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Present Truth Ministries
April 2017



Jesus Christ is the same yesterday, and today, and forever. Hebrews 13:8

Several years ago, on a quarterly basis, I had written a teaching letter that was translated into Farsi and Urdu. We received many testimonies regarding these articles that were written. Since there are questions on so many subjects and topics as well as a great desire to learn and grow, I have felt the burden and the inspiration to start it up again. Our purpose and desire is to stay with the teachings of brother Branham and show them forth clearly from the Bible. This is my burden and my calling.

The April issue will cover two lengthy subjects:

1. The 70th Week of Daniel
2. Pre-Existence of the Son

The 70th Week of Daniel

Daniel 9:24-27 *Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy. 25 Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times. 26 And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. 27 And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.*

No matter which perspective you have on this subject, it is one that arouses peoples passions. Each side states that it is quite obvious what the truth is. Let us look at the verses directly, discuss the issues that are disputed, and then present each sides viewpoint as clearly as possible. We will then look at what brother Branham stated and try to point out closely what is being taught.

We are not going to completely rehash the subject for the sake of brevity. Each week is speaking of seven years, the total is 490 years. From the time that the decree to rebuild Jerusalem unto Messiah the Prince is 69 weeks, or 483 years. The verses speak of three intervals: 7 weeks, 62 weeks, and one week. The seven weeks are the beginning of the seventy week. Sixty two weeks are in the middle of the total, and one week is at the end. In verse 26 it states, *“and after sixty two weeks shall Messiah be cut off, but not for himself...”* So we can say it like this, after the completion of 69 weeks, Messiah is cut off.

Then we read in the last portion of verse 26, *“...and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined.”* Here we have the Roman Empire under Emperor Vespasian and the General Titus destroying the Temple and the City. That happened in the year 70 AD. We have two princes spoken of in the 70 weeks of Daniel; verse 25 says, *“Messiah the Prince,”* and verse 26 speaks of *“the people of the prince to come.”* This refers to the Antichrist that shall come out of Rome.

Viewpoint 1: Three and A Half Years Left

Verse 27 is where much of the dispute takes place. “*And he shall confirm the covenant with many for one week...*” Who is “he” that this verse is speaking of? It cannot be speaking of both “the prince to come” and “Messiah the Prince.” For those that espouse that there are three and a half years left only for the Jews, then it should be stated that this is to be understood as “Messiah the Prince.” So, it is showing that “Messiah Jesus the Prince” made a covenant with the Jewish people for one week, and in the midst of the week he causes the sacrifice and oblation to cease, that is, in effectiveness.

Viewpoint 2: One Week Left

Notice that nowhere does the Scripture say that “Messiah the Prince” will be cut off in the midst of the week, but that he was cut off “after [sixty-nine] weeks.” “Messiah the Prince” came the day that He rode into Jerusalem on a donkey. This is what brother Branham taught us in the sermon “Seventieth Week of Daniel.”¹

In verse 27 it states that he will make a covenant with many for one week. Those that hold to the viewpoint that there are seven years or one week left for the Jews teach that Messiah was cut off at the completion of the 69 weeks. The “he” that confirms the covenant for one week is “the prince that is to come,” the Antichrist of Rome. The Temple having been rebuilt and sacrifice and oblation having been restored, a covenant of peace is made for seven years. In the midst of that week, the two prophets are killed and the sacrifice and oblation is ended because Antichrist breaks the covenant and goes to war against the Jewish people.

I want to be clear, I do not want to de-Christianize anyone that holds to either viewpoint. Each side has quotes to prove their point and scriptural reasons to show that they are correct. I want to review what brother Branham himself stated about it and then provide both conclusions. Then I will give you my personal thoughts on the matter where it is just that - my personal take. You may take it or leave it.

"It has been, but God will never forget them, and they've yet got three and a half years to be preached to. ***Messiah was to come and prophesy, and in the midst of the seventy weeks of Daniel, He was to be cut off***, and He was: He preached three and a half years to the Jews alone. He never went to the Gentiles, but He went to the Jews. ***Then there's three and a half years left for them yet, of the preaching of the Gospel and the reconciliation to Christ.***"

54-0718A - The Great Coming Revival And The Outpouring Of The Holy Spirit

"And then there was a space given then for the Gentiles, and they come down to this age. ***Then there's three and a half years left yet for the Jews.*** Now if we get over in

¹ Now, we are told from the going forth of the commandment... (Now, here's where...?... trouble.) Now, we are told from the going forth of the commandment to rebuild the city to Messiah (and Messiah was Christ, of course) shall be seven weeks and threescore and two weeks, making sixty-nine weeks. See? All right. And seven times sixty-nine makes 483 years... Now, now, Jesus, Messiah, rode into the city of Jerusalem, triumph, on the back of a white mule on Palm Sunday, April the 2nd, A.D. 30. Jesus rode into Jerusalem on Palm Sunday, A.D. 30. 61-0806 - The Seventieth Week Of Daniel

Revelation 11, we'll pick up exactly at the end (The Church don't appear till the 19th chapter of Revelation.), but the end of that, Elijah and Moses returns again and preach to the Jews."

