

## **The Doctrine of Christ**

### **The Relationship between God and His Eldest Son**

The reason we've placed these scriptures and Quotes into this study for you is not to be different, nor to be quarrelsome. The reason is to help you to better understand the relationship that Jesus Christ the Son of God had with His Father, how he yielded himself totally "in his speech", "in his actions", "in his doctrine", and "in his will" to His Father's speech, actions, doctrine, and will.

Brother Branham taught us that *Jesus Christ is our pattern*, but if we look only at the God part that dwelt in him, we will never understand how we can pattern after that. When we see the Son of God as an obedient son, we can see the pattern for all sons to be conformed to. This is our purpose for understanding the Godhead. Not for theology sake, but for understanding our relationship with our Father as Jesus showed how to be obedient sons. As you read through this study, please be ever vigilant to see the pattern for all sons in Jesus Christ. God bless you in your reading.

**2 John 8-9:** *8 Look out for yourselves, that you lose not those things which you have wrought, but that you receive a full reward. 9 Whosoever transgresses, and abides not in the doctrine of Christ, hath (echos) not God. He that abides in the doctrine of Christ, he hath (echos) **both the Father and the Son**. 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 bids him God speed is partaker of his evil deeds.*

These are strong words coming from the Apostle John, but very important for one to open their ears to hear. Because he said if you do not have the **Doctrine of Christ**, then you do not have nor do you echo God. And then he said the **Doctrine of Christ** is one God who had a son. He said in order for you to have the **Doctrine of Christ**, you must have **both** the Father and the Son. The word Both means two, one who is God, and one who is God's firstborn son.

**No. 1) There is only One God and He is the Father of Jesus Christ,** Only One person is God, there's only One God.

**Exodus 20: 2-3** *I am thy God, Thou shalt have no other,*

**Deut 6:4** *The Lord our God is One Lord,*

**John 17:3** *The Only True God* **John 8: 54** *he is your God:*

**Isaiah 54:5** *The Holy One of Israel, Not two, not three but one.*

**Romans 15:6** *God, even Thy God,*

**John 20:17** *To my God and your God*

**1 Corinthians 8:6** *One God, the Father,*  
**1 Corinthians 15:4& 24** *To God, even Thy Father,*  
**2 Corinthians 1:3** *God, even Thy Father*  
**Ephesians 1:17** *God of our Lord Jesus Christ,*  
**Ephesians 4:6** *One God and Father of all,*  
**1 Thessalonians 3:13** *God, even our Father,*  
**2 Thessalonians 2:16** *God, even our Father,*  
**James 3:9** *God, even our Father,*  
**2 John 3** *From God the Father, Jesus Christ the son of the Father*  
**Revelations 3:12** *My God, my God, my God, my God*

**No. 2) Jesus has a God.** God is sovereign, He doesn't answer to anyone. He has no one above Him that is God. Therefore, if Jesus (the Son of God) is God, then why does He speak of another who is God? And if Jesus has a God, then who is this God if Jesus Himself is God? Therefore, Jesus, was not "God the Son", but He was the "***Son of God***". He had a God and that God was His Father and that Father indwelt Him.

**John 20: 17** *to my God, and your God,*  
**Revelations 3:12** *My God, My God, My God, my God*  
**Psalms 22:1** *My God, my God, why hast thou forsaken me?*  
**Mark 15: 34** *My God, my God, why hast thou forsaken me?*  
**Matthew 27:46** *My God, my God, why hast thou forsaken me?*

***Forsaken*** means "***totally abandon***". Can God abandon Himself?

**2 Corinthians 11:31** *The God and Father of our Lord*  
**Ephesians 1:3** *The God and Father of our Lord*  
**Ephesians 1:17** *The God of our Lord Jesus Christ*  
**1 Peter 1:3** *The God and Father of our Lord*  
**Hebrews 1:8, 9** *God, even thy God, hath anointed*  
**Psalm 45:6, 7** *God, thy God hath anointed thee*  
**Revelation 1:6** *Unto his God*  
**2 Corinthians 1:3** *God of our Lord Jesus*  
**Hebrews 5:7, 8** *Offered up prayers unto him*  
**Luke 6:12** *All night in prayer to God*  
**Matthew 11:25** *O Father, Lord of heaven and earth*  
**John 17:1** *Father, the hour is come*  
**Matthew 26:39, 42** *My Father, if it be possible*

