

Melchisedec

- 1** The study of Melchisedec is needful if we are to fully appreciate the true understanding of the Godhead as taught to us in the Scriptures and restored to us by God's Servant William Branham.
- 2** One evidence that a man misunderstands the Godhead, is that he will also misunderstand the identity of Melchisedec. Most men misapply John 1:1 as being the Son of God when it speaks plainly of God Himself, so too they will call Melchisedec Jesus, the Son of God when He most certainly is not.
- 3** Thus I have put together this short study of Melchisedec, that you might plainly see that Melchisedec was God the Father, having come down in a body of flesh to bring the promise of the promised son into reality for His servant prophet, Abraham. Melchisedec was not the Son of God, in any form or fashion. It was God Himself indwelt in a body of flesh that came to visit Abraham. The first time we read of Melchizedek is the account of His visit to Abraham in the book of Genesis.
- 4** GENESIS 14:18 And Melchizedek King of Salem brought forth bread and wine: and he [was] the priest of the most high God.
 19 And he blessed him, and said, Blessed [be] Abram of the most high God, possessor of heaven and earth:
 20 And blessed be the most high God, which hath delivered thine enemies into thy hand. And Abraham gave Him tithes of all.
- 5** All this scripture tells us is that a man showed up, Who is called "The King of Peace", and we Are told that he is a "Priest of the One True God". Now, there is only One "King of Peace" and that is God Himself. He is called by the Name Jehovah Shalom which is "God of Peace". Also, we must understand that a priest is a Mediator and intercessor between God and man. Therefore, this King Priest came forth from the Presence of God. He came to administer to Abraham God's Blessings. He came to Abraham to present a Message of Peace. He came to vindicate the Promise of a son that He had already made to Abraham.
- 6** In PSALMS 110:1 we read, The LORD (Jehovah {a-do-nahee'}) = "the existing One") said unto my Lord, (adown = my lord, my master) Sit thou at my right hand, until I make thine enemies thy footstool.
 Now, before we go further we must ask ourselves who this Lord and Master that David is speaking of? It certainly is not the Lord God, because David is telling us it is another, other than the Lord God. He says, "The Lord said unto my Lord". Therefore, One is speaking to the other. And the One Who is Speaking is the Lord God, Jehovah, and He is speaking to one that David calls master or Lord. Then we find out what God speaks to this other Lord. He says,
 2 The LORD shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies.
 3 Thy people [shall be] willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth.
 4 The LORD hath sworn, and will not repent, Thou [art] a priest for ever after the order of Melchizedek.
- 7** Therefore we see in this scripture that this one who is called Lord and Master will also be called a Priest forever after the Order of Melchizedek. It does not tell us that He is Melchizedek, but he will be a priest after the Order, which word AFTER comes from the Hebrew word, 'al' and it means,
 1) upon, on the grounds of, according to, on account of, on behalf of, concerning, beside, in addition to, together with,... Therefore this one that is spoken of here will come and enter into a Priestly order which was founded by

this Melchizedek. This then tells us that This Melchizedek laid the groundwork for this priestly order. He set the pattern, in which this other Lord will follow.

8 We will next go to the New Testament to find the next time a reference to Melchisedec is used. Notice in Hebrews chapter 5 Paul tells us that the purpose of a Priest is to offer sacrifice to God on the behalf of man.

9 HEBREWS 5:1 For every high priest taken from among men is ordained for men in things [pertaining] to God, that he may offer both gifts and sacrifices for sins:

2 Who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity.

3 And by reason hereof he ought, as for the people, so also for himself, to offer for sins. Then Paul tells us that no man can take this honor unto himself, but that he must be called by God to do so. Therefore, this office of High Priest is one which God must select out and place. God must anoint the man to the office.

