

Understanding The Godhead

BY JIM JEFFORDS

EAGLE MANNA MINISTRIES

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UNDERSTANDING THE GODHEAD

INTRODUCTION

The purpose of this booklet is to introduce to you a study on the Godhead. This, along with Water Baptism, was among the central core teachings of Brother Branham.

Everywhere he went, the preachers and the people had it wrong. Trinitarians believed in one God manifested in three persons (or personalities) and baptized in the titles of Father, Son, and Holy Ghost. Oneness believed in one God manifested in three offices, but baptized in the name of Jesus only. Brother Branham taught that both groups were wrong in their baptism as well as their understanding of the Godhead.

Almost fifty years later, many Message believers still don't fully understand what Brother Branham taught on the Godhead. While there is no question that the Trinitarian doctrine of three gods is false, it can be difficult to distinguish the differences with the Oneness explanation of the Godhead.

On one hand, we deny Oneness because we know that Brother Branham taught against its doctrine. Yet, many still hold to the beliefs and tenets without even realizing it. When I personally was challenged to explain certain quotes or defend my position on this subject, I realized my own understanding looked and sounded quite a bit like Oneness doctrine, even though I knew Oneness was wrong.

As believers, we sometimes fail to study the Scriptures as Paul commanded ([II Timothy 2:15](#)). We also fail to rightly divide the Word and the Message that Brother Branham brought us. However, the truth can always be found when we go back to the tapes and research exactly what the prophet had to say.

It is not up to us to explain what he said or interpret what he said, but we have a responsibility, if not an obligation, to know what he said. Quotes presented in isolation may not give us the whole picture, but a thorough study of all the quotes from '47 to '65 can help us understand Brother Branham's true doctrinal position on a subject.

Of course, any study must be approached prayerfully, and revelation must come from God. But knowing what the prophet said gives us sure footing to stand on the Word. Once we know what he said, we don't have to worry about what others think or believe—we'll know what he said himself. We are not even required to understand all he said, just *believe* what he said. When we take all that he said and *believe all that he said*, his Message is certainly plain and clear.

This booklet will outline the basic tenets of Brother Branham's teaching on the Godhead that I have learned from studying this topic. The full study, including 500 Message quotes and numerous scriptures pertaining to God and the Godhead, is entitled [THE GODHEAD EXPLAINED](#). The name was taken from sermons with the same title, that Brother Branham preached. Each quote and scripture is referenced. The format is 8 ½ x 11 and spiral bound, similar to our previous study on the subject of the Third Pull.

Let me be clear: we have and desire no interpretation of our own. If we are to speak with any clarity or authority at all, we must have an absolute. Why would my thought, opinion, understanding, or interpretation carry any more weight than yours or anyone else? It simply does not. The reason is that none of us are vindicated.

The authority for all our teaching is the words of a vindicated prophet for our day, our brother William Marrion Branham. In fact, we have no teaching of our own; we simply try to echo that which has already been spoken by the prophet. We love him for the life he lived, his wonderful humility and so on; but we follow his Message because he spoke with the authority of a vindicated prophet.

Teaching is a grave responsibility, but this is what God has called me to do, and I do so in fear and trembling. It does not come easily, only by prayer and fasting.

I understand that many are opposed to preaching and teaching of any kind. While I understand and even respect that position, I am only accountable to God, His Word, and this Message. Brother Branham made many comments on this issue, but I'll share with you just one:

Well, they say, "I don't need anybody to teach me. Glory to God, I got the Holy Ghost." Well then, the Holy Ghost was wrong when it said it set some in the church, teachers. God put them in the church as teachers.

THAT SETTLES IT. Why'd He put teachers in there, IF THE HOLY GHOST IS GOING TO DO ALL THE TEACHING? Huh. All right. See? What people needs is their brains baptized, besides their water. That's right. All right. Excuse that sharp expression, BUT I - I LIKE TO REALLY LET HER SOAK IN. (01)

If you are interested in learning more or having your own reference guide to help you study this topic, I invite you to consider ordering this study, which is available from our website at www.EagleMannaMinistries.com

WHY STUDY THE GODHEAD?