60-1211M - The Ten Virgins, And The Hundred And Forty-Four Thousand Jews

[My note: It is clear that prior to the preaching of the series "The Seventy Weeks of Daniel" brother Branham taught that there is just three and a half years left to the Jews.]

"Well, God did with the Jews just exactly what He said He would do in them sixty-nine years—or 483 years, but sixty-nine weeks. **And one week left, one week's yet determined.**"

61-0806 - The Seventieth Week Of Daniel

"Now, if these exactly was seven years, each one of the weeks, and we've already had sixty-nine weeks, then we have the Gentile age, and we know we're at the end of the Gentile age, then there's one more week left for the Jew. Is that right? And that's exactly seven years. If this was seven years, that's seven years, 'cause He said, "There's seventy weeks determined upon thy people." So we know we got seven years for the Jews. Is that true? Now, look at it. If there's a question, I want to know it. See? Now... **And in the middle of the week, the middle of this Jewish week (See?), that's three and a half years—years—the antichrist, the prince, a prince that is to come... And remember, he comes out of Rome.** The prince that is to come (What is he? A pope, a prince amongst the people.) that is to come... There'll rise up a Pharaoh who doesn't know Joseph. 167 Now, you Protestants say, "Well, now that's it." But just a minute. We find out that the Protestants has an organization, and makes a confederation of churches—a image to the beast, and go right with them. And we find out here that the Jews are called in on this confederation. Yes, sir. And they agree. And the Bible said they did. **And he makes a covenant with them, and in the midst of the seventieth week, he breaks—the antichrist breaks his covenant with the Jews, "thy people."** Why? Now, when you read in Revelation 11 that, "I'll send..." (That's 11; you're coming over towards 19 now)—that He will send His two prophets, and they'll prophesy in that time."

61-0806 - The Seventieth Week Of Daniel

"And here comes around and shows, and then I predicted... I never said the Lord told me that, but standing that morning in the church, I said, "The way progress..." I got back to one end of the wall and run to the other end of the wall, and I said, "The way progress is going on, I'll predict that the time (I don't know why I'm saying it.)—but I predict that that'll all happen between right now, 1933, and 1977. And not knowing it, God knows my heart, I never knowed it until yesterday, that 1977 is the jubilee, and exactly the same amount of time run out that He give with Israel and everything at the end. So we're at... And here we are at the end of the age, **at the coming in of the seventieth week.** We don't know what time that the church will be gone. Oh, my. What can we do, friends? Where are we at?"

61-0806 - The Seventieth Week Of Daniel

"Now, notice here. ***In the middle of the week, three and a half days—three and a half years, rather, he breaks the covenant and causes the sacrifice and oblation that they will have set up already...*** 'Cause they'll go right back and say, "Now, look, you all are churches; you can be received in this image unto the beast. We'll have a fellowship. We'll get rid of Communism. We'll just wipe Communism all the way out." See? And they can do it, See? And they'll do it."

61-0806 - The Seventieth Week Of Daniel

"The moment He starts that seventieth week or seven years, the church is gone. Can you see it, friends? Raise up your hand if you can see it."

61-0806 - The Seventieth Week Of Daniel

"The moment He starts the seventieth week, or seven years, the church is gone. Now, listen. I'm quoting again, requoting, so you won't forget. This is what the Holy Spirit put upon my pen while I was writing."

61-0806 - The Seventieth Week Of Daniel

[My note: It is quite clear that while brother Branham studied and taught directly upon the subject, he went to great detail to show that verse 26 is Messiah the Prince and verse 27 is the Antichrist making a covenant with the Jews and breaking it in the midst of the week. He then says that the moment that 70th week begins, the church, the Bride, will be raptured. Then he states that "this is what the Holy Spirit put upon my pen."]

"The three and a half years Messiah prophesied, and then He was cut off, the Prince, in the middle of the seventieth week. And, then, there's three and a half weeks left yet. And we find out two prophets of Revelation (He never changes His coat again), of Revelation 11, comes down and prophesies to the Jews. Now, the Church will be taken away at that time."