10 HEBREWS 5:4 And no man taketh this honour unto himself, but he that is called of God, as [was] Aaron.

5 So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to day have I begotten thee.

6 As he saith also in another [place], Thou [art] a priest for ever after the order of Melchisedec.

Now, notice that Paul is making reference to Psalms 110: 1-4 here. He says, Thou art my Son, to day have I begotten thee which refers to the Father speaking to the Son. Then Paul says, that God said in another Place, referring to Psalm 110:1-4, Thou [art] a priest for ever after the order of Melchisedec. Now, remember this, the one that Paul is referring to here from Psalms 110:1-4 which was called the Lord, or master by David. But if you will notice, David never called this one God. He said that Jehovah God said unto this Lord and Master, Sit thou at my right hand, until I make thine enemies thy footstool.

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

12 I CORINTHIANS 15:25 For he must reign, till he hath put all enemies under his feet.

26 The last enemy [that] shall be destroyed [is] death.

27 For He (God) hath put all things under his (The Son of God) feet. But when He (God) saith all things are put under [him, (The Son of God) it is] manifest that He (God) is excepted, which did put all things under him (The Son of God's).

28 And when all things shall be subdued unto him (The Son of God), then shall the Son also himself (The Son of God) be subject unto Him (God) that put all things under him (The Son of God), that God may be all in all.

13 Again we see in HEBREWS 1:13 But to which of the angels said he (God) at any time, Sit on my (God's) right hand, until I (God) make thine enemies thy footstool?

14 We read in HEBREWS 10:10, By the which will we are sanctified through the offering of the body of Jesus Christ once [for all].

11 And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins:

12 But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God;

13 From henceforth expecting till his enemies be made his footstool.

15 Now, Jesus knew the people would have a problem with understanding the relationship He had with His Father, so he asked the following question in reference to what David said while in the Spirit.

16 MATTHEW 22:41 While the Pharisees were gathered together, Jesus asked them,
42 Saying, What think ye of Christ? Whose son is He? They say unto him, [The Son] of David.
43 He saith unto them, How then doth David in spirit call him Lord, saying,
44 The LORD said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool?
45 If David then called him Lord, how is he his son?
46 And no man was able to answer him a word, neither durst any [man] from that day forth ask him any more [questions].

17 It is no wonder that the Pharisees wanted to kill Jesus. They thought He was preaching two Lords, and He didn't even explain it to them.

18 Now in getting back to HEBREWS 5, we read in verse 7 Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared;

8 Though he were a Son, yet learned he obedience by the things which he suffered;

9 And being made perfect, he became the author of eternal salvation unto all them that obey him;

10 Called of God an high priest after the order of Melchisedec.

11 Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing.

12 For when for the time ye ought to be teachers, ye have need that one teach you again which [be] the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat.

13 For every one that useth milk [is] unskillful in the word of righteousness: for he is a babe.

14 But strong meat belongeth to them that are of full age, [even] those who by reason of use have their senses exercised to discern both good and evil.

19 Now, Paul tells us here that this teaching on Melchisedec is strong meat and is not for children. Children should not be given strong meat because they will choke on it. Therefore, any who can't receive the teaching on Melchisedec is not fully grown in the faith. Another thing we see here is that God is the One Who called Jesus to this Order. We are told in the same breath that Jesus had to learn obedience to this calling. Therefore we can see that God played out the role of Melchisedec in the Old Testament for the purpose of giving instruction to His Son that when Jesus came to the place of maturity, He would take over this role of High Priest and follow in the example of His own Father. That is why Jesus always said in

20 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 so ever he doeth, these also doeth the Son likewise.

20 For the Father loveth the Son, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel.

21 And in JOHN 5:30 we hear Jesus say, I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me.

22 And again in JOHN 8:28 we hear Jesus say, Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am [he], and [that] I do nothing of myself; but as my Father hath taught me, I speak these things.

23 Therefore I believe the importance of the Melchisedec ministry in the old testament was that the Father set forth the pattern and example for His Son to come forth AFTER the order, or in the same order or manner as the Father acted out His own role as High-Priest and King in the old testament to Abraham. Then, in like manner, so has Jesus come forth to act out the role of High Priest during the church ages, and then as King during the Millennium. The following quotes by William Branham, Vindicated Prophet of God will bear out this

understanding of Melchisedec.

24 Another thing we must understand is that Jesus was not born with the title Lord. It did not come until God made Him both Lord and Christ, as we see in ACTS 2:36 Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.