**No. 3) Jesus never claimed to be God, Jesus claimed to be "the Son of God".**

**Psalms 45:6-7** *God, Even thy God hath anointed thee*

**Matthew 16: 16** *The Son of the living God.*

**John 8: 54** *my Father whom ye say, that he is your God:*

**John 10: 36** *I am the Son of God?*

**Ephesians 1:3, 17** *the God and Father of our Lord Jesus Christ,*

**Hebrews 1:8** *Unto the Son he saith*

**Hebrews 1:9** *God, Even thy God hath anointed thee*

**Romans 15: 6** *God, even the Father of our Lord Jesus Christ.*

**1 Corinthians 8: 6** *But to us there is but one God, the Father,*

**2 Corinthians 1:3, 11: 31** *God and Father of Jesus Christ,*

**2 Corinthians 1: 3** *God, even Father of our Lord Jesus Christ,*

**1 Peter 1:3** *the God and Father of our Lord Jesus Christ*

**2 Peter 1: 17** *God the Father ...This is my beloved Son,*

**2 John 1: 3** *God the Father, and Jesus Christ, **Son of the Father,***

**2 John 1:9** *hath both Father and the Son.*

**Revelations 1:6** *Unto God and his father*

In fact Jesus denied being God as we see in **Matthew 19:17** *And he said unto him, Why callest thou me good? there is none good but one, that is, God: but if thou wilt enter into life, keep the commandments.*

**Luke 18:19** *And Jesus said unto him, Why callest thou me good? none is good, save one, that is, God.*

And what about **Jesus** Himself, what did He have to say about his relationship with His own Father?

**John 20:17** *my Father, and your Father; and to my God, and your God. **John 2: 16, 5:17,43, 6: 32, 65, 8:19, 28,38,49,54 10:17,18,25, 29,30, 32,37 12:26, 14:2,7,12,20,21, 23, 15:1,8,10,24 18:11, 20:21,** "My father*

**No. 4) How was Jesus and God one? Answer:** God is the Word, and God's Word is Life, and Jesus manifest God's Word and God's Life. His God-Life.

**John 10: 30-38** *I and my Father are one, My father dwelleth in me...*

**John 14:8-10** *you see me you see my Father, **My Father dwells in Me,***

**Matthew 12: 18** *in whom my soul is...: I will put my spirit on him,*

**Mark 1: 11** *Thou art my beloved Son, in whom I am...*

**Matthew 17: 5** *This is my beloved Son, in whom I am...*

**Matthew 3: 17** *This is my beloved Son, in whom I am...*

**John 17:11 ¶** *they may be one, as we are. John 17:21* *That they all may be one; as thou, Father, art in me, and I in thee, they also may be one in us: 22 the glory which thou gave me I've given them; that they may be one, even as we're one:* We are one with God by receiving His Glory. **Glory** =Greek “*doxa*” means opinion, values, judgment of God.

**No. 5) God is Greater than Jesus.** Jesus was subject to His Father

**John 10:29** *My Father is greater than all*

**John 14: 28** *for my Father is greater than I.*

**Matthew 20:23** *Prepared of my Father*

**1 Corinthians 15:24-28** *Subject to Father*

**Zechariah 3:8** *My servant the Branch*

**Matthew 12:18** *Behold my servant in whom*

**Philippians 2:7,8** *as servant*

**Romans 5:19** *Obedience of one.*

**Hebrews 1:9** *Thy God hath anointed thee*

**Psalms 45:6-7** *The God hath anointed thee*

**Hebrews 5:7,8** *Offered up prayers unto Him*

**Luke 6:12** *all night in prayer unto God*

**Matthew 11:25** *O Father, Lord of Heaven and earth*

**John 17:1** *Father the hour is come*

**Matthew 26: 39, 42** *My Father if it be possible*

**I Corinthians 11:3** *The head of Christ is God*

**1 Corinthians 3:23** *Christ is God's...*

**Matthew 20:23** *Not mine to give but my Father*

**1 Corinthians 15:24-28** *Son himself subject to Father*

Jesus admits the Father is greater than He. This word Greater was translated from Greek word meaning not only “**greater**” but also “**older**”. When Trinitarian tells you that Jesus was co-eternal and co-equal with His Father, how can he when the Son himself denied he was. All sons have beginnings. Then how could the Son be the Eternal Father?