63-0116 - The Evening Messenger

"And he shall confirm the covenant with many for one week:... (Now, watch.)... and in the midst of the week he shall cause the sacrifice and the obligations to cease,... for the overspreading of abomination he shall make it desolate, even unto the consummation, and that determined shall be poured out upon the desolate. [Note: this is brother Branham reading and commenting on Daniel 9:27] Watch. Oh, what a shrewd thing he is. Here he is. Now, we got our picture and know that he's Rome. We know that he's the white horse rider. We know that he went forth as a doctrine. And then what was pagan Rome? Converted into papal Rome and crowned. 341 Now, watch. In the end time, not in the early days when Christ was preaching, but in the end time, the last part of the week, where we just took the seventy weeks of Daniel; and Christ has prophesied for the three and a half years, and three and a half years are yet determined. Is that right? And this prince in that time is to make a covenant with Daniel's people, which is the Jews. That's when the Bride's taken out now. She won't see it. 342 Notice. ***In the last one-half of Daniel's week, the people makes a covenant—this prince makes a***

covenant with Rome; makes a covenant with them no doubt for the wealth, for Catholic and Jew holds the wealth of the world."

63-0318 - The First Seal

[My note: Please understand as I write this that I am a firm believer that brother Branham's ministry fulfilled Malachi 4, Revelation 10, Luke 17:30, 1 Thessalonians 4:16, etc. I do believe in the vindication of his ministry and that we should accept his vindicated teaching and submit ourselves to it. Now, brother Branham has again gone back to what he taught prior to teaching directly on the subject of Daniel's Seventy Weeks. He is stating that there are three and a half years left for the Jews, even though previously he said the Holy Spirit showed him that the moment the 70th week begins the church will be raptured. Then you see that he mixes the two thoughts together. Now, he has Messiah being cut off in the middle of the week and the Antichrist breaking the covenant in the middle of the week as well. As we have shown before, we cannot have both the Messiah and the Antichrist making a covenant for one week. This is a consistent thought through the series on the seals; the Antichrist makes a covenant with the Jews and breaks it. The only place this is found is in Daniel 9:27.]

"Now, here's a little thing; we're going to reverse back a minute, where the three and a half years or Daniel's seventy weeks (the last half of Daniel's seventy weeks which is three and one-half years.)... Now, we... How many remembers that from the church ages? Sure, you see? There's seventy weeks determined: look how perfect it was; said, **"Messiah will come, and He'll be cut off for a Sacrifice in the midst of the week, and the obligation will cease."** 216 Then there is still three and a half years waited for the Messianic doctrine to the Jew, and God does not deal with the Jew and the Gentile at the same time."

63-0318 - The First Seal

"And he makes this covenant with the Jews, and in the midst of this, three and a half years, he breaks his covenant as soon as he gets the thing wrapped up and gets the money of the Jews tied up."

63-0318 - The First Seal

"36. **Brother Branham, I noticed you—your referring to Daniel's seventy weeks on the First Seal message. I understand on Daniel—on the tape of Daniel when the Gospel returns to the Jews, the seventy weeks will begin. Is there a one seventy—one week, seven years, left for the Jews, or yet is there only one-half week, one three and one-half years left for them? Only one-half week: Jesus prophesied the first half week, as was predicted, only one-half week left for them.'** "

63-0324M - Questions And Answers On The Seals

"18. **When was the covenant of Daniel 9:27 confirmed for a week? One half of it was confirmed, the covenant, when Jesus Christ was on earth preaching to the Jews. He never went to the Gentiles at all.** And He told His disciples, "Don't go to the Gentiles"; that was to the Jews alone. See? And He preached for three and a half years—that's half of the seventy week, now, as Daniel said He would do. Now remember, He

was firmly a-vindicated to the Jews, but their eyes were blinded to bring in this space of the Gentiles. Can't you see the whole program? See? And He proved Himself a prophet, done just exactly what the prophet would do, showed them a sign of prophet; which your own Word said, "If a man says he's spiritual or a prophet, watch what he says; and if it comes to pass (just keep on coming to pass, what He said, continually)... 227 Like you look in the Bible, it says, "Knock, and it'll be opened, seek, find, ask, be given." Now, if you'll notice, it's knocketh, just constantly knock [To illustrate, Brother Branham repeatedly knocks upon the pulpit—Ed.], stay right there like the unjust judge wouldn't answer the woman, he just kept knocking on her door. Saying, "I'm on your hand." Not seek, say, "Lord, I'd like to have this. Amen." That's not it; stay right there till you get it. You know it's going to come. So He promised it, so just stay right there till you hold onto it. See? Now, now, in the last part, the seventieth week, the last part of it will be during the time of the tribulation period, after the rapture of the Church. Then there is the three and a half years here that it will be confirmed to them again by prophets (See?), Moses and Elijah: Revelations 11."