First, the doctrine of the Godhead is the most important doctrine in Scripture (02). This one doctrine covers who and what God is, His great purpose and plan, how He has chosen to reveal and manifest Himself to His sons and daughters, His relationship with His Son (...*the only begotten of the Father, John 1:14*), the plan of redemption and our relationship, as His children, with Him throughout eternity.

Secondly, the great majority of the religious world, as well as a vast majority of the denominational world, has missed the truth of the Godhead. The almost universal interpretation of the Godhead subscribes to a Trinitarian position, but there are many other interpretations as well; yet the prophet of God said they were *all* wrong. Brother Branham illustrated this point by exaggerating how these views and opinions had gotten out of hand when he spoke the following:

Well, it went on like that for awhile, and the Pentecostals begin to organize: the Assemblies of God, the Oneness, the Twoness, the Threeness, the Fourness, the Fiveness, and no meat eating and the all... Oh, my! (03)

This subject became very divisive among the many groups that sponsored Brother Branham's meetings, for virtually all of them were either of the Trinitarian or Oneness Organizations. He loved them both, called them Brothers and tried to stand in the gap to reach them both. At the same time, he pointed out that both their positions were off the Word and that the truth lies somewhere in between (04).

Now, here you get God in just exactly, AND BETWEEN the oneness and trinity you'll get the thing just exactly right now. (05)

The Oneness run off on Jesus' Name. The Trinity went off on Father, Son, Holy Ghost, just like they did at the Nicaea Council: same thing. They both was wrong. But now, IN THE MIDDLE OF THE ROAD, in the Scriptures lays out the truth. (06)

Third, we realize that today, it is no different. The religious world is still blind to the truth. However, as we mentioned many who have accepted this Message of Brother Branham, many who follow and love this vindicated Message of the Prophet still do not fully understand, nor can they explain the Godhead, as Brother Branham actually taught it. Our study is designed to better help you to understand the beautiful story of redemption...

II CORINTHIANS 5:19 *To wit, that **God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.***

KEYS TO UNDERSTANDING THE GODHEAD

1. Know that the Prophet was sent to the Pentecostals

We must understand the historical context of Brother Branham's ministry. It is important to note that Brother Branham's ministry was to the Pentecostals. Now he was the prophet to the age and had followers from the Baptists and Methodists to the Jews and Catholics, but he repeatedly identified his ministry as one to the Pentecostals.

Abraham, one; Abraham's natural seed, two; Abraham's royal Seed, three. WATCH, THE MESSAGE; don't take with the luke-warm out there. Where did it even go to them? WAS SENT TO THE PENTECOSTALS, THE ELECT, the drawn-out. (07)

Knowing this helps you to understand the circles he ran in and the friendships he made. It helps in looking at the language he used to relate to certain groups. The Godhead and Water Baptism were two of the major themes that he preached on.

And as we mentioned, this was very divisive among the Pentecostal groups that sponsored Brother Branham's meetings, for virtually all of them were either of the Trinitarian or Oneness Organizations. He preached hard against both.

The Trinitarians thought Brother Branham was Oneness, as evidenced by any encyclopedic reference or commentary on his ministry. And oddly enough, many of the Oneness thought (because of how he preached against their doctrine and mode of Baptism) he was a Trinitarian.

He loved them both, called them Brothers and tried to stand in the gap to fellowship each. Again, he pointed out that both their positions were off the Word and that the truth lies somewhere ...in between. (04)

...I Stood Between Them

Brother Branham could never bring them together. The Trinitarians rejected his doctrine (including the Godhead), flat out. The Oneness paused to look, but also rejected him just the same. They (as a group, as a people) all loved him, but they turned down the doctrine of the Godhead and Water Baptism. The following quotes recount a vision of two trees (which he types as both groups).

But that morning the Holy Spirit said to me as I was laying there I went... In them days I didn't know to call it a vision; I just said it was a trance. And I saw a vision which spoke and said that my work would be between the two faculties of the Pentecostal, THE TRINITY, AND THE ONENESS, and there was an empty place on each side to be built.