**Isaiah 9: 6 (A)** *“For unto us a child is born”*, if he is born, then he has a beginning, therefore he is not eternal...if born someone before him to give birth to him. Born suggests pedigree and lineage, also suggest to bring forth.

**(B)** *unto us son is given:* He’s a gift, giver is greater than gift. John 3:16

**(C)** *government shall be upon his shoulder: Luke 1: 32 called Son of the Highest: Lord God shall give unto him the throne of his father David:*

**(D)** *his name shall be called Wonderful, Counselor, The mighty God, The*

*everlasting Father, The Prince of Peace.* Now, let's examine the last portion which deals with the name of this child, this Son that will be born: **Wonderful**, (is wonderful a name? No.) **Counselor**, (is counselor a name? No. It's a title.) **Mighty God**, (is Might God a name? ) **The everlasting Father**, (Is Father a name? No!) **The Prince of Peace** ( Is Prince of Peace a name? No.) Now, there's only one name of the Ever Lasting Father, the Mighty God, the Counselor, etc. That name is Jesus. What then does it mean His name shall be "called". This word "**called**" was translated from the Hebrew word "**qara**" which means "**To proclaim**" *His name shall proclaim the Mighty God, the Everlasting Father. Father's name.*

**No. 6) Jesus came in his Father's name**, Father's name is Jesus.

**John 5: 43, 10:25** *I am come in my Father's name,*

Therefore the name of the Father was Jesus, the same name given to the Son. The Apostle Paul said, "God was **IN** Christ reconciling the world unto Himself". He didn't say **God was Christ**, but "God was **IN** Christ".

**2 Corinthians 5: 19** "**God was in Christ**", Paul is not teaching here that Jesus was the Fullness of the Godhead, but he is teaching that **IN** Him dwelt the fullness of the Godhead.

**Colossians 2:9** **in** *him dwells all fullness of the Godhead bodily.* Peter did not teach that the Holy Ghost was Jesus, but witnessed God the Father spoke and said that He came down and dwelt **IN** His Son.

**2 Peter 1: 17** *God the Father, This is my beloved Son, **in** whom I*  
**John 10: 25** *works I do **in** my Father's name, bear witness of me.*

**No. 7) Jesus Prayed to his Father who is God.**

**John 14: 16, John 16:26, John 17:9, 15, 20** *I pray* **Matthew 6: 9, Matthew 11: 25, Matthew 14:23, Matthew 26:36, 39, 42, 53, Luke 6:12, Luke 9:28, Luke 11:2, Mark 6:46, Hebrews 5:7,8**

**No. 8) Son of God could learn, could increase his knowledge.**

**Hebrews 5:8** *Though he were a Son, yet learned he obedience*  
**Luke 2:52** *Jesus increased in wisdom, stature, favor with God...*

**No. 9) Jesus was Obedient to his Father in all things.** God can not be obedient to anyone outside Himself if He is the Only Omnipotent God.

**Hebrews 5:8** *Though he were a Son, yet learned he obedience*

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

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

**John 5:30** *The son can of Himself do nothing*  
**John 8: 29** *I do always those things that please him.*  
**John 10:18** *This commandment received I of my Father*  
**John 10:25** *the works I do in my Fathers name*  
**John 10:32** *works I showed you from my Father*  
**John 12:49** *Father gave me commandment what to say and do*  
**John 12:50** *as my Father said to me so I speak*  
**John 14:31** *The Father gave me commandment*

**No. 10) Jesus was made perfect.** This means the Son of God could change in His stature, wisdom and maturity.

**Hebrews 5:9** *being made perfect*, if he was made perfect then he was not born that way. **Malachi 3:6 & Hebrews 13:8** God can not change **Luke 2:40** *the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him. **Luke 2:52** *And Jesus increased in wisdom and stature, (maturity) and in favor (influence) with God and man.**

**No. 11) Jesus was not Omniscient, God is Omniscient.**

**Isaiah 40:13, 14** *Jesus received his knowledge from God*  
**John 8:28**, *of that day/hour knoweth no man ... but my Father only*  
**Mark 13:32** *of that day/hour knoweth no man...my Father only*  
**Matthew 24:36** *“of that day/hour knows no man, my Father only*  
**Luke 2:52** *Jesus increased in wisdom and stature*  
**John 5:19** *the Son can do nothing but what the Father shows him*  
**John 8:28** *My father hath taught me*  
**Mark 13:32** *no man knows the day, neither the son, the father only*