37 Now when they heard [this], they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men [and] brethren, what shall we do?

38 Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

25 Notice, God made Him both to be Lord and Christ. Therefore the Lordship of Jesus was a title that God placed upon His son. It also tell us that God made His Son Christ which means the anointed One. Yes, God anointed Jesus. The Scripture plainly tells us that God anointed Jesus with the Holy Ghost. Then if God anointed Jesus with the Holy Ghost, He did not have this anointing when He was born.

26 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.

27 PARADOX -- 64-0206.1M,

282 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 came 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?"

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

29 In the Message, ELISHA THE PROPHET 56-1002.2E

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.

30 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.

31 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.

32 Now, let's see then what Brother Branham said about who this Melchisedec really was?

33 TESTIMONY WILLIAM BRANHAM 60-0210

40 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.

34 FUNDAMENTAL FOUNDATION FOR FAITH 55-0113

37 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.

35 HEBREWS Chapter 7, Part 1HEB 292-25 -- 57-0915.2E

25 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.

36 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?

37 291-22 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.)

38 292-23 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.

39 292-25 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.

40 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.

41 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.

42 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, borne and fashioned after sin: God's own body, His own Son, borne 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.

43 WHY CRY SPEAK 59-1004E

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.

44 SHALOM 64-0112

75 When Melchisedec met Abraham from the slaughter of the kings, he was the King of Jerusalem, a Priest, which was Christ; it was God; no one else could be Melchisedec but Christ Himself, God Himself, rather (See?), God Himself, because He was without father and without mother. See? Jesus had both father and mother. See? So this Man was without father, without mother, without beginning of days or ending of life. And whoever He was, He still lives. And He was King at that time of Salem, which is interpreted, "King of Peace, Shalom," King of Jerusalem, Who met Abraham and give him wine and bread, communion, after the battle. A very beautiful type there in the 7th chapter of Hebrews, we find it. Now, gave him bread and wine after the battle was over. As He... That's the first thing we'll take after we enter into the New Kingdom, we will eat it anew with Him in the Father's Kingdom, the bread and wine. "I'll not drink the fruit of the vine, or eat the bread anymore, until I eat it with you anew in the Father's Kingdom, and at that day."

45 TRIAL THE 64-0419

4 Jesus said, "As it was in the days of Sodom, when the Son of man is being revealed..." In the days of Sodom was the Son--that was God revealed in human flesh, which was one time called Melchisedec, the Father. Melchisedec at that time had no father, no mother, no beginning of days, or no ending of life; ever Who He was, He remains the same. Jesus had father and mother, but this Man had neither father nor mother. And He appeared to Abraham in the form of a Son of man, Elohim, Jehovah. The church now has served the term through the

church age in the baptism of the Holy Ghost. But Jesus said here, to make Malachi 4 and the rest of these Scriptures real to you (See?) that in the last days, just before the coming, the world setting will be like the Sodom, and the Son of man will reveal Himself as the Son of man like He did in the days of Sodom.

46 WHO IS THIS MELCHISEDEC 65-0221E

55 Notice now His attribute. Then the attribute was first God, the thought, the attribute itself all in one, without being expressed. Then when He expressed, secondarily, He became then the Word. And then the Word was made flesh and dwelled among us, St. John the 1st chapter and the 1st verse. Notice, this is in the beginning, but before the eternal. Notice, in the beginning was the Word. When the time begin it was Word, but before it was Word, it was attribute, a thought. Then it was expressed. In the beginning was the expression, the Word. Now, we're getting where Melchisedec is. That's this mysterious Person. In the beginning was the Word, and the Word was with God, and the Word was God. And then the Word became flesh and dwelled among us. Hold that there now. Notice. His--His first being was Spirit, God, supernatural (All right?), the great Eternal. Second, He begin to form Himself towards flesh in a theophany, it's called, "the word, a body." This then is the state He was in when He met Abraham, was called Melchisedec. He was in the form of theophany. Now, we'll get to that and prove it in a few minutes, the Lord willing. He was the Word.