63-0324M - Questions And Answers On The Seals

"371. Since then, it seems like the first three and one half years was fulfilled during the ministry (Well, here you've got it right here.) of—of Jesus, but the expression, "midst of the weeks" seems to be applied only to the antichrist breaking his covenant with the... (No, that antichrist breaks his covenant at the end of the last three and one half years. See?) As I understood Daniel tape, the first sixty-nine weeks ended when Jesus rode into Jerusalem A. D. 30, so that three and one half years of His ministry would be included in the sixty-nine week's; and the full last weeks—and the full last week or seven years would still be fulfilled and would begin at the rapture. Please clarify this for me. You know, brother, sister, ever who it is that's asked this question. Very fine (See?), but I believe you got a little mixed up on what I said. See? Now, the—when Jesus came into Jerusalem (That is exactly right.), that was the end of... See? He went right straight in from there and was crucified. See? And He—He did prophesy half of the seventy weeks which is three and one half. Now, He was cut off, and His soul was made a sacrifice. And now, there would come then... In this last days, there's three and one half years still promised to the—the Jews. And the—in—during this time was a gathering up of the saints for the rapture, the church. Now, I ain't going to get all these through, brother—brother, sister."

64-0830M - Questions And Answers #3

I have no desire to write that brother Branham made a mistake or contradicted himself. The fact is, I don't believe he did, but I also don't want to bury my head in the sand. We also know that he told us that in his opinion, the Laodicean age would end and his seven prophecies would be fulfilled by 1977; this has not happened. He also told us that in his opinion Martin Luther King Jr. would lead millions of blacks to their death, and this did not happen either.

"Now, I do not want anyone to go away misunderstanding this. Tape's still playing? I don't want anyone to misunderstand. Don't misunderstand now, and say, "Brother Bran-

ham said Jesus will come in 1977." I never said no such a thing. Jesus may come today. But I have predicted that between '33 and '77 something would take place, that these things that I seen come to pass in the vision would take place."

61-0806 - The Seventieth Week Of Daniel

"Did you prophesy that there'd be a—a million Negroes killed on the... or did you just announce that there would be this happening? 7 Now, see, I've always asked you to be careful what you're listening to. See? *There's so much of it that it's just the human side.* But always if there is something that goes forth, it will speak it, "It's THUS SAITH THE LORD," even to visions or anything."

63-0721 - He Cares Do You Care?

With that said, we take very seriously what brother Branham stated was under the inspiration and was thus saith the Lord. When God vindicates his prophet, it is to show that his doctrine is right, not that his every word recorded on the tapes is "thus saith the Lord." So here we have the progression of brother Branham's discussion upon the topic of the 70th Week.

1. Prior to August 1961 he stated that Messiah prophesied to the Jews for 3 1/2 years. He was cut off in the midst of the week, and there is 3 1/2 years left for the Jews.
2. In August of 1961 he teaches us there is 69 weeks until Messiah the Prince and then he is cut off. Then Antichrist makes a covenant with the Jews for 1 week and breaks that covenant in the midst of the week.
3. In August of 1961 he tell us that the Holy Spirit put upon his pen that the moment the seventieth week starts, the church will be gone. That is, there is one full week left for the Jews.
4. In January 1963 and then in March 1963 he goes back to saying Jesus prophesied for three and a half years and then was cut off in the midst of the week. Then God will turn back and deal with the Jews 3 1/2 years.
5. In March 1963 he says that the Antichrist makes a covenant with the Jews, and then in Q&A's he says the Messiah makes a covenant for one week with the Jews and is cut off in the midst of it.
6. In March 1963 he is asked about this seeming contradiction and he simply answers "there is a one half week left for the Jews."
7. In August 1964 he is asked the question, "When you preached upon the subject you said the 69 weeks were fulfilled when Jesus rode on a donkey into Jerusalem and that the last seven years would begin at the rapture?" His response is "you misunderstood" and repeats his teaching of three and a half years being left.

It seems like brother Branham may have forgotten what he taught about in the sermon series "The Seventy Week of Daniel". Brother Branham claims and I believe that his teaching in the Seven Seals is inspired. Most message believers say, "Well, since there is confusion on the issue, we will go with what brother Branham stated after the seals were opened, and it is clear he stated there are three and a half years left. So

we believe that.” The questions that come up as a result of this line of thinking are these:

1. Why did brother Branham claim that the Holy Spirit put upon his pen, “the moment the seventieth week begins the church is gone?”
2. Who is the “he” being spoken of in Daniel 9:27? If it is “Messiah the Prince” then where do we find the teaching that the Antichrist makes a covenant with the Jews in the Bible?
3. Why does brother Branham say that Jesus Christ made a covenant with the Jews and the Antichrist made a covenant with the Jews, both based on Daniel 9:27 during the series on the Revelation of the Seven Seals?