**No. 12) The son of God is subject to God in all things.**

**I Corinthians 15:28** *the Son also himself shall be subject unto him that put all things under him, that God may be all in all.*  
**John 5:19** *The son can of himself do nothing*  
**John 5: 30** *The son can of himself do nothing*  
**John 8: 29** *I do always those things that please him.*  
**John 10:18** *This commandment received I of my Father*  
**John 12:49** *Father gave me commandment what to say and do*  
**John 12:50** *as my Father said to me so I speak*  
**John 14:31** *The Father gave me commandment*

**No. 13) Jesus dependent upon Father to restore His Glory.**

**John 17:5** *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.* As a bond slave, the main attribute expressed is submission to the will of the slave owner.

**No. 14) Jesus was dependent upon the will of God His Father.**

**Hebrews 10:7** *I come to do thy will, O God*

**Hebrews 10:9** *I come to do thy will, O God.*

**Luke 11:2** *Thy will be done*

**Luke 22:42** *Not my will but Thy will be done*

**Matthew 6;10** *Thy will be done*

**Matthew 26:42** *Thy will be done*

**Matthew 7:21** *he that doeth the will of my Father*

**Matthew 12:50** *whosoever shall do the will of my Father*

**John 5:30** *I seek not my own will but the will of my Father*

**John 6:38** *I came down not to do my will but His will that sent me*

**John 8:29** *I always do those things that please Him*

**No. 15) God and Jesus are not one like your finger is one,**

**John 5:32** *two must bear witness, another beareth witness of me*

**John 5:36** another *bears witness of me. A greater witness, the father...*

**John 5:37** *Father himself, which sent me, has borne witness of me*

**8:17-18** *the testimony of two me is true, I am one that bear witness of myself, and the Father that sent me beareth witness of me*

**No. 16) Jesus was dependent upon His Father for His Doctrine.**

**John 7:16** *My doctrine is not mine, but his that sent me.*

**John 10:18** *This commandment received I of my Father*

**John 12:49** *Father gave me commandment what to say and do*

**John 12:50** *as my Father said to me so I speak*

**John 14:31** *The Father gave me commandment*

**No. 17) The Father sent the Son.**

**I John 4:1** ¶ *Father sent the Son to be the Saviour of the world.*

**John 5:23, 5:30, 5:36, 5:37** *Father sent me, the Father sent me.*

**John 6:39, 6:44, 6:57** *The Living Father hath sent me*

**John 20:21** *As my Father sent me*

*John 8:16, 18 the Father that sent me*  
*John 8:29, 42 I did not come of my own but the Father sent me*  
*John 10:36 Whom the father sanctified and sent into the world*  
*John 12:49 the Father which sent me*  
*John 14:24, the Father which sent me*  
*John 17 :21, 17:25 believe that thou hast sent me*

**No. 18) God raised up Jesus from the dead *he didn't raise Himself.***

*Acts 2:24, 32 This Jesus hath God raised up*  
*Acts 3:15, 26 God raised up his son Jesus*  
*Acts 4:10 God raised from the dead,*  
*Acts 5: 30 The God of our fathers raised up Jesus,*  
*Acts 10: 40 Him God raised up*  
*Acts 13:23, 13:30, 13:33, 13:34, 13:37 God raised him*  
*Acts 17:31 But God raised him from the dead:*  
*Ephesians 1:20, 2:6 God raised up Jesus*  
*Romans 4: 24, 6: 4, 8:11, 10:9 God hath raised him from the dead*  
*Galatians 1:1 God the Father, who raised him from the dead;)*  
*1 Corinthians 6: 14, God raised up 15:15 God raised up Christ*  
*2 Corinthians 4:14 He that raised up the Lord Jesus from the dead*  
*Colossians 2:12 God who hath raised him from the dead*  
*1 Peter 1:21 God raised him up*  
*1 Thessalonians 1:10 raised up his son*

**No. 19) Jesus died, God can not die.**

*2 Corinthians 4:10 The dying of the lord Jesus*  
*1 Thessalonians 4:14 Jesus died and rose again*  
*John 19:40 they buried the body of Jesus*  
*John 12:7 Mark 9:31 Mark 10:34 Jesus spoke of his death*  
*John 19:33 they saw that Jesus was already dead*  
*I Corinthians 15:3 Christ died for our sins 1 Timothy 6:15-16 Who only hath*  
*immortality 1 Timothy 1:17 unto the King eternal immortal invisible*

