me; of whom ye say, that he is your God:*

And not only from Jesus Himself do we hear this talk that God is His Father, but we also hear from the Apostle Paul that God is the God of our Lord Jesus Christ.

Ephesians 1: 3 *Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ:*

Ephesians 1: 17 *That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him:*

#2) God is Not only the God of Jesus Christ but He is the Father of our Lord Jesus Christ as well. Jesus called God His Father showing there is a difference between the two. And William Branham said Jesus could not be His own Father.

Seed shall not be heir 65-0429B P:45 *There's where the oneness missed it; there's where the trinity missed it, both sides of the road. But the happy medium's right in between. If God could be His own Father, if Jesus was His Own Father, He couldn't be. And if He had another Father besides God, and the Bible said the Holy Ghost was His Father, and if they're two different spirits, He's a illegitimate child. That's right. Which was the Father of Him, God or the Holy Ghost? You say one and watch how embarrassed you're going to get. See? God was His Father. Is that right?*

Questions and answers COD 59-0628E P:113 *Now, somebody said Brother Branham is a "oneness." No, sir, I am not a oneness. I do not believe that Jesus could be His own father. I believe that Jesus had a Father, and that was God. But God dwelled and tabernacled IN this body called Jesus, and He was Emmanuel: God with us. And there's no other God besides this God. He is Father, Son, and Holy Ghost. And the Name of the Father, Son, Holy Ghost... Father: the Lord, Son: Jesus, Holy Ghost: Logos, Spirit of God. Father, Son, Holy Ghost, Lord Jesus Christ; that's Him. And IN Him dwelled the Fullness of the Godhead bodily.*

Show us the Father 53-0907A P:96 *There's only one God. And I differ and disagree agree with the organization of Pentecost that calls the Oneness like your finger is one. That's wrong. Absolutely, it's wrong. God... Jesus couldn't have been His Own Father, and if God is a Man, then Jesus was born sexual desire and not virgin birth. That settles the whole thing. You see? If He's one like your finger's one, then what? Then He was His Own daddy. How could He have been? That's wrong. He had a Father, Jesus did.*

Cruelty of sin 53-0403 P:73 *There He died, friendless, even forsaken by God Himself. God, and, then, His Own Father, forsaken Him, bleeding.*

Palmerworm locust caterpillar 59-0823 P:79 *And you Oneness brethren, many of you get off the wrong track when you try to think that God is one like your finger is one. He can't be His Own Father. He can't be. But He is God. God is Jehovah, the Spirit; Christ was the House that He dwelt in.*

Revelation chapter one 60-1204M P:66 *Now, at the Nicene Council, they come to two great decisions on the... Oh, many of them in that day of the early church fathers, they had two extreme views. One of them was a triune God, a trinitarian. And the other one was a one God. And they both come into existence and went out on two straight limbs, out like that. The triunity became a place of a three-god person. The oneness became a unitarian, just as far wrong as the other one was. So they both went on limbs, but right in here reveals the Truth. Jesus could not be His own Father. If He had a Father outside of the Holy Spirit, then He is a illegitimate child and not... The Holy Ghost conceived Him, and He said God was His Father. So the Holy Ghost and God... That's*

*Matthew 1:18, if... **The Holy Ghost and God has to be the same Person or He had two daddy's.***

Now, that we have seen what William Branham taught concerning the Father and the Son, let's see what the Apostles taught as well.