Some message believers state, “When brother Branham taught directly upon the subject he told us there is one week left for the Jews, the Antichrist makes a covenant with the Jews for a week, and the day the 69 weeks were fulfilled was when Jesus rode into Jerusalem on a donkey. He also claims to have had the Holy Spirit show this to him. We believe and accept the revelation of the Seven Seals and believe it is inspired also. He does not claim that his teaching on the 70 weeks is inspired during the seals, but that the interpretation of the seals is inspired. At the same time, he claimed his interpretation of the 70 weeks was under inspiration as well.” The questions that come up as a result of this line of thinking are these:

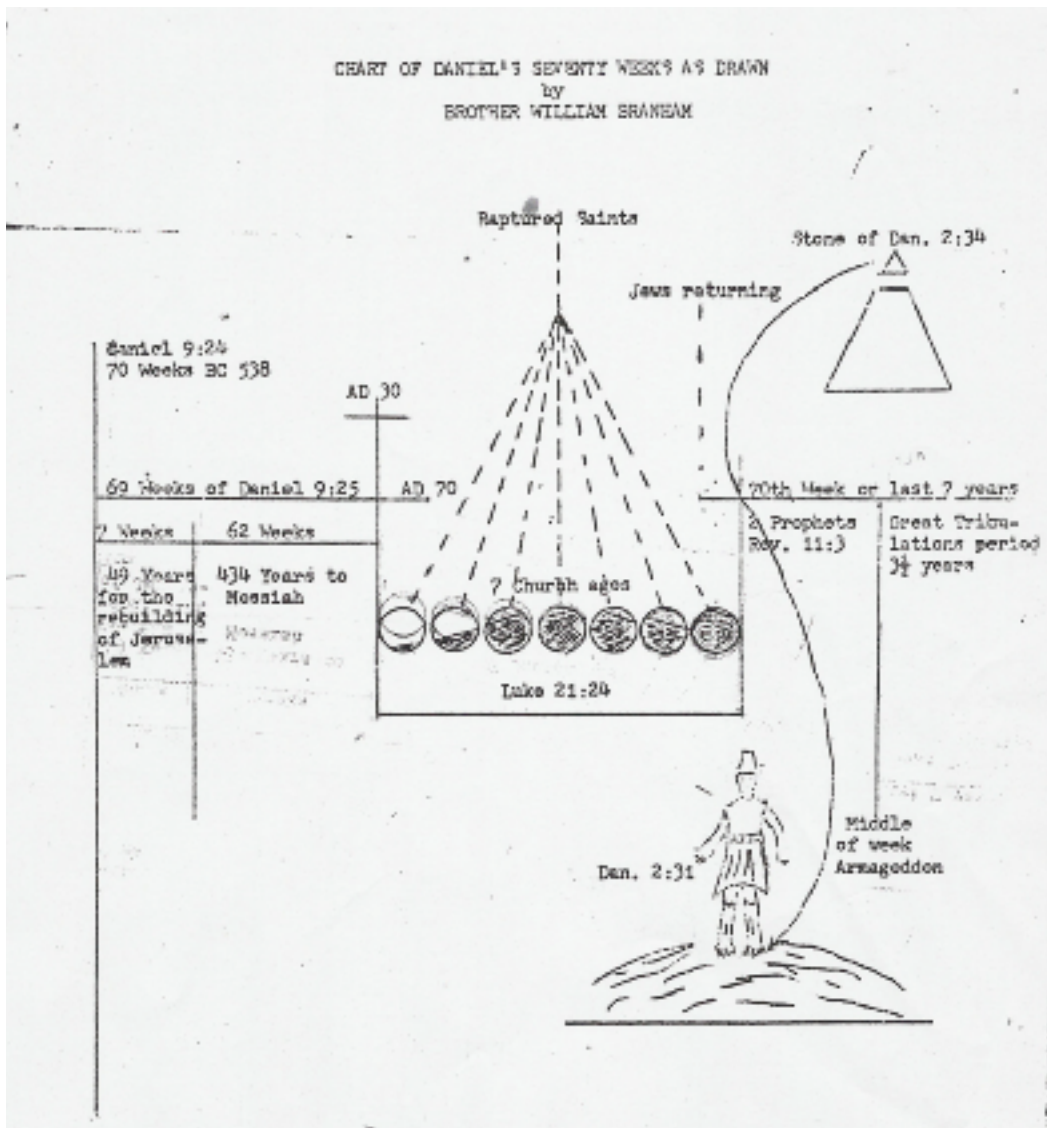
1. Are you stating that brother Branham made a mistake in his doctrine?
2. Why did he teach again and again during the Seals that there is 3 1/2 years left for the Jews?