**No. 20) Jesus hungered, thirsted Weary, God Is spirit**

*Matthew 4:2, Jesus hungered*  
*Mark 11:12 he was hungry*  
*John 19:28 I thirst*  
*John 4:6. being wearied with his journey*  
*Psalms 121: 3, Psalm 121: 4 God neither sleeps nor slumbers*

**No. 21) Jesus was Tempted, God can not be tempted**

*Matthew 4:1 Jesus was tempted*

*Mark 1:13 Jesus was tempted*

*Luke 4:2 Being 40 days tempted of the devil*

**No. 22) Jesus Suffered, God can not suffer**

*Luke 24:26, 24:46 Ought not Christ to have suffered*

*Acts 3: 18, 17: 3, 26:23 that Christ should suffer*

*1 Peter 1:11 Sufferings of Christ*

*1 Peter 2:1 Christ suffered for us*

*1 Peter 3:18 once suffered for our sins*

*1 Peter 4:1, 4:13 Christ hath suffered for us*

*1 Peter 5:1 Suffering's of Christ*

**No. 23) Son received Life from Father.** Father is author of Life.

*Luke 1:35 that Holy thing shall be called the son of God*

*John 5:26 Father hath life in himself; He gave to Son to have life.*

*John 6:57 I live by the father*

**No. 24) The Man Jesus is the mediator between God and Man.**

*1 Timothy 2:5 One mediator between God & man, **man** Jesus.*

*Galatians 3:20 A mediator is not of One, but God is One. Mediator: a 3rd party in dispute between others.*

**No. 25) God Exalted Jesus.** He who exalts self shall be abased.

*Philippians 2: 9 Wherefore God also hath highly exalted him*

*Acts 2: 33, 5: 31 Him hath God exalted*

*Matthew 23:12, Luke 14:11, 18:14 Who exalts self shall be abased;*

**No. 26) Jesus is Anointed both Lord and Christ by God His Father.**

*Luke 1:31-33 God shall give him his throne **Rev. 3:21** On fathers throne*

*John 5;22, 5:27 Father commits authority to son to execute judgment*

*Acts 2:36, God hath made Jesus both Lord and Christ*

*Acts 10:38, 10:42, God anointed Jesus with Holy Ghost,*

*Acts 17:31 God hath made this same Jesus Lord and Christ*

**No. 27) The Son of God is not sovereign, God is sovereign.**

*John 5:17 Jesus accused by Jews for working on Sabbath because He healed on Sabbath. His answer is found in verse 17. ¶ But Jesus answered them, My Father works hitherto, and I work. 18 Therefore the Jews sought the more to kill him, because he not only had broken the Sabbath, but He said that God was his Father, making himself equal with God. 19 Then answered Jesus 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 so ever he doeth, these also doeth the Son likewise.* Jesus tells the Jews he's 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.

The Son of God is not Sovereign, God alone is sovereign. Jesus was completely dependent upon his Father *to act and speak. He did not have his own words, works, nor doctrine*, and he subjected His own will to his Father. It is God that is sovereign and He indwelt his Son who was dependent on Him in all things. God is Omniscient, God is Omnipotent, but his son is always dependent on His Father for everything including; speaking, acting, His doctrine, and even submitting His own will to the Father's will.

Jesus said, "*Father, I would that you take this cup from me, But not My will but Thine be done*", etc. Those are not words of a sovereign. All scripture speaking of the son show he is not sovereign. **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 Jesus was dependent on God to show Him a vision of what to do.

**John 5:21** *For as the Father raises up the dead, and quickens them; even so the Son quickens whom The Father wills.* **John 5:22** *For the Father judges no man, but hath committed all judgment unto the Son*

**Romans 15:5** ¶ *The God of patience and consolation grant you to be likeminded one toward another according to Christ Jesus:*

**John 12:44** ¶ *He that believes on me, believes him that sent me.*

**John 5:23** *all men should honor the Son, even as they honor the Father. He that honors not the Son honors not the Father which hath sent him.*

When we honor the Son we honor the Father, because the Son only does what the Father instructs Him to do. Thus we see the Father working and the son working hitherto. When we give honor to the son we acknowledge the Father's pre-eminent role, and the son's role of complete obedience to His Father.