I did not cross them up; I just broke from each tree and planted it down. And up into the heavens went the great trees a growing quickly, and the fruits fell down; and they were delicious. I was eating them. And at the cross, just ahead of me, lay ALL COVERED WITH FRUIT. And then when I got to the place, the Holy Spirit come down to the top of the trees and said, shaking and roaring, and It said, "Do the work of an evangelist." Said, "When you come out of this, read II Timothy 4." Said, "Do the work of an evangelist; this is not your tabernacle." (39)

Then it all begin to come to me. I begin to--to wonder. Then He reminded me again of the--of the people. How, doing what Moses did, how could Moses reach the people in the wilderness? And how could I reach the people in the wilderness? Exactly the same thing. Then it come to this, Second Timothy 4. Remember when we dedicated the church that morning, thirty years ago, some of you old-timers, WHEN HE SHOWED ME THEM TREES AND I PLANTED THEM ON BOTH SIDES? Remember that?

You remember the vision. It's all wrote in books and on tapes and everything. Been years ago, how I seen these and I-I never crossed up the Oneness and the Trinity. I STOOD BETWEEN THEM AND PLANTED THESE TREES, and they were the only two trees that had fruit.

And I... All the trees grew up about thirty feet and stopped. These went plumb into Heaven; broke off of the same branch. See? One on one side and one on the other, and I broke them. You remember the vision. See? It's wrote in books and it's in my life story and all. And they went plumb up into Heaven like that, quickly. And He said, "Hold out your hands for the fruit." And then I found the same fruit in the cross, when I run down there. And He said, "'Do the work of an evangelist. Make full proof of your ministry. And the time will come when they'll not endure sound doctrine.' DON'T QUIT THEM THEN. KEEP GOING." That all come into my mind. (08)

These two "trees" represented each group and from those groups, the Pentecostals, came the bulk of his "fruit" or believers of this End-Time Message. He never sought to bring the two sides together, but stood *between them* to fellowship them and to reach them both.

Now the next quote references a vision with a conversation of Brother Branham and two women. He types those two women as Oneness and Trinity. The quote takes several pages and you will want to go back and read it later. The very simple point is that he works with these two groups found in the Pentecostal realm, but because of his teachings they both walked away.

And while I was talking, or looking at her, she looked over to the next woman, and she kinda nodded her head. And she said, "Dear, do you believe that Brother Branham is right, that we women today will have to live like he told us, with the cutting of our hair, and the wearing of our apparel, and things like that?" Said, "Don't you think that he is wrong in that?"

She said, "Yes," and--and she said, "Go ahead, honey, you, Ruth (or whatever her name was)," said, "you have the inspiration, say it."

*Well, quickly, I knew I was in the vision, so I knew that that was them **TWO WOMEN, ALWAYS...** See? The both **ONENESS** and **TRINITY** church, there they was standing there. And said, "Yes," said, "I don't think we should, because we have never seen His eyes. We have never seen His makeup. We wouldn't know what He looked like, so why would we do it."*

And I had on an old patrol suit; and I said to the woman; I said, "Just a moment, my sisters. See, you do have to live just according to the Bible, no matter how it was."

*She said, "**But we never lived back there, and we never seen Him.**"*

*I said, "**I have seen Him.**" And I said, "The thing of it is..." I thought, "**LORD, NOW I'M BEFORE TWO GREAT, SMART CHURCHES;** now You've got to give me wisdom." And so, then I heard myself go to talking. I want you to examine it. Never thought of it in my life. I said, "A man today has to be like he was then, because he's the same man. He's made up of five senses, and if he stood and looked at Him right in the face, he would still have to have that sixth sense of faith to believe Him no matter what He looked like. He'd have to believe Him anyhow."*

*And they hid their faces with shame and said, "We never saw it, sir, like that." And started going off, **then I turned and started to the mission fields, which I know was a-a call back to the field.** (09)*

The Oneness "Mindset"

Here's what is significant about this discussion; Brother Branham literally destroyed the Trinitarian Doctrine, he hit it so hard. Those who came out of that and to follow his Message, now had to have a new frame of reference regarding the Godhead. They knew that he preached of one God, who was made manifest in three offices (Father, Son and Holy Ghost), but he also preached against and indicted the Oneness Doctrine.

None of the pastors or teachers, at the time, knew enough to distinguish the doctrinal difference. Brother Branham taught it correctly, but the preachers and the people just didn't pick up on it. His primary focus was as an Evangelist and praying for the sick. All that most people knew and believed at this point in time in his ministry was that God had sent a prophet.