Conclusion

Each of these viewpoints within the context of the message have their own problems. The 3 1/2 Years View chooses to ignore or re-interpret an entire series preached by the prophet. The One Week View has to re-interpret what brother Branham said during the preachings of the Seals. Both sides have a good reason for holding to their viewpoint. Is there a way to genuinely accept both of these points, thus saying Amen to what the prophet taught in both the Seals and the 70 Weeks Series? The questions that each of us need to answer are: Is this keeping me faithful to the word of God? Is my heart connected to the Savior through all of this? Am I remaining in FAITH to God and His Word?

In my opinion, based upon the Scripture, there is one week remaining for the Jews. In order to accept both things that brother Branham said we have to accept that there is one week left and then looking at the context that God is dealing with the Jews for 3 1/2 years through the two prophets and after that time these two prophets are killed and the Great Tribulation period begins wherein the Antichrist has broken his peace and financial covenant with the Jews. I accept this viewpoint because of its consistency in the Scripture and that brother Branham told us the Holy Spirit put it upon his

pen. Below you will find the chart that brother Branham drew out during the series on the Seventy Weeks of Daniel. Brother Branham mentions the chart in the sermon the Seventieth Week of Daniel, "If you notice here, on the chart I've got the church age in between those seventy weeks." I cannot easily disregard something when brother Branham taught directly on the subject. He was directed by the Holy Spirit to preach that message. He was also directed by the Holy Spirit to preach the Seven Seals, and his interpretation of the seven seals is exactly, perfectly vindicated. I believe it with all my heart. The things he states about the 3 1/2 years left to the Jews are simply, perhaps, his memory failing him, or perhaps there is another explanation. I will refer to his own statement, "I've always asked you to be careful what you're listening to. See? There's so much of it that it's just the human side." Another thought we could add is simply that it is accurate; that there are 3 1/2 years left for God to deal with the Jews through the two witnesses and call the 144,000 out. Then at the completion of the 3 1/2 years, the two witnesses are killed and God stops dealing with the Jews. At this time the Antichrist breaks his covenant and begins to persecute and hunt down the Jewish believers and the Foolish Virgins. It is accurate that there are 3 1/2 years left for the Jews



to receive the ministry of Jesus Christ and it is also accurate that there are 7 years left of the 70 weeks.

Therefore, we have to rely on the Scriptures and the personal leadership of the Holy Spirit in our own lives. I do not wish to argue and fuss with everyone. Those reading this, I adjure you, don't argue, don't fight over this issue with your brothers. You pray, you search, you study and get the revelation of the Word of God for your own self. Then that revelation will be evidenced in your personal life by your love, kindness, and patience to your brother.

Pre-Existence of the Son of God

The doctrine of the Logos is key in properly understanding the Godhead. Historically, when it was twisted from its original revelation, the church bishops made a second person of the Godhead. When properly understood, the oneness of God is maintained, and the Lord Jesus Christ is rightly understood as the Son of God. The Arian or Jehovah's Witness viewpoint is that the Son of God pre-existed his human birth on earth as an angel or an agent of creation and that he was less than God himself. That is, that the Logos was less than God and that the Logos was the Son of God. Then that Son of God changed forms from being the pre-incarnate state into the incarnation.

There are several points to consider regarding this viewpoint. The Logos of John 1:1 and 1 John 1:1-2 are both referred to as God, and in the case of 1 John 1:1-2, the "Logos of Life" was with the Father. So if we take that terminology and combine it, we see that the Word was with the Father and the Word was the Father. The Logos is nothing less than God Himself, having brought forth a portion of Himself out of His own Being in order to become visible to His creation. The same Logos that came in the form of Melchisedec and the Pillar of Fire came down at the River Jordan and entered into the Lord Jesus Christ. And that same Logos that once anointed One Man now anoints a Many-Membered Bride. This is the clear and precise teaching of brother Branham at the end of his ministry when his revelation was fully developed. As brother Branham said, *"But since the opening of those Seven Seals, of them Angels just behind the mountain yonder, This has become a new Book."*² I want to give a brief description of this development so that it can be clearly understood.

1. 1950 Who is God & 1953 Q&A on Genesis: The Logos that went out of God was the Son of God, now you got two now. Let us make man is Father and Son.
2. 1957 Hebrews Chapter One and Four: Out of God went the Logos, or the Theophany, which was the form of a man called the Son of God, prefigured. It was the only visible form the Spirit had.
3. 1959 A Super Sign: God called the Angels together, and He Said, "Let us."
4. 1964 Q&A: Voice of the Sign, the Pillar of Fire, the Logos, God, the Father which led the children of Israel, came down in the form of a dove and lit upon Jesus. The Logos was in and upon Jesus.

² 65-0911 - God's Power To Transform, Rev. William Marrion Branham

5. 1964 Q&A: Above the Lamb will be the Father, which is the Logos, God, the Great Light...

