

Luke 17:30 - the man Jesus Christ or William Branham?

William Branham made use of Luke 17:30 which speaks of the revealing of the Son of Man, as much or more so than any other verse he applied to himself (or his "ministry" or "message" which are code words for himself).

While this Scripture was touched on in a previous document, the writer desires to examine the context of this specific passage (Luke 17:22-37) in greater detail and compare the context of the passage with William Branham's use of it.

Luke 17:22 And He said to the disciples, "The days will come when you will long to see one of the days of the Son of Man, and you will not see it. 23 **They will say to you, 'Look there! Look here!' Do not go away, and do not run after them.** 24 **For just like the lightning, when it flashes out of one part of the sky, shines to the other part of the sky, so will the Son of Man be in His day.** 25 But first He must suffer many things and be rejected by this generation. 26 And just as it happened in the days of Noah, so it will be also in the days of the Son of Man: 27 **they were eating, they were drinking, they were marrying, they were being given in marriage, until the day that Noah entered the ark, and the flood came and destroyed them all.** 28 It was the same as happened in the days of Lot: **they were eating, they were drinking, they were buying, they were selling, they were planting, they were building;** 29 **but on the day that Lot went out from Sodom it rained fire and brimstone from heaven and destroyed them all.** 30 **It will be just the same on the day that the Son of Man is revealed.** 31 On that day, the one who is on the housetop and whose goods are in the house must not go down to take them out; and likewise the one who is in the field must not turn back. 32 Remember Lot's wife. 33 Whoever seeks to keep his life will lose it, and whoever loses his life will preserve it. 34 I tell you, on that night there will be two in one bed; one will be taken and the other will be left. 35 There will be two women grinding at the same place; one will be taken and the other will be left. 36 Two men will be in the field; one will be taken and the other will be left." 37 And answering they \*said to Him, "Where, Lord?" And He said to them, "Where the body is, there also the vultures will be gathered."

The backdrop in many passages is the hope of Israel which is the establishment of the Messianic Kingdom on earth. This passage is no different. When one begins to follow that principle they will see how words like parousia (arrival, presence), apokalupsis (revelation or unveiling), appearing, the day of the Lord are used interchangeable or in conjunction with one another and all point to the return of the corporal son of God in the clouds, which will be "the end" of this present age and the initiation of "the age to come," that is the Kingdom of God on earth. All to do with the prophecy in Daniel 7:13-15 when the "Son of Man" (not William Branham) is seen coming on clouds of heaven and is given an everlasting dominion.

Here in Luke 17, Jesus intimates that there will be those prior to the day the son of Man is revealed (which is the epiphaneia of his parousia at the day of the Lord - 2 Thess 2:2, 8, 1:7, 10) that make claims of it and will say "Look there! Look here!" Jesus said, "do not run after them." There will be no need for announcement from another because the day the Son of Man is revealed from heaven will be evident to all as lightning shines from sky to sky. First, "he" (the Son of Man i.e. the Man Christ Jesus) must suffer and be rejected, meaning the Kingdom wouldn't be established at that time because he had to be crucified. But when the Son of man is revealed from heaven, the time will be just as it was in the days of Noah. They were eating, drinking, marrying till at once the flood came and destroyed them. And as it was in the days of Lot, eating, drinking, buying, selling, planting, building, till at once fire and brimstone rained down from heaven and destroyed them.

The sudden, instant unfolding of judgment upon the unaware and unprepared that was the experience of those in the days of Noah and the days of Lot is the sense that the day of the Son of Man is comparable to. All at once the revealing of the Son of Man at his parousia will occur, when he comes to execute judgment upon the Antichrist and his following. They will be taken away in judgment ("one will be taken") and Christ's elect gathered together ("one will be left") and the Messianic Kingdom will be established on earth where He and the saints will reside and rule. The Son of Man revealed in his day will be beheld literally worldwide ("v.31 - "on that day;" v.34 - "on the night"). This is the true context of this passage.

I say with confidence, that as of this present moment, the Son of Man has not been revealed from heaven. When he does every eye shall behold him (Rev. 1:7).

William Branham differentiated the “coming of the Son of Man” from that of “the Son of God,” to make “the Son of Man” his own ministry—God in a prophet (himself) forerunning the corporal “son of God.”

William Branham - 1964-0617 - The Identified Christ Of All Ages - “And Jesus, in **Saint Luke 17**, said, “As it was in the days of Sodom, so shall it be when **at the returning, when the Son of man will be made manifest.**” **Not Son of God**, now; “Son of man be made manifest!” “When He is being revealed, made known to His Church, Son of man will be revealed **just before the promised Son.**”

By such reasoning every instance where the “Son of Man” is said to be revealed or coming would have to apply in the same sense, which according to William Branham is not “the Son of God,” but God in the flesh of a prophet (himself) prior to that of “the promised Son” (Son of God is the suggestion). Here are other companion Scriptures to Luke 17, that speak of “the coming of the Son of Man.”