So what happened is that the preachers, and the people alike, picked up (what I call) a "Oneness Mindset". They now knew there was only one true and living God, who manifested Himself in three offices, but they did not rightly divide the Word as the prophet taught it. From a positional standpoint, they rejected Oneness because Brother Branham said it was wrong, but mentally, emotionally and doctrinally they accepted this "Oneness Mindset".

This was done unintentionally, but for many this mindset still persists today as demonstrated by the fact Message preachers continue to copy, publish and promote Oneness literature from over 50 years ago.

Brother Branham set the standard for us, but even he in humility said: "...if you caught me out of the Scripture, tell me so. See? Write me a letter or tell one of the pastors, and tell me where I'm wrong. **--I DON'T WANT TO BE WRONG. I WANT TO BE RIGHT,** and it's got to be this Word." (10)

If you and I are wrong, in any way regarding doctrine or spirit, we should want to be right.

2. Be Aware of the Oneness Pentecostal spirit

Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come.
JOHN 16:13

Truth can be as hard to find as a rare pearl, and often even harder to discern. Error glitters and shines, but proves to be as worthless as fool's gold. As believers we are fortunate to have a source for truth and to have Him, who is the Spirit of Truth to give discernment and revelation. However, in the age we live in (the true age of deception), we must fight against error that is disguised and presented as the real thing and it's all wrapped in a Pentecostal Spirit. Here's what we need to know.

First, know that spiritual truth for this Hour is only revealed to God's elect; but even though that is a promise, you must pray and fast, and seek God's face. It's not a matter of just listening to a tape or even reading a "Bible Study", it only comes by revelation. Just as activating faith often requires prayer and fasting (**Matthew 17:21**), comprehension of truth often requires the same sacrifice or more.

Second, know that you must face and fight a spirit, that End-Time *Pentecostal spirit*. Jesus said that spirit would be so strong that it would deceive the very elect ...**if it were possible** (**Matthew 24:24**). We can not take the time to discuss or detail all that spirit encompasses, but I can promise you, the false doctrine of the Oneness teaching is certainly a big part of that deception.

Reading a booklet like this is not just some sort of intellectual exercise or some kind of religious assignment; it's learning to rightly dividing the Word of Truth and fighting those spirits that come against the Word. That Pentecostal spirit is almost identical to the genuine Holy Spirit, just as Oneness Doctrine is so close (almost identical) to true Bible Doctrine.

Good people, honest people who follow this End-Time Message can find themselves aligned with Oneness Doctrine without even realizing it, when they fail to rightly divide the Word. There are many that have been of this "mindset" for so long, they struggle when presented with truth. That's why this subject is so important to you and your family.

*But remember, Jesus said, in Matthew the 24th chapter, 24th verse, "In the last days, the two spirits..." Not in the early days, now. "In the latter times, the two spirits would be so close together until it would deceive the very elected if it were possible." **PENTECOSTAL SPIRIT, just exactly like the real thing, so perfect that it would deceive the very elected if it was possible.** (11)*

WHAT DID BROTHER BRANHAM TEACH REGARDING ...THE GODHEAD?

The Godhead Defined

The term Godhead could be defined as the divine, essential and intrinsic nature of God and His Godhood. Godhead would be a state and quality of God being God. Godhood speaks of what exactly God is within Himself, so that He will act at any given time and on any given occasion, exactly and always according to His *essentiality*.

Essentiality means *inherent or intrinsic, the real nature of a person, that which constitutes the make up of their person, all the aspects of what they are*. So, all that is manifested from the essentiality of God (who and what God is) results from the "Godhoodness" of Him, who alone constitutes the Godhead.

When you discuss the term Godhead, you deal with Deity. In fact the word in the New Testament for Godhead is Deity. It is simply God as God is, whether you know what God is, Who He is, what He does, what He has done, where He's going from here, if He's going anywhere. In other words, the Godhead is all about God and nobody but God. There's only one God and He is sovereign, it is an absolute invariable.

Brother Branham's Teaching

First we should know that what Brother Branham taught, matches with the Scripture perfectly and ***what he taught was nothing new from Scripture***. However, it was far different from the established Trinitarian position and even though he preached one God, his doctrine was *radically* different from the Oneness position.

Brother Branham taught that there is one Eternal God. He taught that God is a Person and that He is perfected or made complete in threes. God is made perfect when He manifests (expresses or makes known) Himself in His three personal attributes, which are Father, Son and Holy Ghost.

