

Who do you believe, Jesus or William Branham?

"For even the great teacher said, that came to Him by night, Nicodemus by name. Said, "We know that **Thou art a teacher come from God**, 'cause no man could do these things that You do, 'less God was with him." **They knowed beyond a shadow of doubt.**" WMB - 1952-0810A

"Now shall we bow our heads. **The Great Teacher Who set upon the mount one day**, and You said, "After this manner you shall all pray." WMB - 1953-0326

William Branham at one time agreed with Scripture that Jesus was the great teacher who came from God, but unfortunately, according to the Exposition of the Seven Church Ages Book, he later took an opposing view.

"This man said, "**Rabbi, we know you are a teacher sent from God.**" But you will notice that Jesus cut him short. He turned to Nicodemus and **the words He spoke may well be paraphrased thusly, "I am NOT a teacher. I am the Sacrificial Lamb for sin."**
Smyrnaean Church Age - William Marrion Branham

If one will look at the greater context of this section (forward) in the CAB, it seems that in order to advance the authority of the SEVEN MESSENGERS as the only one to hear from the Holy Spirit Teacher in each age, it apparently served the purpose to render irrelevant the preaching and teaching about the gospel of the kingdom that Jesus as Teacher went about everywhere proclaiming, as was his life's purpose (Luke 4:43; Matthew 4:23).

The death and resurrection are vital elements of the saving gospel but they are no gospel at all apart from the teachings of Jesus Christ. Therefore, the sacrificial lamb must not and cannot be separated from the Master Teacher Jesus and his teaching in this way. It is the popular, false, easy-believism gospel that does that. True believers consent to and strive to obey the teachings of Jesus which is in keeping with salvation along with belief in his death and resurrection (Jn. 3:36; 12:44ff; Heb. 5:9; 1 Tim. 6:3; Mt. 7:21ff).

In contrast to the added words: "*I am NOT [emphasis] a teacher,*" here is what Jesus himself actually said:

John 13:13 NASB **You call Me Teacher and Lord; and you are right, for so I am.**

Matthew 23:8 NASB **But do not be called Rabbi; for One is your Teacher, [didáskalos] and you are all brothers.**

HELPS Word-studies

Cognate: 1320 didáskalos (a masculine noun derived from 1321 /didáskō, "to teach") – a teacher, an instructor acknowledged for their mastery in their field of learning; in Scripture, a Bible teacher, competent in theology. See 1319(didaskalia).

Strong's Exhaustive Concordance

doctor, master, teacher.

From didasko; an instructor (genitive case or specially) – doctor, master, teacher.

According to Jesus, Nicodemus was absolutely correct in calling him teacher and Jesus did not cut him short and correct him. To deny that Jesus is the Teacher is to refuse his teaching. That is a logical conclusion. And the consequence is to separate oneself from God. Believing the teaching of the Master/Teacher Jesus is not a secondary matter, but essential to the faith and a driving theme of Jesus himself and the Apostles. **To believe in him is to believe in his teaching is to believe he is your Teacher. This is a simple concept not to be muddled with.** There is absolutely no rationale for saying Jesus meant: "**I am NOT a teacher.**" There is nothing in the text of John 3 that even remotely suggests that. It is an error and not simply from misinterpretation but from literally adding words into the reading of the text that oppose the Scriptures that affirm Jesus as Teacher. That is hostile and offensive to the faith and cause for great alarm and should be examined carefully by those it concerns—namely Message Believers.

Without attempting to analyze in great detail the ministry of William Branham, what this makes known is WMB did not have the power of infallibility to restore all things as he claimed and promoted. One with authority like unto Jesus himself and the Apostles could not in his foremost doctrinal treatise (The Church Age Book) put forward such a disastrous untruth and error. God who watches over his word would have forbade it. Such variance is not found in the words of Jesus or his Apostles, neither did they amend their doctrine as they went along. Believers must not disagree with the Scripture for the sake of yielding to unquestionable authority. That is a bridge too far and one I'm unwilling to cross—as a matter of principle and effort to have a clear

conscience before God. It is the command of the Scripture that WE examine all things by the word of God (the words of Jesus and his Apostles), and hold fast to that which is good (1 Thess 5:21- See Barnes' Notes on 1 Thess. 5:21 below).