Peter:

Matthew 16: 16 *And Simon Peter answered and said, Thou art the Christ, **the Son of the living God.***

1 Peter 1: 3 *Blessed be **the God and Father** of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead,*

2 Peter 1: 17 *For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased.*

Paul:

2 Corinthians 11: 31 ***The God and Father** of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not.*

2 Corinthians 1: 3 *Blessed be **God, even the Father** of our Lord Jesus Christ, the Father of mercies, and the God of all comfort;*

1 Corinthians 8: 6 *But to us **there is but one God, the Father**, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him.*

Romans 15: 6 *That ye may with one mind and one mouth glorify God, **even the Father of our Lord Jesus Christ.***

John:

2 John 1: 3 *Grace be with you, mercy, and peace, **from God the Father, and from the Lord Jesus Christ, the Son of the Father, in truth and love.***

2 John 1:9 *Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, **he hath both the Father and the Son.***

Jesus:

JOHN 20:17 *Jesus saith unto her, Touch me not; for **I am not yet ascended to my Father**; but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and [to] my God, and your God.*

John 14: 28 *Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: **for my Father is greater than I.*** Notice that Jesus readily admits that the Father is greater than Himself. This word Greater was translated from a Greek word which not only means greater but also it means elder. Then when the Trinitarian tells you that Jesus was co-eternal and co-

equal with the Father, how can that be when the Son of God denies it Himself. All sons have beginnings. Then how could the Son be the Eternal Father?

Well, they will quote Isaiah 9:6, so let's look at Isaiah 9:6 and read it for ourselves.

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.*

Now, let's read this one thought at a time. *For unto us a child is born.* Now, if the child is born then he had a beginning. Therefore he can not be the eternal Father. Also, if he is born then someone had to give Him birth. And the word born suggests several things. It suggests pedigree or lineage. It also suggests a carrying, for the one who gives birth had to carry this one. And it also suggests to bring forth. So if it brought forth from someone, then there had to be that someone there before the one that is born.

#2). we read, *unto us a son is given:* Now, if the Son is given, then someone Greater had to give it. And we are told in **St. John 3:16** *For God so loved the world, that He (GOD) gave His only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.*

Now, let's examine the third thought here, *and the government shall be upon his shoulder:* So we see that he will be placed in a position of ruler-ship. **Luke 1: 32** *He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David:*

Now, let's examine the last portion which deals with the name of this child, this Son that will be born. *: and His name shall be called Wonderful,* (is wonderful a name? No. It is a description.) *His name shall be called Counsellor,* (is counselor a name? No. It is a title.) *His name shall be called The mighty God,* (is the Might God a name? No, it is a title.) *His name shall be called The everlasting Father,* (is Father a name? No, it is a title.) *His name shall be called The Prince of Peace* (is the Prince of Peace a name? No. It is a title.) Now, there is only one name of the Ever Lasting Father and the Mighty God and the Counsellor, etc. And that name is Jesus. Therefore when he says, His name shall be called, we must further look at what it means when it says His name shall be "**called**". This word "**called**" was translated from the Hebrew word **qara** which means to proclaim. So we see His name shall proclaim the Might God, and His name shall proclaim the Everlasting Father. Therefore, the Name Jesus proclaims the Mighty God and Everlasting Father, for it is the Father's name. Jesus told us that 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.* That is why William Branham said, *And how many knows that that was Jesus in Jesus?"*

And that is why Brother Branham called Jesus a dual being.

CURTAIN OF TIME 55-0302 E-22 *They couldn't understand Him. He was a mystery, even to the Apostles. No one could understand Him, because there was two people*

talking all the time. -23 The Person Jesus Christ was talking, and God was talking in Him, also. Sometimes it was Christ himself; sometimes it was the Father that dwelt in Him. You see it? He--they couldn't understand some things He would say; He talked in riddles to them.

SHOW US THE FATHER IT'LL SATISFY 56-0422 E-36 *Now, it's many times it's been said that no man can see God at anytime, the Bible said so. But the only begotten of the Father has declared Him. Philip, here was very inquisitive; he wanted to see the Father. Says here He said, "I've been so long with you, Philip, and you don't know Me?" Said, "When you see Me you see My Father." In other words, you see the Father express Hisself through the Son. Him and the Father were one in the sense that His Father was dwelling in Him, not Him doing the works; He was a Son, Himself, the immortal, virgin born, Son of God. And then in Him was dwelling the God the Father, expressing Hisself to the world, His attitude towards the people. See? Well, that's how Christ and God were one. God was in Christ reconciling the world to Himself. Now, He said, "When you see Me, you see the Father, and why do you say, 'Show us the Father?'"*