To help us understand better he often referred to these attributes as offices or titles of the one God. He always emphasized that Father, Son and Holy Ghost was not three persons or personalities, but the three attributes (sometimes he said the three dispensations) of the one true God.

We will outline the major tenets of his teaching shortly. But again what he taught was obviously contrary to Trinitarian beliefs and what he taught was also contrary to Oneness beliefs. Even though the Oneness would perfectly agree with the above two paragraphs, their teaching was far from true Bible teaching and how Brother Branham taught the Godhead from the Scriptures.

His teaching entailed a much broader scope, challenging and explaining how *both Trinity and Oneness Doctrine* were off the Word. To do so, he had to go back into the Scripture and show or teach how God had a Son (...***His only begotten John 3:16***, ...***the firstborn of every creature Colossians 1:15***). This is where both Trinity and Oneness missed it.

From the Scripture, he identified who the Son was, the Son's relationship with the Father, the Son's role (or the part he played) in redemption and how God chose to reveal and make Himself manifest through the Son. By the Son, God became

Emmanuel, He became flesh (John 1:14), making the Son the ...*fullness of the Godhead bodily* (Colossians 2:9).

The following is an abbreviated outline referencing the Prophet's major teaching points on the Godhead as based on Scripture.

1. Brother Branham was neither Oneness nor Trinitarian in Doctrine.

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. (12)

If both Oneness and Trinity Doctrine are wrong ...*But now, IN THE MIDDLE OF THE ROAD, in the Scriptures lays out the truth. (06)*, we need to know that balance as Brother Branham taught it from the Scriptures. It is easy to see the error in Trinity Doctrine, but you must also be able to distinguish the error in the Oneness position as well.

2. God had a Son

Brother Branham said ...*There's only one true, living God, AND HIS SON IS CHRIST JESUS. (13)*

It is an indisputable fact that the Scripture teaches God had a Son, the confusion that man creates comes from trying to identify the Son's role and his relationship with God his Father.

3. The Son was birthed by God his Father and not created.

Brother Branham said ...*All the fine gifts of God was in Christ, His Son; FOR HE WAS THE OFFSPRING OF GOD. (14)* The Scripture refers to Jesus as God's ...*only begotten Son John 3:16*, and ...*the firstborn of every creature Colossians 1:15.*

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... (15)

...*GOD GAVE HIMSELF* (ask, what did He give Himself?) ...*BIRTH TO THIS SON.* The Son of God was birthed not created.

4. The Son is a person as his Father is a person.

The FIRST PERSON introduced IS GOD: God, in the beginning was God, in Genesis. And THEN THE NEXT is introduced, is the Holy Spirit or the Logos, which went out of God, YET IT WAS ALL OF GOD WENT OUT INTO A PERSON. (16)

The Son is not an extension of God, but a PERSON, a separate BEING. The Son has the same nature as His Father. He is of the same substance of His Father. Like kind begets like kind. That is a part of God's universal laws of nature. So as His Father is a person the Son is a person, with the same nature and qualities.

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. (17)

Now, **WE GOT TWO NOW. THE FATHER, and** out of the Father came the Light, **THE SON.** (18)

And then He asked this question now. "Let us (**WHO? FATHER AND SON**) make man in **OUR** own image". (19)

Brother Branham repeatedly, time and again, taught that the error in Oneness was making God (the Father) and Jesus (the Son) one and the same. He taught against that, saying that Jesus had to have a Father, he could not be *His Own Father*, God and Jesus could not be ... **one like your finger's one.** (20)

5. The Son of God is not Eternal, for all sons have beginnings.

The Son like all sons had a beginning. ...*But if He was a son, he had a beginning; so He cannot be an "eternal Son."* It was the Eternal God manifested in a Son (Uh-huh! See?)--the Eternal God, cause God is the only thing that's eternal. (21)

Now, **I do not believe in eternal sonship.** That's even radical to even mention such a thing, eternal sonship. How... He had a eternal sonship...?... way, it's even eternal sonship, how could He be a Son? **He had to have a beginning.** (22)

6. God (the Father) created all things by the Son.

O God, Who made heavens and earth, **created all things by Jesus Christ, the Son of God.** (23)