John 7:16-19 Jesus answered, "What I teach is not my own teaching, but it comes from God, who sent me. 17 Whoever is willing to do what God wants will know whether what I teach comes from God or whether I speak on my own authority. 18 Those who speak on their own authority are trying to gain glory for themselves. But he [Jesus] who wants glory for the one who sent him is honest, and there is nothing false in him.

1 Timothy 6:2-4 Anyone who has a different teaching and does not agree with the true teaching [sound/healthy words] of our Lord Jesus Christ and the teaching that shows the true way to serve God [promotes piety/godliness]— 4 that person is full of pride [arrogant; conceited] and understands nothing, but is sick with a love for [has an unhealthy interest in] arguing [controversies; debate] and fighting about [quarrels over] words.

2 John 9 Anyone who goes beyond [runs ahead of] Christ's teaching and does not continue to follow only his teaching [abide/remain in it] does not have God. But whoever continues to follow [abides/remains in] the teaching of Christ [the teaching] has both the Father and the Son."

If I ever say anything in your presence, as a doctrine or a teaching, that's not in the Bible, forget it, because it's not right."

—William Branham - 1962-0129

"if I ever say anything or any of my co-workers does or says anything towards teaching that's not found in this Bible, you let me know about it. This is the Truth, God's Word."

—William Branham - 1958-0312

Barnes' Notes on 1 Thess. 5:21:

1 Thessalonians 5:21

Prove all things; hold fast that which is good.

Prove all things - Subject everything submitted to you to be believed to the proper test. The word here used (*δοκιμάζετε dokimazete*), is one that is properly applicable to metals, referring to the art of the assayer, by which the true nature and value of the metal is tested; see notes, 1 Corinthians 3:13. This trial was usually made by fire. The meaning here is, that they were carefully to examine everything proposed for their belief. They were not to receive it on trust; to take it on assertion; to believe it because it was urged with vehemence, zeal, or plausibility. In the various opinions and doctrines which were submitted to them for adoption, they were to apply the appropriate tests from reason and the word of God, and what they found to be true they were to embrace; what was false they were to reject. Christianity does not require people to disregard their reason, or to be credulous. It does not expect them to believe anything because others say it is so. It does not make it a duty to receive as undoubted truth all that synods and councils have decreed; or all that is advanced by the ministers of religion. It is, more than any other form of religion, the friend of free inquiry, and would lead people everywhere to understand the reason of the opinions which they entertain; compare Acts 17:11-12; 1 Peter 3:15.

Hold fast that which is good - Which is in accordance with reason and the word of God; which is adapted to promote the salvation of the soul and the welfare of society. This is just as much a duty as it is to "prove all things." A man who has applied the proper tests, and has found out what is truth, is bound to embrace it and to hold it fast. He is not at liberty to throw it away, as if it were valueless; or to treat truth and falsehood alike. It is a duty which he owes to himself and to God to adhere to it firmly, and to suffer the loss of all things rather than to abandon it. There are few more important rules in the New Testament than the one in this passage. It shows what is the true nature of Christianity, and it is a rule whose practical value cannot but be felt constantly in our lives. Other religions require their votaries to receive everything upon trust; Christianity asks us to examine everything.