JEHOVA JIREH 56-0429 053 *"That's the reason people couldn't understand Him. Sometime it was Christ speaking... or was the Son speaking. Other times it was the Father speaking. He was a dual Person. He was one Man, the Son. God was in, which was tabernacling in Him. But what did He do? Did He go around saying, "I'm the Healer." Very contrary, He said, "I'm not the Healer." He said, "It isn't Me that doth the works; it's My Father that dwelleth in Me." And in Saint John the 19th chapter when He was questioned for passing a whole bunch of crippled, lame, withered, halt, blind people, healed one man laying on a pallet, the Father showed Him to go there and heal. Walked away and left the rest of them laying there, they questioned Him. A man packing his bed on the sabbath. Listen to what He said. Saint John 5:19: "Verily, verily, I say unto you: The Son can do nothing in Himself, but what he sees the Father doing, that doeth the Son likewise." Is that what He said? "I do nothing till the Father shows Me a vision first what to do."*

LET US SEE GOD 131 59-1129 *...I said, "He was more than... God was in Him. He was a man, but He was a dual Person. One, He was a man; the Spirit in Him was God." I said, "God was in Christ." She said, "Aw, no." I said, "Look, lady, I'll take your own Scripture. He was a man, but He was a God-man. When He went down to the grave of Lazarus, He did weep like a man. That's true. But when He stood there, straightened His little stooped shoulders up, and said, 'Lazarus, come forth,' and a dead man, that'd been dead four days come to life again, that was more than a man. Man couldn't do that. That was God in His Son."*

Now, let's just read a few more verses that show that God is the Father of Jesus from Jesus own words.

Luke 10: 22 *All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal him.*

John 15: 23 He that hateth me **hateth my Father also.**

John 15: 15 Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have **heard of my Father** I have made known unto you.

John 15: 1 I am the true vine, and **my Father** is the husbandman.

John 14: 20 At that day ye shall know that **I am in my Father**, and ye in me, and I in you.

John 14: 12 Verily, verily, 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 unto my Father**.

John 5: 17 But Jesus answered them, **My Father worketh** hitherto, and I work.

Matthew 26: 53 Thinkest thou that I cannot now **pray to my Father**, and he shall presently give me more than twelve legions of angels?

Matthew 26: 42 He went away again the second time, and **prayed, saying, O my Father**, if this cup may not pass away from me, except I drink it, thy will be done.

Matthew 10: 32 Whosoever therefore shall confess me before men, him will **I confess also before my Father** which is in heaven. **33** But whosoever shall deny me before men, him will **I also deny before my Father which is in heaven.**

John 16: 23 And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask **the Father in my name**, he will give it you.

John 15: 10 If ye keep my commandments, ye shall abide in my love; even as **I have kept my Father's commandments, and abide in his love.**

John 12: 27 Now is my soul troubled; and what shall I say? **Father, save me from this hour:** but for this cause came I unto this hour.

John 14: 24 He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but **the Father's which sent me.**

John 8: 16 And yet if I judge, my judgment is true: for I am not alone, but I and **the Father that sent me.**

John 5: 30 I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but **the will of the Father which hath sent me.**

Luke 23: 46 And when Jesus had cried with a loud voice, he said, **Father, into thy hands I commend my spirit:** and having said thus, he gave up the ghost.

John 8:42 Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth and **came from God;** neither came I of myself, but **he sent me.**

#3) We know that Jesus came in His Father's name. Therefore the name of the Father was Jesus.