Matthew 16:27 For **the Son of Man is going to come in the glory of His Father with His angels, and will then repay every man according to his deeds.**

Matthew 24:30 And then the sign of **the Son of Man will appear in the sky, and then all the tribes of the earth will mourn, and they will see the Son of Man coming on the clouds of the sky with power and great glory.**

Matthew 25:31 [ The Judgment ] “But when **the Son of Man comes in His glory, and all the angels with Him, then He will sit on His glorious throne.**

Mark 8:38 For whoever is ashamed of Me and My words in this adulterous and sinful generation, the **Son of Man** will also be ashamed of him **when He comes in the glory of His Father with the holy angels.**”

Mark 13:26 Then they will see the **Son of Man coming in clouds with great power and glory.**

Luke 9:26 For whoever is ashamed of Me and My words, the **Son of Man** will be ashamed of him when **He comes in His glory, and the glory of the Father and of the holy angels.**

Luke 21:27 Then they will see the **Son of Man coming in a cloud with power and great glory.**

There is no way to segregate these verses from Luke 17:30, and unless one is willing to apply all these to the ministry of William Branham (which apparently some are) it creates an impasse because according to William Branham, “the Son of Man” is his prophetic ministry, not the corporal Son of God. Ultimately, William Branham’s assigning Luke 17 to himself is disastrous, and not only does it not work but is heretical and a hostile siege of Scripture that can only correctly be applied to the corporal Son of God, Jesus Christ who is also the Son of Man. In what position does that place William Branham and those that advocate or believe this treasonous idea? To claim to be Elijah and the Seventh Angel is one matter, to claim to be the revelation of Jesus Christ goes to the furthest extreme. This is what the Scriptures forewarned against.

William Branham - 1964-0403 - JEHOVAH JIREH 2

“Now, and **in the days when that Son, it comes out from behind the clouds of denomination to reveal Himself**, He said the world would be setting just **like it was in the days of Sodom, and the Son of man would reveal Himself** again to His people.”

The Son of Man does not come “from behind the clouds of denomination to reveal Himself” nor was he revealed in the clouds of the Arizona desert, but will be revealed from Heaven in “clouds of the sky with power and great glory” and “all the angels” (not seven) with him, and when he is revealed in glory, so are the saints revealed with him. (Col. 3:3-4).

It appears that William Branham first announced this idea in 1958 and became more emboldened in declaring it throughout the 1960s. Bear in mind the context of Luke 17:22-37 (cited above) when carefully examining the manner in which William Branham used this passage to his own advantage.

William Branham - 1958-0109 - The Called-Out - **"Jesus said, "When the Son of man is revealed from heaven." Let me close by saying this: that the Son of man is now being revealed from heaven. "Will it come after while, Brother Branham?" It is now. The Son of man has already come from glory and is revealing Himself for the past few years to His Church in mercy," "The next time He reveals Himself, it'll be in judgment on the world."**

The context of Luke 17 does not allow for a revealing of the Son of Man in mercy to the living Gentile believers only, followed by a subsequent revealing of the Son of Man in judgment.

William Branham - 1958-0109 - The Called-Out -  
"Revealing Himself like He did to Abraham."

The context of Luke 17 does not allow for a reference to Abraham. "The days of Lot" speak of the lack of concern and attention toward the things of God that Sodom exhibited and how they were caught off guard in judgment.

William Branham - 1963-0115 - Accepting God's Provided Way At The End Time- "Jesus said, "As it was in the days of Lot, so shall it be in the coming of the Son of man," when God revealed Himself in a body of flesh, eat the—the meat of a calf, drank the milk from the cow, and set there before them. God, Jehovah, Him manifested in the flesh, with His back turned to the tent, and told what Sarah was talking about in the tent."

Here again, as in numerous places, William Branham begins to include Abraham's visit with the three angels as to do with "the days of Lot." The context of Luke 17 does not provide this connection. Abraham is not mentioned there nor was he in Sodom. This is William Branham reading into the text what is not there in order to apply Luke 17:30 to himself by said discernment like unto the angel with Sarah.

William Branham - 1964-0617 - The Identified Christ Of All Ages - **"He has** come up through reformers and so forth, to the end, and **promised, "As it was in the days of Abraham, so will it be when the Son of man is being revealed to the Gentiles in the last day."** He would return again."