**John 5:24** *Verily, verily, I say unto you, He that heareth my word, and believeth on **him that sent me**, hath everlasting life, & shall not come into condemnation; but is passed from death unto life.*

**John 14:10b** *The words that I speak unto you I speak not of myself: but **the Father that dwells in me**, he doeth the works.*

*Trinitarians* use several arguments to explain how God and Jesus are one like your finger is one. **Oneness** do the same, but with a different application. Whereas Trinitarians see three individuals involved, they try to make them one like a triangle with three corners. But God and His son are one by God's Word. God is the Word, and His Word was expressed in the person of His son. The following Scriptures Trinitarians use to try to explain a Trinitarian Godhead.

**Philippians 2:6** *Being in the form of God* **Colossians 1:15** *The image of the invisible God* **2 Corinthians 4:4** *Christ, who is the image of God* **John 12:45** *He that seeth me seeth him* **John 14:9** *he that hath Seen me hath seen the Father* **Colossians 1:19** *In him all fullness dwell* **Colossians 2:9** *In him dwelleth all the fullness* **Hebrews 1:3** *Express image of his person*

These scriptures can be broken down into two categories of argument. One, they believe that *Jesus was in **the form of God*** and they believe that means He is God. This they reason, because they do not understand the Words "**Form**" and "**image**" that they are not the original. They do not understand God-life.

The Bible teaches us God placed in the woman's womb the complete body.

**Hebrews 10:5** *"A body hast thou prepared me"* (ie: both egg and sperm) **Hebrews 1:3** *The man Jesus (the body, the son of God) was born with every attribute and characteristic that was in God. In other words, God infused his Divine DNA so to speak, all that He was intrinsically into the gene pool of the son of God and therefore that Body was a living breathing replica of the Father, but it was not the father, but in "**the Image**" of the Father. And if it is an image of it is not the Father Himself. This doesn't suggest for one minute that Jesus the son of God is God the son. "**image**" means **likeness** or **impressed character**. Jesus was the physical expression of God-Life in the man. His character reflected all that God is or what God-Life could be expressed in a physical body. Therefore, Men could know God's character by seeing it expressed in the life of Jesus. **1 John 1:2** *(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;)* His life revealed holiness, righteousness, justice, love, mercy, loving-kindness, truth, sincerity, and faithfulness. Jesus was godly;*

He was God-like in character and conduct. Jesus was not God Himself; He reflected God's character in His life.

The scriptures that refer to the fullness of the Godhead indwelling in Christ do not make the man Jesus, God. God is a spirit. He is not flesh and bones. But the Invisible God came down and dwelt in His Son at the River Jordan where John physically saw the Light, (*ie: the Pillar of Fire*) come down and light upon Jesus and remain in Him. That same anointing left Him in the garden of Gethsemane. That is why he could cry out on the Cross to his God, "*My God, My God, Why hast thou forsaken me.*" The anointing left Him so He could die a mortal death. As Long as God indwelt Him in that fullness, He could not die. They tried without success many times to kill him.

In **Luke 24:39** they thought Jesus was a Spirit, but when he showed them his hands and feet, they knew he was not a spirit. Now, *God is Spirit*, but Jesus was a man in Whom the Great Supreme Spirit dwelt. After greeting them, Jesus told them "*as my father sent me so send I you.*" Showing that he was not the Father, but was sent by the Father, and therefore in subjection to the Father. Since Trinitarians use Thomas's words as proof that Jesus was God, then the devil has a right to use the Pharisee's words that Jesus was a blasphemer, because both can be found in the scriptures speaking about who they believe that Jesus is. That argument does not stand the test of the hundreds of Scriptural proofs we have set forth. Just because someone says some words in the Bible does not make those words the Word of God. The Bible says that Judas went out and hung himself, and in another Scripture we find Jesus say in **Luke 10:37** "*Go ye forth and do likewise*". Therefore, we must rightly divide the word of truth. A wrong division of the word brings spiritual death.