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 the name of the Father was Jesus, the same name given to the Son. Now, we have already quoted a couple times where William Branham said it was Jesus that was in Jesus. He said, "**Jesus in Jesus.**" Now, I am not trying to trick you here, that is what he said. The Apostle Paul said, **God was IN Christ reconciling the world unto Himself.** He **did not** say **God was Christ**, but **God was In Christ.** **2 Corinthians 5: 19** *To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.*

Paul did not teach that Jesus was the Fullness of the Godhead, but he taught that **IN** Him dwelt the fullness of the Godhead. **Colossians 2:9** *For in him dwelleth all the fullness of the Godhead bodily.*

Peter did not teach that the Holy Ghost was Jesus, but he gave witness that God the Father spoke and said that He came down and dwelt **IN** His Son. **2 Peter 1: 17** *For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, **This is my beloved Son, IN** whom I am well pleased.* And brother Branham interpreted this as God saying that He was pleased to dwell in His Son, and so we must also.

Godhead Explained 61-0119A P:56 *The Spirit of God, like a dove, descended and a voice from heaven (which was above Him) saying, "This is My beloved Son, **in Whom I am pleased to dwell.**" (Really, the right translation... They got the verb before the adverb, like all the foreigner is... "This is My beloved Son, **in whom I am pleased to dwell in.**" Or, "**Whom I am pleased to dwell.**" "In Whom I am pleased to dwell.") That was God coming into Jesus, and in Him was the fullness of the Godhead bodily.*

John 10: 25 *Jesus answered them, I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me.*

#4) Jesus prayed to the Father. JOHN 17:15 *I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. 16 They are not of the world, even as I am not of the world. 17 ¶ Sanctify them through thy truth: thy word is truth. 18 As thou hast sent me into the world, even so have I also sent them into the world. 19 And for their sakes I sanctify myself, that they also might be sanctified through the truth. 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. 22 And the glory which thou gavest me I have given them; that they may be one, even as we are one: 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: for thou lovedst me before the foundation of the world.*

#5) The Son of God could learn which means He was not Omniscient as God is Omniscient and Knows all things.

HEBREWS 5:7 *Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared; 8 Though he were a Son, yet **learned he obedience (to come under subjection)** by the things which he suffered; 9 And **being made perfect**, he became the author of eternal salvation unto all them that obey him;* (learn is to increase ones knowledge, and obedience shows submission). He learned to come under subjection.

Now, if this young man was God, then how could he increase in anything. God is all knowing yet in **MATTHEW 24:36 Jesus said, But of that day and hour knoweth no [man], no, not the angels of heaven, but my Father only, showing The Son did not possess Omniscience.**

#6) He was made perfect or mature and complete. This means that the Son of God could change in His stature, wisdom and maturity. God can not change (Mal 3:6 and Hebrews 13:8)

LUKE 2:40 *And the child grew, and waxed (increased and became) strong in spirit, filled with wisdom: and the grace of God was upon him. 52 And Jesus **increased in wisdom and stature**, (maturity) and in favor (knowledge and influence) with God and man. Jesus made progress in the things in which he grew. He grew in Wisdom, he grew in maturity and he grew in the influence and knowledge of God.*

#7) The Son is in subjection to the Father. I CORINTHIANS 15:28 *And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.*

#8) Jesus had set aside His Glory that He had with the Father in the beginning, and was dependent upon the Father to restore it to Him again. JOHN 17:5 *And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.* This tells us that he had it but stepped aside from it, and now is asking for it to be restored to Him again.

Most notable is the fact that He stripped Himself of all privilege when he came to earth to take on the form of man, and emptied Himself out completely and took on the nature of a bond-slave.

The **Weymouth Translation** says, *"Although from the very beginning He had the nature of God, He did not reckon equality with God a treasure to be tightly grasped. Nay, He stripped Himself of His Glory, and took on Him the nature of a bondservant, a man like other men.*

And as a bond slave, the main attribute expressed is that of submission to the will of the slave owner.