47 WHO IS THIS MELCHISEDEC 65-0221E

64 Now, God in this stage of--at this stage of His creation later formed into flesh Jesus. From what? From the great beginning Spirit, then came down to be the Word, bringing Itself out. The Word doesn't yet make Itself; it's just spoke out, "En morphe," later He becomes flesh, Jesus, mortal to taste death for all of us sinners. When Abraham met Him, He was Melchisedec. He unfolds here what all the attributes will do in the final end, every son of Abraham. Every son of the faith will absolutely do the same thing. But I want to watch how we have to come. Also we see Him revealed here in Ruth and--and Boaz as a Kinsman Redeemer, how He had to come to be flesh.

67 Now, we see the attribute sons of His Spirit have not yet entered into the Word form body, but--a theophany. This body is subject to the Word and earnest--waiting for the earnest change of the body. Now, the different between Him and you as a son... See, He was at the beginning the Word, an "En morphe" body. He came in and lived in that in the Person of Melchisedec. Then later... We never heard no more of Melchisedec, because He became Jesus Christ. Melchisedec was the Priest, but He became Jesus Christ. Now, you bypassed that, because in that form He knew all things. And you have never been able to know that yet. You come like Adam, like me. You became from the attribute to the flesh to be tempted. But when this life is finished here... "If this earthly tabernacle be dissolved, we have one already waiting." That's where we go; that is the Word. Then we can look back and see what we done. Now, we don't understand it. We have never become the Word; we've just become the flesh-man, not the Word. But...

48 Now, the question must arise, "how did He become Jesus Christ"? And the answer is simple, By indwelling His Son just as He indwelled Melchisedec".

49 WHO IS THIS MELCHISEDEC 65-0221E

95 Now, the true revelation of Melchisedec comes into view was--that He was God, the Word, before He became flesh, God the Word. 'Cause He had to be; no one else could be immortal like Him. See, I had father and mother; you did too. Jesus had father and mother. But this Man had no father or had no mother. Jesus had a time He started; this Man didn't. Jesus gave His life; this Man couldn't, because He was Life. And it's the self same Man all the time. I hope God reveals it to you, the self same Person all the time. Notice His title, King of righteousness. Now, Hebrews 7:2: King of righteousness and King of peace, He's two Kings. Now, watch, Hebrews 7:2, King of righteousness, also the King of peace. He's two Kings there. Now, since He has come in the flesh and received His body up, in Revelations 21:16 He's called the King of Kings. He's all three of them together. See? King God, King Theophany, King Jesus; He's the King of Kings. It's all met, just like soul, body,

and spirit. All comes to make one. Also He is the Father, which was the first, Son, and Holy Ghost, the Spirit. King of righteousness, the Spirit attribute; theophany, King of--of peace, theophany; and in flesh He was King of Kings: same Person.

50 WHO IS THIS MELCHISEDEC 65-0221E

109 Who is this Melchisedec but God?

51 CHRIST REVEALED IN HIS OWN WORD 65-0822M

139 I just want to--to let you see a little something here if you can stand it. Watch. When Jesus was manifested in the Old Testament as we believe it... Now, you preachers out there, you can argue with it, do whatever you want to, but I'm talking from my--what I think. See? When Jesus was manifested in the Old Testament in a theophany, in the Person of Melchisedec, not a priesthood, but the Person, the Man... See? For this Man had yet not been born, but He was in a theophany so He had no father, no mother. He was God Himself. He was manifested in the form of a Man called King of Salem, which is King of Peace and King of Righteousness. See? He was Melchisedec. He had neither father nor mother, beginning of days of ending of life. See? It was Jesus in a theophany in the form of a man. Could you go that? All right.

52 If Brother Branham keeps telling us that Melchisedec was not the Son, but He was the Father of the Son, and if He throughout His ministry kept telling us that Melchisedec was not Jesus, and then turns around and calls Him God and then here he calls Him Jesus, then we must ask ourselves which Jesus is He talking about. Jesus came in His Father's name, and if that be so then the name of the Father is also Jesus. And if this is True, which it is, then this Jesus He is speaking of here is the Father as well.