

#6 Jesus Came in His Fathers Name

1 Isaiah 9:6 For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.

2 John 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. **4** I rejoiced greatly that I found of thy children walking in truth, as we have received a commandment from the Father. **5** And now I beseech thee, lady, not as though I wrote a new commandment unto thee, but that which we had from the beginning, that we love one another. **6** And this is love, that we walk after his commandments. This is the commandment, That, as ye have heard from the beginning, ye should walk in it. **7** For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist. **8** Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward. **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. **10** If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: **11** For he that biddeth him God speed is partaker of his evil deeds.

2 Let us pray, Dear Heavenly Father we have read from thy word this evening the prophecy of your coming son into this world, and how that he will proclaim who you are and everything about you. And that he will be so much like you that people will think he is you. Help us then Father as we read your word to know how to rightly divide it so that our understanding will grow in a right-wise-ness for we ask it in Jesus Christ's name.

3 Now, tonight I would like to look at the fifth area of the doctrine of Christ that we will examine this evening is that Jesus came in His Father's name. Therefore, if Jesus came in his Father's name, then the name of the father is Jesus. Tonight we want to show you scriptural evidences showing not only the fact of Jesus came in His Father's name, but having come in his Father's name merits a better look at the relationship between Jesus and His Father. In other words, knowing that Jesus came in his Father's name, signifies to us that relationship that Jesus as Son of God has to His Father recognized as the God and Father of our Lord Jesus Christ.

We read for our text tonight from Isaiah 9: 6 and from 2 John 3-9 so that we have a right division of the Word. For the Jesus only or Oneness belief use Isaiah 9:6 to proclaim their doctrine that Jesus is His Own Father. But that is because they do not know how to read.

4 They read it all together like they are racing through a book to get to its finish and then come to the conclusion that this one that is born is the mighty God and everlasting father without stopping to think of the contradictions they have read into this theory of their. And that is all it is, it's a theory, like the Moslem faith and Buddhists Faith and Catholic faith are nothing but man made theories, because they do not know how to rightly divide the Word of Truth.

5 They read Isaiah 9:6 like this. "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. They read it all so quickly and then they make the conclusion that Jesus was his own Father, because the child they say is the mighty God and everlasting Father that Isaiah 9:6 speaks of. And they couldn't be any further from the truth. In doing so they not only have not rightly divided the word of truth, but they have

shown that they are unable to even read a words of this simple text.

6 So let's read it as it is supposed to be read, one thought at a time: Isaiah 9:6 (1st thought) "For unto us a child is born", Now, let's look at this first thought here. "For unto us a child is born" Now, if we are reading and thinking at the same time, which I know some people don't think about what they read, they just read, and mush the words all together, but if you do read carefully and think about what you are reading, you will have to ask yourself this question: if this child is born, then it has a beginning, therefore it is not the eternal or everlasting Father. Secondly, this verse speaks of a child, a son, and then a father, so it is apparent that it is speaking of two different beings here. Thirdly if this child is born then someone had to be before him to give birth to him. And fourthly the word born suggests pedigree and lineage, and fifthly this word born also suggests to bring forth.

7 The 2nd thought we see in this verse. "unto us a son is given:" Now, this verse tells us two things here. 1st this one born is a son. And secondly he is a gift, for if he is given, then he is a gift. And we must assume correctly that the one who gives the gift is greater than the gift itself. So then we must ask the question, if he is a gift who then gave Him?

8 We find our answer in John 3:16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. 17 For God sent not his Son into the world to condemn the world; but that the world through him might be saved. 18 He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. 19 And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. 20 For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reprov'd. 21 But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.

9 The 3rd thought we see in this verse is: "the government shall be upon his shoulder":

Now, we find this also spoken of in the book of Luke. Luke 1: 32 called Son of the Highest: Lord God shall give unto him the throne of his father David:

10 The 4th thought we find in this verse says, "his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace." Now, let's not just read on through this like a book because if we do we will find some real inconsistencies in doing so.

11 Therefore, let's examine the last portion which deals with the name of this child, this Son that will be born: It says his name shall be "called" Wonderful, (so we must ask our selves, is wonderful a name? No!) It says his name shall be called "Counselor", (so we must ask ourselves is counselor a name? No!! It's a title.) His name shall be called the "Mighty God", (so we must ask ourselves is Might God a name?, No!!! it isn't a name.) His name shall be called "The everlasting Father", (Is everlasting a name? No!! Is Father a name? No!!!! Then is everlasting father a name? And still the answer is no!!!!) The is says, his name shall be called "The Prince of Peace" (So we ask our selves the question again, is Prince of Peace a name? And the answer is still a resounding No!!!!)

