

Satan's Eden no 94
Understanding the Godhood of God
Twins number 27 Identifiable Characteristics 15
March 12th, 2023
Brian Kocourek, pastor

Before we begin today, let me say one more thing about perfect Love. Why did brother Branham say “love and Faith are the same. Because faith begins the process, but is fulfilled by Love. The apostle Paul said in **1 Corinthians 13:13** “*there remaineth Faith, hope and Love, these three, and the Greatest of these is Love.*”

Now, you see it all begins with **Faith** which we know is a revelation. That is what Brother Branham taught. So it begins with revelation, then moves into **hope** which is an earnest expecting, and then grows into **Love**. And love we found out is **charity**, (which is giving). Always it is **Giving**. So faith is passive, but love is active. Love is an outward expression of your faith.

Faith then is completed in Love. That is why without perfect love which comes from, a perfect faith you won't make it. It is your Faith perfectly expressed. So Paul taught in **1 Corinthians 13:13** “***There remaineth faith, hope, and love these three, and the greatest of these is Love.***” So love is nothing but manifested faith. So they actually are the same thing, only one is the manifestation of the other as Christ was the manifestation of God who is LOVE. And “***no greater Love can we have than we lay down our Life for the Brethren.***”

Now, this morning we are going to look at some more examples of Good-hood, and show you the difference between God and His Son.

God was Melchisedec as the King of Peace, but the bible says that Jesus the son of God was the prince of Peace.

Hebrews 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, today 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.

Psalm104:1 *Bless the LORD, O my soul. O LORD my God, thou art very great; thou art clothed with honour and majesty. 2 Who coverest thyself with light as with a garment: who stretchest out the heavens like a curtain:3 Who layeth the beams of his chambers in the waters: who maketh the clouds his chariot: who walketh upon the wings of the wind: 4 Who maketh his angels spirits; his ministers a flaming fire:*

He says, “*Thou art my Son, this 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 **Psalm110:1-4**, *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, (that means killed and you can't kill God, he's the only immortal king.)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. You can't deliver God 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.* God can not suffer.

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. Can't crucify a Spirit. **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**” “**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)

¶ 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)

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.**

Let us Pray