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.** (Ephesians 3:9)

The principle is clear. Brother Branham said that Moses did not do one miracle, it was God in him. *There was Moses ...He was God's prophet. He had been manifested before the people, as God's prophet.* **God created, by him.** God did all kinds of signs and wonders, **by him.** (24) Jesus did not claim to be a healer, for he said ...*but the Father that dwelleth in me, he doeth the works.* (John 14:10)

7. The Father (God) did not indwell the Son (Jesus) until his Baptism.

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?" (25)

8. God (the Father) left Jesus (the Son) in Gethsemane.

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. (26)

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... If He'd a 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. (27)

9. God (the Father) created a body for the Son.

The Son was not created, but birthed. However, God did create a body for the Son *...a body thou hast prepared me* (**Hebrews 10:5**). God actually created Himself a body (virgin born, sinless and with His very own blood), then allowed the Son to live in that body. At Jesus' Baptism, God Himself became incarnate in man, with the Son (**John 1:14**).

Then came Jesus. Now, where we're coming somewhere. Then came Jesus, the EXPRESSED IMAGE of God, the woman's Seed, conceived by God Himself. THE GREAT ARCHITECT BUILT HIMSELF A BODY. He didn't have to borrow any timber from anybody, from woman or man...?... He built Himself a house. (28)

GOD LIVED IN A THREE ROOM HOUSE. WHEN GOD WAS HERE ON EARTH, HE OCCUPIED A THREE ROOM HOUSE, THE SOUL, BODY, AND SPIRIT OF JESUS CHRIST. (29)

The Great Jehovah came down and was made tangible, BY LIVING IN THE BODY OF HIS OWN SON, declaring and reconciling the world to Himself. God was nothing... Christ was nothing short of God, and--and God was nothing short of Christ.

THE TWO TOGETHER MADE THE GODHEAD BODILY, made a little lower than Angels, so that He could suffer. Angels cannot suffer. JESUS WAS THE TABERNACLE THAT GOD DWELT IN. (30)

How was it God's Blood? God has no Blood. How could it be? Because it was GOD'S CREATIVE BLOOD that he created in order to redeem us, and CAME AND LIVED IN THE SAME BODY that he created. (31)

10. God (the Father) raised up Jesus (the Son) from the dead.

Almighty God, Who raised up Jesus Christ from the dead, hear the prayer of Your servant tonight. (32)

But he, whom God raised again, saw no corruption. **ACTS 13:37**

*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.*

ROMANS 10:9

Paul, an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead). **GALATIANS 1:1**

CONCLUSION

So how can we be clear on the Doctrine of the Godhead, in the midst of denominational confusion?

First - Get Grounded in Truth - Doctrine

Know that Brother Branham taught that Trinity Doctrine was wrong, false and pagan. Trinitarians say God is One, but manifests Himself through three personalities (Father, Son and Holy Spirit). They believe they are separate, but agree as one.

However, the prophet said you cannot be a personality, without being a person (33). Father, Son and Holy Spirit are attributes of One God that expresses His intrinsic nature, who and what He is. To help us understand better, Brother Branham often referred to these attributes as - offices or titles of One God.

The opposite view or extreme is that God, being One God, does in fact manifest Himself through the attributes and offices of Father, Son and Holy Spirit. Seeing that God is plainly manifest in His "Son" Jesus Christ, and surmising that if Jesus is Deity, Jesus Himself is the One True God; therefore God and Jesus are one and the same because there is only one true God.

Oneness Doctrine teaches that Jesus is actually God the Father, and that God exists in *two modes* - as the Father in Spirit form and as the Son in a fleshly form. Now that all sounds good, but Brother Branham said that was wrong, as well, because Jesus and the Father could not be ...one like your finger's one (34), or Jesus and the Father being one and the same.

So Brother Branham taught and the Scripture plainly teaches that God was the Father of Jesus (the Son of God) and Jesus Himself claimed that God was His Father ([John 20:17](#)). When we say that God and Jesus are one and the same, we identify ourselves as holding to Oneness Doctrine.

But you ask, didn't Brother Branham say that God and Jesus were the same? Often times he does or it least it "seems" like he does and in the book we address this issue. It is not what He says or even his language that is at issue. He is correct, but it is our own thought or perception of what he says, that gets us into trouble.