#9) Jesus was dependent upon the will of His Father HEBREWS 10:7 ¶ *Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God. 8 Above when he said, Sacrifice and offering and burnt offerings and [offering] for sin thou wouldest not, neither hadst pleasure [therein]; which are offered by the law; 9 Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. 10 By the which will we are sanctified through the offering of the body of Jesus Christ once [for all].*

#10) Jesus could not do anything unless the Father showed Him first. JOHN 5:19 *Then answered Jesus and said unto them, Verily, verily, I say unto you, **The Son can do nothing of himself,** (then he can not create, he can not save, he can not heal, he can not redeem,) **but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise.** 20 For the Father loveth the Son, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel.*

JOHN 5:30 I can of mine own self do nothing: *as I hear, I judge: and my judgment is just; because I seek not mine own will, but **the will of the Father** which hath sent me. 31 ¶ If I bear witness of myself, my witness is not true. 32 There is another that beareth witness of me; and I know that the witness which he witnesseth of me is true. (He couldn't even bear witness of Himself).*

#11) Jesus was dependent on the Father for His doctrine as well. JOHN 7:16 *Jesus answered them, and said, **My doctrine is not mine, but his that sent me.** 17 If any man will do his will, he shall know of the doctrine, whether it be of God, or [whether] I speak of myself. 18 He that speaketh of himself seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him.*

#12) The Father sent the Son. I JOHN 4:1 ¶ *And we have seen and do testify that the Father sent the Son [to be] the Saviour of the world.*

JOHN 5:36 *But I have greater witness than [that] of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me. 37 And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape.*

#13) God raised up Jesus from the dead.

ACTS 2:32 *This Jesus hath God raised up, whereof we all are witnesses.*

ACTS 4:10 *Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, [even] by him doth this man stand here before you*

ACTS 5: 30 *The God of our fathers raised up Jesus, whom ye slew and hanged on a tree*

ACTS 13:30 *But God raised him from the dead:*

GALATIANS 1: 1 *Paul, an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead;)*

#14) The Son receives Life from the Father

JOHN 5:26 *For as the Father hath life in himself; so hath he given to the Son to have life in himself;*

#15) The Son is not sovereign. *Since we already covered this earlier in our study we will not do so as fully now.*

In **JOHN 5:17** Jesus is being accused by the Jews for working on the Sabbath because He healed on the Sabbath. His answer to them is found in verse 17. ¶ *But Jesus answered them, My Father worketh hitherto, and I work.* Now, this was not a very satisfactory answer to them, and it only made them much more angry, because instead of bending down to their Oneness understanding, He was letting them know that it was the Father that was doing the works. *18 Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God. 19 Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise.*

Now, it is very apparent here that Jesus is telling the Jews that he is helpless unless the Father shows him what to do. He says, the Son can do NOTHING. Then the son cannot save, he cannot heal, he cannot redeem, he can do nothing, unless shown by the Father what to do. These are not the words of One who is Sovereign. But God is Sovereign. God is Omniscient and Omnipotent.

1. One who is sovereign answers to no one.

2. One who is sovereign reigns supreme above all.

3. One who is sovereign is completely independent of all others.

Therefore, the Son of God is not and was not Sovereign, for He was completely dependent upon the Father to act and to speak. He did not have his own words, nor his own actions, nor his own doctrine, and he subjected His own will to the Father. I challenge you to make a chart that lists these three attributes of Sovereignty, and then take any Scripture that speaks of the Son of God and check yes or no to whether he displays the attributes of One Who is Sovereign, and the answer is you can't find one Scripture speaking of a Sovereign son. You will find scripture for an obedient son, but never any Scripture of a son who is sovereign. It is God that indwelt that Son that is sovereign. God is Omniscient, and God is Omnipotent, but the son was always dependent upon the Father for everything including; speaking, acting, His doctrine, and even submitting His own will to the Father's will.

And what about "*Father, I would that you take this cup from me, But not My will but Thine be done*", etc. Those are not words of one who is sovereign. We could continue with this study using many more scriptures, in fact all Scriptures concerning the Son of God, but I'll leave it up to you to try it yourself.