**28) God who is Melchisedec is the King of Peace, Jesus the son of God is the prince of Peace.** **EBREWS 5:4** *And no man taketh this honour unto himself, but he that is called of God, as [was] Aaron. 5 So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to day have I begotten thee. 6 As he saith also in another [place], Thou [art] a priest for ever after the order of Melchisedec.* Now, notice that Paul is making reference to **Psalms 110: 1-4** here. He says, *Thou art my Son, to day have I begotten thee* which refers to the Father speaking to the Son. Then Paul says, that God said in another Place, referring to **Psalm 110:1-4**, *Thou [art] a priest for ever after the order of Melchisedec.* Now, remember this, the one that Paul is referring to here from **Psalms 110:1-4** which was called the Lord, or master by David. But if you will notice, David never called this one God. He said that

Jehovah God said unto this Lord and Master, *Sit thou at my right hand, until I make thine enemies thy footstool.*

Now, we know that the Son of God ascended up on High after God raised Him from the dead. In fact there are **18** times in the **New Testament** which specifically speaks of God raising up His Son. And it is this Son which is allowed to set down at the right hand of the majesty on High. Paul quotes this in **1 Corinthians 15.**

**I Corinthians 15:25** *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 (God) hath put all things under his (The Son of God) feet. But when He (God) saith all things are put under him, (The Son of God) it is] manifest that He (God) is excepted, which did put all things under him (The Son of God's). 28 And when all things shall be subdued unto him (The Son of God), then shall the Son also himself (The Son of God) be subject unto Him (God) that put all things under him (The Son of God), that God may be all in all.*

**29) God in His own Word denies that He is a son of man, but Jesus claimed to be son of man.**

**Numbers 23:19** *God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?*

In the Gospels we find over **81** places Jesus describes himself as the son of man.

**Matthew 12:40:** *For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth.*

**Matthew 16:27** *For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works.*

**Luke 22:69** *Hereafter shall the Son of man sit on the right hand of the power of God.*

**Mark 14:41** *And he cometh the third time, and saith unto them, Sleep on now, and take your rest: it is enough, the hour is come; behold, the Son of man is betrayed into the hands of sinners.*

**Mark 9:31** *For he taught his disciples, and said unto them, The Son of man is delivered into the hands of men, and they shall kill him; and after that he is killed, he shall rise the third day.*

**John 8:28** *Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself; but as my Father hath taught me, I speak these things.*

**Luke 24:7** *Saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.*

**Luke 9:44** *Let these sayings sink down into your ears: for the Son of man shall be delivered into the hands of men.*

**Luke 9:22** *Saying, The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day.*

**Matthew 26:2** *Ye know that after two days is the feast of the passover, and the Son of man is betrayed to be crucified.*

*God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?* Therefore He's not the author of confusion. God's prophets were called **son of man** throughout the old testament to distinguish them from God Himself.

Another Scripture the Trinitarian's use is **Titus 2:13** *Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ;* However this scripture does not speak of the Son of God, but the Father of Glory as Paul speaks of Him parousia (presence) in **Ephesians 1:17** and **1 Thessalonians 4:15-18**. The Appearing speaks of the Presence of the Holy Spirit (**God Himself**) coming down before the literal physical coming of the Lord Jesus Christ. There is to be an appearing of the Father of Glory down here on earth before we go to meet the Son of God in the air (not here on earth) just like in Genesis, we see that God the father God Appeared to His prophet Abraham before the coming of the promised son.

The last Scripture that is used most often by the Trinitarians is **KJV Hebrews 1:8** *But unto the Son he saith, Thy throne, O God, is for ever and ever: a scepter of righteousness is the scepter of thy kingdom.* Now, a careful study of the Greek text shows the error was in translating the Greek word "PROS" as the word "**unto**", which speaks of direction towards **the son of God** and not

away from the son of God, thus rendering the words as those words from God to the Son and not from the Son of God to His Father as they were actually written by the Apostle Paul. The more appropriate equivalent English word is “**according to**” or “**pertaining to**”.

Thus the text should properly read, **Hebrews 1:8** *But **according to** the Son he (the son) saith, Thy throne, O God, is forever and ever: a scepter of righteousness is the scepter of thy kingdom.* The Father speaks back to him. *9 Thou hast loved righteousness, and hated iniquity; **therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows.*** This anointing by God of His Son that is spoken of here is vindicated in various other scriptures as well. And finally we see the son speak back to his Father, *10 And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands:* Therefore we can see this is a dialogue between God and His Son, as we see from the beginning of the book of Hebrews chapter 1.