I do not believe these are contradictory thoughts but a revelation becoming clearer and clearer. The connecting thought that he gives is in 1957 where he states that the Logos was in the form of a man called the Son of God, prefigured; to pre-figure something means to show it before it exists. We certainly know that the life of THE Son of God and every son of God is in God for eternity. Because we understand that Jesus did not bypass His Theophany, we know that it was the same LIFE of THE Son of God that came forth and was IN the Logos, and then later in the fullness of time, it came forth FROM the Logos and was born in Bethlehem. Then that Logos came upon Him and dwelt in Him at the Jordan River. Let's look at the Biblical, message, and historical proof that Jesus Christ came into existence as a distinct human being at his birth in Bethlehem.

Scriptural References

Luke 1:34-35 Then said Mary unto the angel, How shall this be, seeing I know not a man? **35** And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God.

Let us look closely at the wording of the angel of the Lord. In answer to the question of Mary, he states that the Holy Ghost shall come upon you to bring forth this baby. Then he says this word, "THEREFORE...he shall be called the Son of God." "Therefore" means "for this cause" or "because of this fact." Because of the fact that the Holy Ghost will overshadow you He shall be called the Son of God. It is not because of some pre-incarnate state that He is the Son of God; it is not because He existed as the eternal second person of the Trinity or even because He existed before His birth in heaven, but because the Holy Spirit overshadowed Mary. Literally we can say the reason He is the Son of God is because the Holy Spirit created a body and put a life inside of that little body in the womb of Mary. This is the basis of His Sonship.

Matthew 1:18 Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost.

The word "birth" in this verse comes from the Greek word "genesis." The birth or "the beginning" of Jesus Christ was in this way...Mary...was found with child of the Holy Ghost. There is nothing about the birth of Jesus in heaven before creation.

Psalms 2:7 I will declare the decree: the LORD hath said unto me, Thou *art* my Son; this day have I begotten thee.

In this verse we see that the birth of the Son is not in eternity or before creation, but was on a specific day in time. I have begotten you on this day. Paul applies this both to the birth of Jesus and His resurrection. (Read Acts 13:33).

Galatians 4:4 But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law,

We see that the Son “made” of a woman. The word “made” is "ginomai" in the Greek and it means “to *cause to be* (“gen” -erate), that is, (reflexively) to *become (come into being)*.” So the Son came into being or came into existence through a woman. And again the apostle writes that he “came into existence under the law.” Some might argue that yes, it says he came into existence through a woman and under the law, but it says he sent forth his Son, so it shows a previous existence. One part of the verse cannot destroy another part of the verse. Only a preconceived notion would enter into such speculation. He came into existence through a woman and under the law. It was the fullness of time that He was sent forth. The words "sent forth" mean "to be dispatched or sent on a mission." This happened when He was anointed at the Jordan River and started His ministry to accomplish the work of redemption. The phrase “made of a woman, made under the law” is a parenthesis or a descriptive portion of the verse. The thought is this, “When the fullness of time was come, God sent forth His Son...to redeem them that were under the law that we might receive the adoption of sons.”

1. Jesus is the Son of God because the Holy Spirit overshadowed Mary.
2. The birth of Jesus Christ was when Mary was found with child of the Holy Spirit.
3. The Son was begotten on a specific day in time.
4. The Son came into existence through a woman and under the law.

What Brother Branham Said?

Now let us examine several thoughts from brother Branham that can perhaps shed more light upon the subject. I realize there are more references that we can look at, but these are a fair representative of the quotes we can find upon the subject.

"The holy Blood that was created by God; the Blood, the Life, the creation of God. 'Jesus was the beginning of the creation of God.' Oh! You see it? God, made in creation. He was Spirit. The Bible said, 'He is the beginning of the creation of God.'

How did He begin? In the wombs of a woman. "

64-0802 - The Future Home Of The Heavenly Bridegroom And The Earthly Bride

"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."
65-0822 - Christ Revealed In His Own Word

"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 the 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."
57-0915E - Hebrews Chapter Seven

1. Jesus had his beginning in the womb of a virgin.
2. Jesus had not been born yet, but he was manifested in Theophany form in Melchisedec.
3. Melchisedec was not the Son of God because He had no beginning, and Jesus had a beginning.

Alright, let us put this picture together. Melchisedec was not the Son of God because He had no beginning and Jesus did. Yet Jesus was manifested in Melchisedec. This is why the Scripture says that Melchisedec was made like unto the Son of God. Melchisedec actually manifested what the Son of God would be in the future, a Priest-King. Even further than that, it was the very Theophany of Jesus that was manifested as Melchisedec even though Jesus had not been born yet. It is important to take the whole picture that is being painted here by the Scriptures and brother Branham in order to see the entire reality. We cannot take one quote and make it fight another quote. The whole picture reveals the truth of the matter.