12 Now, there's only one name of the Ever Lasting Father, the Mighty God, the Counselor, etc. That name is Jesus. Then why does this description of this child, this son that is born and given, why does it say his name shall be called if all these things are not names but titles of someone or something? then does it mean His name shall be "called".

13 Well, our answer can be found in the error made by the translators of the Hebrew word qara into the English

language, for there are only two English words for which this Hebrew word can be translated, and one is called and the other is to proclaim. This Hebrew word we are dealing with, "qara" the translators erred in their judgment of words, by their lack of understanding of the Godhead. Remember all translations into English have been done by Trinitarians, who are a little flaky to begin with in accepting a concept that God is made up of some committee of three. So in choosing the word "called" instead of the actual word that is closest to the Hebrew definition, which actually means "To proclaim". They've twisted the entire verse to say something that is very confusing and nonsensical, because titles are not names. But titles can proclaim the one who owns the titles.

14 There is a difference between saying his name shall be called, and his name shall proclaim. Because to say his name shall be called and then give us a bunch of titles and no name is not only confusing, but totally misleading as to what the verse is telling us here. But to use the word proclaim which is the literal translation, brings harmony to the entire verse, because his name shall proclaim the mighty God, his name shall proclaim the everlasting Father, his name shall proclaim the Wonderful Counselor and his name shall proclaim the Prince of Peace.

And isn't this exactly what Jesus said his whole ministry was all about? First we hear John say it in John 1:18 No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him.

15 Then we hear Jesus Himself say it is John 17: 26 And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them.

16 John 6:44-46 No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day. 45 It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me. 46 Not that any man hath seen the Father, save he which is of God, he hath seen the Father.

17 John 15:24 If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father.

18 John 14:7 If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him.

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

19 Now, if people understood English properly they would know that the word called means to announce. If I called out some one's name I am announcing their name. I call their name from across the street, means I am announcing their name. So his name shall be called actually means his name shall announce or show forth. But the better word would have been what this word is usually translated as in other verses of Scripture and that is to proclaim.

John 5: 43 I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive.

20 God's chosen place worship 65-0220 P:24 And now, we find out that Jesus said also, "I came in My Father's Name, and you received Me not." Then the Name of the Father must be Jesus. That's right. The Name of the Father is Jesus, 'cause Jesus said to them, "I carry My Father's Name. I come in My Father's Name, and you received Me not." Then His Name was Jesus, and Gabriel called Him Jesus, the prophets called Him Jesus, and He was absolutely Jesus. Before His birth even the holy prophet called His Name Emmanuel, which is "God with

us." Then God was manifested in the flesh in order to take away the sin of the world, and in doing so, He was given the Name of Jesus. So Jesus is the Name. And the Name was placed in a Man, not a church, not a denomination, not a creed, but a Man. He chose to place His Name in Jesus Christ. Now, we find out that then He becomes the place of God's worship, where you worship Him. Ever before that He was even born, His Name was called Jesus. It was so important it was give to His mother by the Angel Gabriel, that His Name would be called Jesus, Son of God, what He was.

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

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

22 2 Corinthians 5: 19 "God was in Christ", Paul is not teaching here that Jesus was the Fullness of the Godhead, but he is teaching that IN Him dwelt the fullness of the Godhead.

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

23 God of this evil age 65-0801M P:112 And when Jesus said, "Go baptize them in the Name of the Father, Son, Holy Ghost," setting that there to blind the unbeliever... Watch. Why didn't Peter carry that out word by word? He had to. If a man is baptized in the titles Father, Son, Holy Ghost, he's never been baptized at all; he has no name. Father's no name; Son's no name, and Holy Ghost is no name. Holy Ghost is what It is, like I'm a human. It is the Holy Ghost. Father's a title; I'm a father. Son is a title; I'm a son. Human is a title; that's what I am. But my name is William Branham. And the Name of the Father, Son, Holy Ghost is the Name of Jesus Christ. Jesus said, "I come in My Father's Name?" What is the Father's Name? Any son comes in his father's name, and the Father's Name is Jesus Christ. See? See what I mean?

24 Deuteronomy 16:1 Observe the month of Abib, and keep the passover unto the LORD thy God: for in the month of Abib the LORD thy God brought thee forth out of Egypt by night. 2 Thou shalt therefore sacrifice the passover unto the LORD thy God, of the flock and the herd, in the place which the LORD shall choose to place his name there. 3 Thou shalt eat no leavened bread with it; seven days shalt thou eat unleavened bread therewith, even the bread of affliction; for thou camest forth out of the land of Egypt in haste: that thou mayest remember the day when thou camest forth out of the land of Egypt all the days of thy life. 4 And there shall be no leavened bread seen with thee in all thy coast seven days; neither shall there any thing of the flesh, which thou sacrificedst the first day at even, remain all night until the morning. 5 Thou mayest not sacrifice the passover within any of thy gates, which the LORD thy God giveth thee: 6 But at the place which the LORD thy God shall choose to place his name in, there thou shalt sacrifice the passover at even, at the going down of the sun, ...