**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 first begotten (the son of God) 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 according to the Son he (the Son of God) saith, Thy throne, O God, is for ever and ever: a scepter of righteousness is the scepter 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 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.*” Any other translation of this would fly against the truth of Scripture and the Words of Jesus Christ himself spoken in **John 17: 3** *And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.*

In the Old Testament God is known as the **One True God**. **Jeremiah 10: 10** *But the LORD is the true God, he is the living God, and an everlasting king:*

Again he is spoken of as *the True God* in **2 Chronicles 15: 3** *Now for a long season Israel hath been without the true God, and without a teaching priest, and without law.*

**Scriptures the Oneness (Jesus only) use to teach Jesus the Son of God is actually the Father in Disguise: 1 John 5: 20** “*And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life.*”

Now, they read this as “*we are in the one true God who is Jesus Christ*”. But the word “*even*” was used and it means “*in the same way*”, so this verse should be read thus. “*And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true the only True God, and we are in him that is true, in the same way as Jesus Christ His Son is in Him.* That is what Jesus prayed to the Father in **John 17** *That we might be one even as (in the same way) He and His Father were one.*

**William Branham**, Prophet of God to this last age summed up the relationship between God the Father and His Son Jesus Christ with the following words:

**Total Deliverance: 59-0712 P:55** *Jesus was completely, totally man. He could cry like a man, He could eat like a man; He could become like a man. He was completely, totally man in His physical being. And in His Spirit, He was completely, totally God, so He made His flesh submissive to the Spirit that was in Him. You see, He was tempted in all manners like we are. He was man, not an Angel. He was a man. He had desires and temptations just like we do.*

*The Bible said He did. He was a man, not an Angel above temptation.*

**Hebrews 1:4** said *He was made lower than the Angels. He was man, completely man, that God took a complete man to bring total deliverance; and He filled Him with His Spirit; the Holy Ghost was in Him without measure. And He was tempted like we were. And He was completely God. He proved it when He raised the dead, when He stopped nature, the roaring seas and the mighty winds. When He spoke to the trees, and so forth, they obeyed Him. He was God inside. And He could've been man, for He was Man, but He totally and completely delivered Himself as a Man into the hands of God for the service of God. And He is our example.*

**Show us the Father and 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?'"*

**We would see Jesus: 58-0612 P:55** 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. How many knows that was *Jesus in Jesus*, that same Spirit??

**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 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.*

**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**, born 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 speaks, but My Father that dwells in Me. He does the speaking."***

**In Closing I would like to point out eight-facts or statements that Define the way that William Branham taught the Godhead to us.**

**FACT No. 1)** Brother Branham **"Denied 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, it's always the middle of the road."*

**FACT No. 2)** Br. Branham said, **"God and Jesus are 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 No. 3)** Br. Branham said, **"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 No. 4)** Brother Branham Said, **"there is a difference between the Father and His Son"**.

**Hebrews Chapter 7, Part 1** 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 No. 5)** Br. Branham said, “*God was not in Jesus until He was baptized in the Jordan river*”, and “*God left 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 when he was twelve years old. He tells us that God entered His Son at the river Jordan when He was baptized with the Holy Ghost.

**Elisha the Prophet: 56-1002.2E E-21,** *"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.*

**Manifested Sons of God: 60-0518 88** *"In 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.*

**The Rising of the Sun 65-0418** *" 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.*

**Possessing the Enemies Gate 59-1108 P:47...** *when the Holy Spirit come upon Him at the baptism of John, and He become the Anointed Messiah... Now, remember, He was the Son of God when He was born. He was God's virgin-born Son. But when He become Messiah, that's when the Holy Spirit come on Him, 'cause the "Messiah" means the "anointed one."* See? And He was the Anointed One when the Holy Spirit came on Him. ..

**E-40 Testimony of William Branham 60-0210** *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.*

**FACT No. 6)** Brother Branham said “**the Body of Jesus was not Deity, but Deity (God)dwelt 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.*

**God's Gifts Always Find there Place 63-1222 93** *The man, the body was not Deity, but Deity was in the body.*

**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 No. 7)** Brother Branham tells us “**when God birthed 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** *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.*

Not two Gods. There's One God and He had a Son. The Scripture calls Him the "Son of God", never does it say he is "God the Son".

**QA On Genesis 53-0729 007** *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 cattle of the field."*

**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 No. 8)** Brother Branham says "**Jesus was a dual being, because God was living in Him**".

**Show us the Father 56-0422 E-36** 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?'**

**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, he must forget himself, and it's not him, but it was God.*

**He Swore By Himself 54-1212** *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.***