Looking At History

Let us bring some historical Jewish perspective to this issue. It demonstrates the thought world that was in existence at the time of the apostles' writings. The apostles were immersed in this thought world. Their understanding and teaching about the origins of the Messiah is in line with what was taught by the Rabbis of their day. They were Jews and they thought like Jews. Their thought paradigm was Jewish, and it was immersed in the Bible. They had two things in view: God is one, and He calls those things that do not exist as though they do. They had no knowledge of a three person God, but a simple un-divided unity. God's thoughts are real and they are infused with life even before they come into existence in time and space.

“The belief was general that the sending of the Messiah was part of the Creator’s plan at the inception of the Universe. ‘Seven things were created before the world was created: Torah, repentance, the Garden of Eden (i.e. Paradise), Gehinnom, the Throne of Glory, the Temple, and the name of the Messiah’ (Pes. 54a). In a later work there is the observation: ‘From the beginning of the creation of the world king Messiah was born, for he entered the mind (of God) before even the world was created’ (Pesikta Rab. 152b).”

This was their view point towards “pre-existence,” and I believe what Paul and John had hidden in their hearts as they wrote “he that came after me was preferred before me for he was before me” and “he is the image of the invisible God the firstborn of every creature, for by him were all things created...” Writing under inspiration in the gospel and epistles, they understood Jesus was born before time when he entered the mind/plan of God. Messiah was born in the mind of God before the creation of the world, and he was God’s perfect man. All things were made by this perfect man who was still a thought in the mind of the Creator. This Jewish understanding was lost and thus ensued the Greek philosophical trinity of persons. The Greeks understood these scriptures in terms of a pre-existent second divine person, whereas the apostles that wrote the words understood they were referring to the pre-eminent thought and purpose of God the Messiah.

Paul said that God calls those things that are not as though they were. Another rendering of the verse is “calls the things which do not exist as existing.” God’s thoughts are real and they have life in them, even if they have not been manifested or brought to pass yet. Thus all things were made by God through Messiah who was born in the mind/plan of God before creation. It is not a contradiction to say that Messiah created all things when in fact at the creation of the world he had not yet been born. He was merely born in the plan or mind of God before the creation of the world.

Some may say that Jesus is the word of John 1:1. Brother Branham said that if you make the word a separate person from God you make him one out of three. [Christ Revealed In His Own Word] I want to take a closer look at this. From the Encyclopedia Britanica, “word” in the Greek is “word,” “reason,” “plan.” In Greek philosophy and theology, “word” is “the divine reason that orders the cosmos and gives it form and meaning.” Logos can literally mean the divine plan. We could render John 1:1-3, 14 as this, “In the beginning was the divine plan and the divine plan was with God and the divine plan was God. The same was in the beginning with God. In it was life and the life was the light of men. The divine plan became flesh and dwelt among us and we beheld his glory, the glory as of the only begotten of the Father full of grace and truth.” The great divine plan prior to the incarnation was with God and was God himself. God’s revelation is God, and you cannot separate God from his self-revelation and plan. God’s plan reveals him and his nature and invisible attributes. This divine plan became flesh. That is, when the Son was born (brought into existence), the plan was made flesh. All the prophecies concerning Messiah and what God planned to do through the Messiah became flesh. The prophecies literally took on flesh. This is not a second pre-existent person, but rather the divine plan or prophecies becoming flesh.

We read in Hebrews 1:2-3 that the Son is the brightness of the Father's glory, the exact imprint of his nature and that God planned the ages in the Son. We must understand this in the entire context of Scripture. The Son had a beginning in the womb of a virgin, but He was the Word that went forth at the beginning. The expression of God was the Son who was not yet born. In Colossians 1:15-17 we read something very similar. The Son is the reason and purpose for creation; God was going to express himself through the Son and then through the Bride and then bring it all back together restored in Eden. Brother Branham uses Philippians 2:5-10 to show that God changed His mask from Spirit to flesh. In John 17:5 Jesus prayed for the glory he had before the world, and in John 17:22 he states that the glory that was given to Jesus is given to believers. Jesus Christ was foreordained before the foundation of the world and so was the Bride. The Bride was chosen in the Groom; they were one in the mind of God. The same word that expresses the Groom expresses the Bride.

Conclusion

We see in this teaching the clear development of thought that brother Branham had. At the end we see that the Son did not pre-exist his birth in Bethlehem, but rather he was pre-figured in Melchisedec and his life was in fact there expressed in that Theophany. That life that was in that Theophany became a man, and that Pillar of Fire came down to indwell Him at His baptism.

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