JOHN 5:20 *For the Father loveth the Son, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel.* Notice again that Jesus is speaking of this unique relationship He had with the Father. He says, the Father shows Him all that he is to do, for the Father Himself is first doing those things, and then shows them to the Son for Him to perform. . This is exactly what William Branham also had to do. He was completely helpless until the Father first showed Him in Vision what he had to do. Then in the role as another obedient son, he did what was shown Him to do, having seen the Father already performing it in Vision before he then acted out the role to make that vision come from that dimension to this one, bringing flesh to the Spoken Word..

In the next verse we find Jesus again explaining how it works. **JOHN 5:21** *For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he (The Father) wills.* Now, in your own thinking you may have read that Jesus was saying that He (Jesus) raised up whomsoever he the son of God wills, but that is not what He has been saying for the past few verses. He has already been saying that he can do nothing but what He sees the Father doing, and then why would he turn and say, *For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he himself wills.* You see how far off the Scriptures everyone reads them. To read it that way you will have to completely throw out everything Jesus the Son of God had just been saying about how His relationship with the Father works.

Now, let's continue reading what Jesus says concerning this unique relationship he has with His Father. **JOHN 5:22** *For the Father judgeth no man, but hath committed all judgment unto the Son:* Now, the word here that is used for committed is the Greek word *didomi* which means to grant. And Paul uses the same word when he says in **ROMANS 15:5** ¶ *Now the God of patience and consolation grant you to be likeminded one toward another according to Christ Jesus:* Notice Paul uses this word in speaking of God giving us an ability to be likeminded, and he adds, according to Christ Jesus. Therefore, he is telling us as Jesus was likeminded with the Father in all things, so too Go has given us the same ability to become likeminded with Himself. So when God is committing all judgment to the Son, Jesus is saying, that God has given Him an ability to Judge as the Father Judges. He is not saying that His judgment is Sovereign, nor is he saying that His judgment would somehow be different from the Father's Judgment. But what He has been telling us is that He can do nothing except what He has first learned from the Father to do. And if you read it any other way, you are making Jesus a Hypocrite. How could He be speaking in one context for several examples and then suddenly change his course. He is the same yesterday, today and forever. And if we do not believe that we might as well hang it up.

JOHN 12:44 ¶ *Jesus cried and said, He that believeth on me, believeth not on me, but on him that sent me.* Notice he is telling us here that the things we hear and thus believe, are not his words, but the Father that sent him, thus by Believing the Son we are believing the father. For they are the Words the Father gave the son to declare. *45 And he that seeth me seeth him that sent me. 46 I am come a light into the world, that whosoever believeth on me should not abide in darkness. 47 And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world. 48 He that rejecteth me, and receiveth not my words, hath one that judgeth him: The Word that I have spoken, the same shall judge him in the last day.* And Who is the Word? In the Beginning was the Word and the Word was God! Notice how, Jesus again tells us that the words He spoke were not even His own Words to speak, but were the very Words His Father told Him to say. *49 For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. 50 And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.*

So how can we refuse Him that speaketh when He is only speaking the words of the Father. Now, let's get back to **JOHN 5:23** *That all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him.* Now, first we want to point out that Jesus tells us if we do not give Him honor then we cannot honor the Father that sent Him.

That again ought to tell you that He is saying, since everything the Son doeth, the Father has shown Him first to do, then we should honor Him even as we honor the Father.

In honoring the Son we are honoring the Father, because the Son is only doing what the Father has instructed Him to do. Thus what we see being done is the Father working and the son working hitherto. Thus in giving honor to the son we are acknowledging the Father's preeminent role, and the son's role of complete obedience to the Father.

Now, in reading the next verse, we must remember that the Words Jesus is speaking He had first learned from the Father to say. **JOHN 5:24** *Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.* We find Jesus clarifying this in **JOHN 14:10b** *The words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works.* Notice he is saying, these are my Father's words, not mine. This is identical to what we had read in various other Scriptures so far, and should need no further elucidation.

JOHN 5:25 *Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live.* And why is He saying this? Because He has already established that His Words, and thus His Voice is nothing short of an echo of God's own Words and thus God's own Voice. And He explains that in the next verse. *26 For as the Father hath life in himself; so hath he given to the Son to have life in himself;* Notice then that the very Life that Jesus had was given

to Him by one greater than Himself. His Life came from the Father. And thus the Father who is the giver of Life.