For that reason, we caution you not to base your doctrine on one verse or one quote. Look at everything He said and concentrate on what He taught, taking it back to the Scripture. The truth and mystery of the Godhead lies in the fact God and Christ were one in unity and of the same Spirit, and both occupying the same body, soul and spirit of Jesus, with God as Emmanuel.

Doctrine is your scriptural foundation and true doctrine will always dovetail with the entire scope of the Scripture. (35) *But as a church and as a-a peoples, a congregation, WE HAVE TO HAVE A DOCTRINE THAT WE STAND FOR IN ORDER TO BE A--A CHURCH. And this doctrine that we stand for, is the best of our knowledge TO THE WORD OF GOD, the Truth of God.* (36)

So your basic premise as far as a foundational truth is that Trinity Doctrine and Oneness Doctrine are opposite extremes, but ...in the middle of the road, in the Scriptures lays out the truth. (06)

Second - Be clear on the Father ...and Be clear on the Son!

Your next foundational truth is to discover just who the Son really is. If God is His Father, is Jesus a second God that is co-equal with the Father, as one group thought at the Council of Nicea? Is Jesus really God Himself, just in a different form, mode, extension or manifestation; or is He as the Scriptures say, truly God's Son - in whom God dwelt, being the fullness of the Godhead bodily?

Brother Branham said that ...*God gave Himself birth to this Son (15)*, not created, *but birthed*. He explains that out of God came a light, it was the spirit of God and it was or became the Son of God, the Logos of God. This Son would be God's means to manifest and express Himself to His creation, but it is plain that this is not just God giving Himself form, but giving Himself - *birth to this Son*.

The Spirit of God went into a **PERSON (37)**, we see a Father-Son relationship and that this Son had all of the qualities of the Father in Him; with the same substance and same nature. He was all that God was, yet the Son was not God. If He is a **PERSON**, and we then make Him God, then we accept the false premise of a plurality of Gods, which of course is error personified.

If He is the Logos of God, why is He not God? Well, Brother Branham taught that all Sons have a beginning, including the Son of God (21). It may have been 10 million or 100 million years ago, but He had a beginning. God, on the other hand, is the Eternal One. God never had a beginning nor can He have an end.

We know the Son is subject to the Father in all things (**John 5:19**), the Son learns obedience (**Hebrews 5:8**), whereas God is perfect in all things, and so forth.

As the Son, the only begotten of the Father, He is heir to all things. He reflects the Father in all things. God is light, so the Son is Light. God is Life itself, and the Son is given Life. God is His Word the Great Logos, so the Son is identified as the Logos of God, who reflects the Word. The Son is formed and fashioned in the image of God, just as Adam is created in the image of God and His Son, a spirit body (**Genesis 1:26**).

So again, there are two foundational truths, essential to understanding the mystery of the Godhead. The **first** is that Trinity and Oneness Doctrines are both extremes and wrong, but the truth lies in the middle. We know Trinity is wrong, but we've also said on several occasions to beware of the Oneness **mindset** because it is easy to catch that "Pentecostal Spirit."

The **second** foundational truth is that God has a Son. His qualities, nature and essence are the same as the Father's. Brother Branham said the ...*difference between God and Jesus; Jesus had a beginning (38)*, all sons have a beginning.

Apprehend That Which You Cannot Comprehend

Even though we may not comprehend all that God is or even all that His promises encompass, we know He is God and ...*that He is a rewarder of them that diligently seek Him*. (**Hebrews 11:6**) We know His promises are true, so we must claim them as our own. We also must apprehend (*claim, possess*) truth as our own.

Let's close this by reminding ourselves what God's ultimate goal is, to be one with all His children. He desires to reveal and manifest Himself through our lives, just as He did through Christ. The prophet continually points to how God was in Christ, but that same God is now in His church.

But His Spirit, the Holy Spirit, God, that was in Christ has come upon us, and we're sons and daughters of God. Then, THAT SAME SPIRIT THAT MADE JESUS ACT IN THE MANNER HE DID, MAKES THE CHURCH ACT IN THE SAME MANNER HE DID. FAITH ONCE DELIVERED TO THE SAINTS 57-0610

May the Lord richly bless you as you study His Word and strive to live for Him.

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