

Godhood - Chapter 1**1 "Life"**

The relationship between The Father and the Son

GOD'S GIFTS ALWAYS FIND PLACE 63-1222 93 The man, the body was not Deity, but Deity was in the body.

2 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?

3 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].

4 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.

5 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.

6 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.

7 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 its own kind which means after its own nature.

8 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.

9 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.

10 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.

11 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.

12 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.

13 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.

14 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.

15 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 is not 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.

16 Most people assume that this first light that is spoken of is the sun, but it is not. I believe according to what brother Branham taught us, it speaks of the SON of God. For later in this chapter 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;

17 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.

18 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."

19 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.

20 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.

21 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.

22 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.

23 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.

24 In continuing with Q & A 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.

25 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.

26 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...

27 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.

28 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.

29 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.

30 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.

31 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.

32 UNVEILING OF GOD_ JEFF.IN V-9 N-1 SUNDAY_ 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.

33 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.

34 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.

35 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."

36 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;

37 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.

38 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.

39 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.

40 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.

41 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:

42 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.

43 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.

44 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.

45 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.

46 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:

47 **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...

48 **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.

49 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.

50 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;"

51 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.'

52 **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.

53 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 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.

54 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.

55 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.

56 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

57 This is why brother Branham taught us the only difference between God the Father and His son is the Son had a beginning, for 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.

58 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.

59 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?

60 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-raying 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."

61 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.

62 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.

63 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.

64 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:

65 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.

66 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.

67 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.

68 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.

69 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."

70 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."

71 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.

72 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.

73 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.

74 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.

75 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...

76 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.

77 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.

78 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."

79 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?

80 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.

81 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."

82 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.

83 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.

84 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.

85 211 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.

86 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!

87 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?

88 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.

89 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.

90 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.

91 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.

92 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.

93 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.

94 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.

95 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..."

96 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..."

97 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..."

98 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."

99 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.

100 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.

101 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.

102 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].

103 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.

104 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."

105 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...

106 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.

107 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 its 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.

108 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.

109 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?

110 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.

111 The trinity 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.

112 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.

113 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."

114 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.

115 Secondly, 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."

116 Thirdly, 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.

117 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.

118 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.

119 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* 63-1110mHe 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.

120 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?

121 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.

122 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".

123 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.."

124 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.

125 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?"

126 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.

127 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.

128 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?"

129 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.

130 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.

131 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.

132 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.

133 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.

134 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."

135 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".

136 282 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?"

137 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.

138 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.

139 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.

140 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.

141 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 Hisself 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.

142 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.

143 197 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.

144 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.

145 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.

146 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.

147 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.

148 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?

149 291-22 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 be nothing else but God. That's all It could be.)

150 292-23 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, priesthoods 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.

151 292-25 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.

152 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.

153 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.

154 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.

155 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.

156 Godhead Scriptures

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

157 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

158 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.

159 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

160 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)

161 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

162 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:

163 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;

164 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:

165 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:

166 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,

167 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;

168 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.

169 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.

170 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.

171 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.

172 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;

173 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,

174 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.

175 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.

176 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.

177 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

178 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.

179 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.

180 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.

181 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.

182 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.

183 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.

184 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.

185 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.

186 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.