Now, in moving forward we find Jesus say in verse *27 And hath given him authority to execute judgment also, because he is the Son of man.* Remember, we had read earlier in verse 22 that the Father had committed all judgment unto the Son to execute, and we had stated that this was an ability to be likeminded with the Father. Notice in this verse Jesus tells us the authority to do so was also given Him by the Father, because He is His Son. *John 5:28 Marvel not at this: for the hour is coming, in which all that are in the graves shall hear his voice, 29 And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation. 30 I can of mine own self do nothing: as I hear, I judge: and my judgment is just; Why? because I seek not mine own will, but the will of the Father which hath sent me.* There you have it. Jesus can judge because God, His Father knows that he will only judge what God has already judged. He said, I have not come to do my own will but the will of the father which sent me. Then he says, *31 ¶ If I bear witness of myself, my witness is not true. 32 There is another that beareth witness of me; and I know that the witness which he witnesseth of me is true.*

In verse 56 we find out Who the witness is, Jesus is speaking about. And if Jesus is consistent in what he has been telling them, then it has to be His Father that He is speaking about as we see in *JOHN 5:36 But I have greater witness than that of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me. 37 And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape. 38 And ye have not his word abiding in you: for whom he hath sent, him ye believe not.*

Now, let's stop for a moment and look at another scripture that Jesus is speaking of this Judging. Let's turn to *JOHN 8:16 And yet if I judge, my judgment is true: for I am not alone, but I and the Father that sent me. 17 It is also written in your law, that the testimony of two men is true. 18 I am one that bear witness of myself, and the Father that sent me beareth witness of me. 19 Then said they unto him, Where is thy Father? Jesus answered, Ye neither know me, nor my Father: if ye had known me, ye should have known my Father also.* Notice the words of Jesus, he says, *I am not alone.* Now, that speaks of another, meaning more than one is involved here. And he tells us immediately who that other is... *I and the Father that sent me.* Then he says, *17 It is also written in your law, that the testimony of two men is true.* Then notice who those TWO MEN are that he uses for his witness. *I am one that bear witness of myself, and the Father that sent me beareth witness of me.*

Now if Jesus considered Himself to be One with God in that way, why would he speak these words? But they could not see His Father because they did not understand what He was talking about. And so they looked for one that can not be seen, and missed seeing that He was living in His Son.

Now, in getting back to *John 14:8* we read, *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 me hath seen the Father; and how sayest thou then, Shew us the Father?* 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.*

Obviously from what we have seen so far, Jesus is not saying here that He and His Father are one like your finger is one. But what He is saying is that the same Word that is in the Father, is abiding in Him and that makes Him one with the Father. Brother Branham further clarified this in the sermon,

SHOW US THE FATHER IT'LL SATISFY 56-0422 E-36 *Now, it's many times it's been said that no man can see God at anytime, the Bible said so. But the only begotten of the Father has declared Him. Philip, here was very inquisitive; he wanted to see the Father. Says here He said, "I've been so long with you, Philip, and you don't know Me?" Said, "When you see Me you see My Father." In other words, you see the Father express Hisself through the Son. Him and the Father were one in the sense that His Father was dwelling in Him, not Him doing the works; He was a Son, Himself, the immortal, virgin born, Son of God. And then in Him was dwelling the God, the Father, expressing Hisself to the world, His attitude towards the people. See? Well, that's how Christ and God were one. God was in Christ reconciling the world to Himself. Now, He said, "When you see Me, you see the Father, and why do you say, 'Show us the Father?'"*