Error, superstition, bigotry, and fanaticism attempt to repress free discussion, by saying that there are certain things which are too sacred in their nature, or which have been too long held, or which are sanctioned by too many great and holy names, to permit their being subjected to the scrutiny of common eyes, or to be handled by common hands. In opposition to all this, Christianity requires us to examine everything - no matter by whom held; by what councils ordained; by what venerableness of antiquity sustained; or by what sacredness it may be invested. We are to receive no opinion until we are convinced that it is true; we are to be subjected to no pains or penalties for not believing what we do not perceive to be true; we are to be prohibited from examining no opinion which our fellow-men regard as true, and which they seek to make others believe. No popular current in favor of any doctrine; no influence which name and rank and learning can give it, is to commend it to us as certainly worthy of our belief. By whomsoever held, we are to examine it freely before we embrace it; but when we are convinced that it is true, it is to be held, no matter what current of popular opinion or prejudice maybe against it; no matter what ridicule may be poured upon it; and no matter though the belief of it may require us to die a martyr's death.

MATTHEW 4:23 And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people.

MATTHEW 5:2 And he opened his mouth, and taught them, saying,

MATTHEW 7:29 For he taught them as [one] having authority, and not as the scribes.

MATTHEW 9:35 And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people.

MATTHEW 11:1 And it came to pass, when Jesus had made an end of commanding his twelve disciples, he departed thence to teach and to preach in their cities.

MATTHEW 13:54 And when he was come into his own country, he taught them in their synagogue, insomuch that they were astonished, and said, Whence hath this [man] this wisdom, and [these] mighty works?

MATTHEW 21:23 And when he was come into the temple, the chief priests and the elders of the people came unto him as he was teaching, and said, By what authority doest thou these things? and who gave thee this authority?

MATTHEW 26:55 In that same hour said Jesus to the multitudes, Are ye come out as against a thief with swords and staves for to take me? I sat daily with you teaching in the temple, and ye laid no hold on me.

MARK 1:21 And they went into Capernaum; and straightway on the sabbath day he entered into the synagogue, and taught.

MARK 1:22 And they were astonished at his doctrine: for he taught them as one that had authority, and not as the scribes.

MARK 2:13 And he went forth again by the sea side; and all the multitude resorted unto him, and he taught them.

MARK 4:1 And he began again to teach by the sea side

MARK 4:2 And he taught them many things by parables, and said unto them in his doctrine,

MARK 10:1 And he arose from thence, and cometh into the coasts of Judaea by the farther side of Jordan: and the people resort unto him again; and, as he was wont, he taught them again.

MARK 12:35 And Jesus answered and said, while he taught in the temple, How say the scribes that Christ is the Son of David?

LUKE 4:15 And he taught in their synagogues, being glorified of all.

LUKE 4:31 And came down to Capernaum, a city of Galilee, and taught them on the sabbath days.

LUKE 5:3 And he sat down, and taught the people out of the ship.

LUKE 6:6 And it came to pass also on another sabbath, that he entered into the synagogue and taught: and there was a man whose right hand was withered.

LUKE 19:47 And he taught daily in the temple. But the chief priests and the scribes and the chief of the people sought to destroy him,

LUKE 20:1 And it came to pass, [that] on one of those days, as he taught the people in the temple, and preached the gospel, the chief priests and the scribes came upon [him] with the elders,

LUKE 21:37 And in the day time he was teaching in the temple; and at night he went out, and abode in the mount that is called [the mount] of Olives.

LUKE 23:5 And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place.

JOHN 6:59 These things said he in the synagogue, as he taught in Capernaum.

JOHN 7:14 Now about the midst of the feast Jesus went up into the temple, and taught.

JOHN 8:2 And early in the morning he came again into the temple, and all the people came unto him; and he sat down, and taught them.

JOHN 8:20 These words spake Jesus in the temple, as he taught in the temple: and no man laid hands on him; for his hour was not yet come.

JOHN 18:20 Jesus answered him, I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing.

MARK 1:38 And he said unto them, Let us go into the next towns, that I may preach there also: for therefore came I forth.

LUKE 4:43 And he said unto them, I must preach the kingdom of God to other cities also: for therefore am I sent.

MATTHEW 4:23 And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people.

MARK 1:15 And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.