25 Modern events made clear by prophecy 65-1206 P:64 You won't worship Me in every door that I've give you; but there's one Door, and in that Door I'll put My Name." And where the Lord puts His Name, that's the place that God will receive your sacrifice. We've made all kinds of doors, but God made a Door. God made a Door, and that Door was... St. John the 10th chapter, Jesus said, "I am that Door." God put His Name in Jesus. Do you believe that? He was the Son of God. Every son comes in his father's name. He said, "I come in My Father's Name; you receive Me not." I come in my father's name; you come in your father's name. Jesus come in His Father's Name, so His Father's Name's Jesus (It's exactly), 'cause He came in His Father's Name. "And you receive Me not. Another will come, and him you will receive." You'll take your denominations and go on with them. Just go ahead, the Bible says, "They were raised up to fulfill this place. Blind, naked, and don't know it." Church, religion, oh, very pious, just the same as Cain was; make a sacrifice, make everything just the same as

Abel did. But by revelation it was revealed to him what the sacrament was, not fruits of the field and something to do with your hand. The believer can see the Word made flesh; the others cannot do it.

26 We would see Jesus 58-0612 P:55 Look. When He was here on earth, how many knows that that was the Pillar of Fire that followed the children of Israel in the wilderness, that It was Christ, the Angel of the covenant? All right. And how many knows that that was Jesus in Jesus, that same Spirit?

27 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; 3 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; 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?

28 God's only provided place of worship 65-1128M P:93 Now, a son always comes in his father's name. Any son comes in his father's name. And Jesus said, "I came in My Father's Name." Then what is the Name of the Father? What is the Name of the Son? And He said, "A little while and the world seeth Me no more, yet ye shall see Me." He's come in the form of the Holy Ghost, the same Jesus. That was the reason they was worshipping, "O Jesus." See, see? Father, Son, and Holy Ghost: It's the Lord Jesus Christ. That's all. "I come in My Father's Name, and you received Me not."

29 God's only provided place of worship 65-1128M P:89 But we must find where He did put His Name, for in It is His only provided Gate. Amen. Glory. Watch. Where did He put His Name? In His Son." Oh," you say, "now wait a minute, Brother Branham. That was the Son, not the Father." The son always takes the name of his father in every case. I come to this earth in the name of a Branham, because my father's name was Branham. Jesus said, "I came in My Father's Name, and you received Me not." You wanting a Scripture on that? St. John 5:43. See? "I came in My Father's Name, and you received Me not." Then the Father put His own Name, which is Jesus, in the Son. And He's the way; He's the door; He's the House; He's where God chose to put His Name. God never put His Name in me; He never put It in the church; He never put It in the Methodist, Baptist, Catholic; but He put It in Christ the anointed Emmanuel.

30 Ashamed of Him 65-0711 P:90 Any son comes in his father's name. I come in my father's name. You men come in your father's name. And what was His Name, what is the Name of the Father? Jesus. He, "came in My Father's Name, you received Me not." Now, His Bride will have His Name, of course. I took a woman, by the name of Broy, and she become a Branham. He's coming for a Bride, be sure and remember that as you come to the pool. Let us bow our heads now.

31 God's provided place of worship 65-0425 P:53 God's got one provided Way. It isn't Methodist, Baptist, Presbyterian; but it's Jesus Christ by the new birth, believing that Bible. That's God's provided Way, and the only Way that He has, is in Jesus Christ, His Son. And in His Son He placed His Name. His... God's Name is Jesus, 'cause He came in His Father's Name. And so that would be God's Name, because He was God.

32 God's provided place of worship 65-0425 P:27 Now, to back it up, we could take the entire Bible to back up what I'm going to say. For the place that He chose is in Christ, in Jesus Christ. It is in Him, His Son, God's Son, Jesus Christ. "Well," you said, "I thought the Scripture reads here that He said He would choose the place, and He would also put His Name in that place." Why, the son always takes the father's name. My name's Branham because my father was Branham. And Jesus said that He came in His Father's Name. Saint John 5:43, "I come in My Father's Name and you receive Me not," therefore, there's where God placed His Name, under the sacrifice of

His own Son. That's God's only provided Place there is where people can meet God, is in Christ. That is His provided Place, no denomination, no creed, no nothing else, God's promised to meet. Only in Jesus will He meet, for that's the only Place His Name is.

It shall be Light about the evening time; The path to Glory you will surely find;