Again in the sermon, He Swore By Himself 54-1212 we can find William Branham clarifying that this is what was meant by Jesus when he spoke to Philip. *He said, "I and My Father are One. My Father is in Me." Said, "Show us now the Father." Philip said, "Showeth me the Father and it'll satisfy me." Said, "Philip, I been so long with you, and you don't know Me?" He said, "When you see Me, you see the Father. And why say, 'Show me the Father.' I and the Father are One. My Father's living in Me now. It's not Me that doeth the works; it's Him that dwells in me, that does the works." Oh, my. How could I tell a man what was wrong with him? How could I tell him what his future will be ten years, or what he was forty years ago? It isn't me. Hallelujah. It's Him that lives in me, that come down, that through His Blood brought me in fellowship with Him. Hallelujah. How could my hands do anything by healing the sick? It hasn't got a bit of power. It's not me. But it's Him that dwells in here that does it.*

William Branham further elucidates my point that Jesus and God were one by reason of the Father abiding in Him, directing Him by His Word. CONFERENCE 60-1125 E-73 *When He said, "It's not Me that doeth the works. It's My Father. He dwelleth in Me. Me and My Father are One. I and My Father are One. My Father dwelleth in Me." And He did the same works that He did when He dwelt in that Body standing there before Abraham.*

AS I WAS WITH MOSES 51-0503 E-15 *When Jesus of Nazareth ... I believe that the Father was in Him, that all the great things that was the Father's was given unto His Son, all the great blessings and gifts; for He was just expressed image of the Father. And in Him dwelled all the richness of God dwelling in Him here, looking up. And I... He said, "I and My Father are One. My Father dwelleth in Me." Just as Jehovah... Just what Jehovah was, Jesus was. He was the expressed image of Him. He was God shaped out here, and all the powers of God formed into, and put in a human body. He said, "It's not Me that doeth the works; it's My Father that dwelleth in Me; He doeth the works."*

GIFTS 56-1207 E-29 *Now, in Christ dwelt the Fullness of the Godhead bodily. He had all the Spirit of God in Him. "I and My Father are One," said Jesus. That's the reason the people couldn't understand Him. Sometimes He'd say something, might look like He turn around and say something different. It was Him speaking, then the Father speaking. See? They were... And even the disciples could not understand Him. And right at the last, they said, "Lo, now speakest Thou plainly. Now, we believe by this if you know all things; no man needs to teach you." Jesus said, "Do you now believe?" After all that time, they couldn't get the... Why? That sometimes He'd say this and then say that. It was Him and the Father speaking. E-30 Now, notice closely. Now, God dwelling in Christ used His voice to speak by. Jesus said in His miracle, "Verily, verily, I say unto you, the Son can do nothing in Himself, but what He sees the Father doing, that doeth the Son likewise." Is that right? Saint John 5:19. Then **He did not do nothing within Himself**. No prophet ever did anything within himself, until first God showed what to do. What a mistake Moses made when he went out without the vision of God and smote down the Egyptian, thought he'd liberate them with his hands, because he thought he had a lot of faith and could do it, because he was called for the job. No matter how much you're called for the job, God has to do the leading. See? He failed of all of his schooling and his military mind and his training as a great Egyptian leader. But yet it failed, 'cause God had a program and we've got to work according to God's program. No matter what we do, how smart we are, we've got to humble ourselves and work according to God's program. Amen.*

SUPER SIGN 59-1227M 86 *When He was here on the earth, He proved that He was God, proved that God was in Him, because the signs of God followed Him. He said, "If I do not the works of My Father, then believe Me not. But if I do the works of My Father, if you don't believe Me, believe the works, the sign": Immanuel. "I and My Father are One. My Father has sent Me. And as He sends Me, so send I you. The Father that sent Me is with Me; He's in Me and doing the works of Himself. It's God in flesh."*

SHOW US THE FATHER AND IT WILL SATISFY 60-0731 E-15 *"The works that I do, shall you also." And seeing the same results by human beings so submitted to God, until the Holy Spirit can work through those human beings just like the Holy Spirit worked through Jesus, Who just has confessed that, "I and My Father are One. My Father dwelleth in Me. He doeth the works. It's not My words; it's His words."... See? He was so submitted to God.*