Here is a blatant misquoting of Luke 17:30 to work in the wording that fits William Branham being the manifestation of the Son of Man to the Gentiles. This is nothing less than handling the word of God deceitfully. Those that believe the words that Jesus spoke in Luke 17 must acknowledge this is foreign and in opposition to the context of the verse and passage and not a promise of the Scripture at all. The characteristics of the people in Sodom and the abruptness of the judgment are the similarities to "the days of Lot" the Scriptures speak of. To attempt to read Abraham into the "days of Lot" is a giant leap in order to build an unscriptural doctrine and scheme.

William Branham - 1965-0124 - Birth Pains - "And **here He is**, with us today, scientific pictures taken of It. **Here He is**, to prove more than any scientific picture, anything. **He's here**, to prove it, for It's Him. **"I the Son of man will be revealed in this day."** Now, **there He is**. I'm looking right at It. **You say, "Do you see It?"** John saw It, too, but the rest of them didn't."

Here he quotes Luke 17:30 in the first person "I the Son of Man..," saying "here he is," "there he is." The Messiah is present. "I the Son of Man.."

Matthew 24:23 Then if anyone says to you, 'Behold, **here is the Christ**,' or '**There He is**,' **do not believe him**. 24 For false Christs and false prophets will arise and will show great signs and wonders, so as to mislead, if possible, even the elect.

Mark 13:21 And then if anyone says to you, 'Behold, **here is the Christ**'; or, 'Behold, **He is there**'; **do not believe him**;

This is just a sample. The same type of statements are said over and over and are not in keeping with the context of Luke 17:20-37 as any honest Bible reader would have to admit. Luke 17:30 is the parousia of the Son of God at the end of the age. Other usages of apokaluptó (revealed) or apokalupsis (revelation) speak of his literal return on the day of the Lord.

Colossians 3:3 For you have died and your life is hidden with Christ in God.

Colossians 3:4 **When Christ, who is our life, is revealed, then you also will be revealed with Him in glory.**

Christ who is now hidden will be revealed when he returns from heaven, at the same time the saints will be revealed with him in glory.

2 Thessalonians 1:7 and to give relief to you who are afflicted and to us as well when **the Lord Jesus will be revealed** from heaven [*1 Thess. 1:10; 1 Thess. 4:16 - the awaited son of God from heaven*] with His mighty angels [*"all his angels" - Matthew 25:31*] in flaming fire,

1 Corinthians 1:7 so that you are not lacking in any gift, awaiting eagerly **the revelation of our Lord Jesus Christ,**

1 Peter 1:7 so that the proof of your faith, being more precious than gold which is perishable, even though tested by fire, may be found to result in praise and glory and honor at **the revelation of Jesus Christ;** 1 Peter 1:13 Therefore, prepare your minds for action, keep sober in spirit, fix your hope completely on the grace to be brought to you at **the revelation of Jesus Christ.**

In contrast it is used of the parousia of the Antichrist—"the man" of lawlessness.

2 Thessalonians 2:3 Let no one in any way deceive you, for it will not come unless the apostasy comes first, and **the man of lawlessness is revealed,** the son of destruction,

2 Thessalonians 2:6 And you know what restrains him now, so that in his time **he will be revealed.**

2 Thessalonians 2:8 Then that **lawless one will be revealed** whom the Lord will slay with the breath of His mouth and bring to an end by the appearance of His coming;

No one can justly put upon the Scripture what he would like to be true. If the context does not allow for it, there is no liberty to force what is desired. That is what William Branham did in order to make himself the manifestation of the Son of Man revealed, when the Scripture is clearly speaking of the day of the revealing of the bodily appearing, parousia of the Son of Man who is the Son of God. For a man to claim to be that is to place himself in diabolical opposition to the Lord and his Christ. One should forsake association with anyone guilty of such an offense against Christ.

Jamieson-Fausset-Brown Bible Commentary

**"The true Church shall be visible as a perfect and reigning Church, when Christ shall be visibly manifested as her reigning Head. Rome having ceased to look for Him in patient faith, has set up a visible mockhead, a false anticipation of the millennial kingdom. The Papacy took to itself by robbery that glory which is an object of hope, and can only be reached by bearing the cross now."**

As Rome took to itself by robbery the glory of the millennial kingdom which is an object of hope, so did William Branham by robbery take to himself the glory and hope of the revealing of the Son of Man. The revelation of Jesus Christ is the hope of the Christians being made like him (1 John 3:2; Col. 3:4). The glory to be revealed to us is our freedom and the redemption of our body; transforming the body of our humble state into conformity with the body of His glory (Rom. 8:18-30; Phil 3:20-21), thus William Branham's claim to revealing the Son of Man according to Luke 17:30 is categorically false and to be utterly rejected.

Col. 2:18 - EXB **Be sure [Be careful; Watch; See] that no one leads you away [takes you captive; captivates you] with false [deceptive] and empty [worthless] teaching** that is only human

[according to human traditions], which comes from the -ruling spirits of this world, and not from Christ.