

THE FOUNDATION OF THE CHURCH 2

Brother Jason Bright
Phoenix Assembly Church
Phoenix Arizona
Wednesday July 23rd 2025
Edited by Sister Nicole Wentzell

If we could go back to Matthew 16. I didn't really plan on continuing this message but while we were in the mountains, some of the young people were discussing certain points. So maybe as a background, let's go back to Matthew 16 and verse 15.

It says:

Matthew 16:15
He

That's *Jesus*.

Matthew 16:15
He saith unto them, But whom say ye that I am?

So this question was asked to all of them.

Matthew 16:16
And Simon Peter answered

It doesn't say: they answered. But it was *Peter* who answered.

And like we said last time, he *didn't* say: well, *we say this*.

What he said was:

Matthew 16:16
Thou art the Christ, the Son of the living God.

Peter didn't go into a big explanation: well you see, there are three persons in the Godhead and they're all equal but different. And we see *you* as *the second person*.

That was *not* Peter's answer. And that is *not* the correct answer.

He also didn't say: you are God. But he said: *thou art the Christ, the Son of the Living God*.

And we know – I’m not going to read it word-for-word – but we know Jesus said: *upon this rock I will build my church*. [Matthew 16:18] So we have to see: it’s *the revelation of who Jesus Christ is*. That is *the foundation of the Church*. Praise the Lord.

It’s *not* Brother Branham. Brother Branham certainly has his place in this seventh age: he was the Seventh Age Messenger. Praise the Lord. There is more we could say about his ministry that is *essential* for our understanding today, but Brother Branham is *not* the foundation of the Church.

In fact, Brother Branham himself said exactly what I’m saying that the foundation of the Church is *the true revelation of who Jesus Christ is*. Praise the Lord.

Brother Jackson said the same thing. That *that* is the foundation of the Church.

Today the church world in general says that Jesus is God. It doesn’t matter whether they’re Trinitarian or whether they’re Oneness, they say: Jesus is God.

I’m actually going to show that tonight but before we do, notice the first thing that Peter said.

He said:

Matthew 16:16
Thou art the Christ,

That word *Christ*, you’re not going to find it anywhere in the Old Testament. One reason is: it’s a Greek word. But the *meaning* is the same as the Hebrew word *Messiah*. The meaning is: *the anointed one*.

We can go all the way back to the time of Aaron, and probably even further back than that. Some of the first times we see *anointing* mentioned, we see the anointing was done by *pouring oil*. [Exodus 29:7]

It was done *one person to another*.

It could be a prophet or a priest *anointing* a king. They would *pour the oil* upon that king. Or it could be – for example – for the ordination of priests. We might say: a high priest would *pour the anointing oil* on a young man who was also going to be priest.

Now we know that the oil itself really doesn’t contain anything special. It’s a *type*. The oil may have certain properties but *it’s a type*.

And really, what it *types* is how the Holy Ghost would come upon us and dwell within us. Praise the Lord. Or in the case of the Old Testament, it *typed* that the Holy Ghost was present to lead them and to guide them.

But here's the point: *the anointed cannot be the anointer*. Amen.

In fact, we know that the anointing oil *types the Holy Ghost* so I hope we can see just from a reasonable common-sense standpoint that *God does not anoint Himself*. He does not need any anointing. *He is God*.

The anointing is something that comes *from above*. Amen. And there is none above God. Praise the Lord.

So when Peter said: *thou art the Christ* [Matthew 16:16] in other words: *thou art the anointed one of God* – that itself makes it clear that Jesus the man was *not* God Himself. And then he went on to say: *thou art the Son of the Living God*. Praise the Lord.

Again, he's *the Son*.

I am – in the natural sense – the son of my father Michael Bright. I am *not* Michael Bright. You say: well, that's obvious! [Laugh]

Well I have to say: praise the Lord, then it's obvious what Peter said.

And when I say it like that, *I thank God that we understand it*.

I've said this before – and please – let none of us think: oh well, we're just smarter, we're just better at understanding. It's ridiculous that other people see it another way. That's *not the right attitude*. If it weren't by the Grace of God, I would be believing in a Trinity or I would be Oneness, or maybe not even a Christian. But *it's by God's Grace*.

Now let's go to Isaiah 11.

This is actually one of the main scriptures from where the apostles knew that there would be *an anointed one – a Christ* – one day.

Isaiah 11:1

There shall come forth a rod out of the stem of Jesse,

Jesse was King David's father.

Isaiah 11:1

and a Branch shall grow out of his roots:

Isaiah 11:2

And the spirit of the LORD shall rest upon him,

So verse 1 is telling us that somewhere in the lineage of Jesse, there will be a man who is going to *stand out*. And in verse 2 it says: *the Spirit of the LORD shall rest on him*.

It says: *the Spirit of the LORD*. [Isaiah 11:2]

Now the word *Lord* – I think it's in the Hebrew texts, I don't think it's in the Greek – the word *Lord* comes from the root *Adonai* which means *Lord*.

For the most part when we see the word *Lord*, especially throughout the New Testament, it almost always refers to *Jesus Christ*. There may be a few exceptions in the Book of Revelation or in Hebrews, but for the most part when we see the word *Lord* in the New Testament, it's referring to *Jesus Christ*.

In the English Bible – there is history as to why this is done, I'm not going to get into it today – the word *Jehovah* which is the name given to Almighty God, the Eternal Spirit, many times in the Old Testament it is translated *LORD*, but notice: all capital letters.

In other translations, you'll see it says *Jehovah* as it does here in the Spanish Bible.

When it says: *the Spirit of the LORD*, we have to understand: that's *the Spirit of Jehovah*. In fact, that's what it says in Spanish. That is: *the Spirit of God, the Eternal Spirit*.

So *that Spirit* is going to *rest upon this man*. What does that mean? It means: *that man will be anointed by the Spirit of God*. Amen.

And we can continue reading:

Isaiah 11:2
the spirit of wisdom and understanding,

Now, these are not different spirits, but these are different ways that the Spirit of God is going to manifest Himself through this man. This man is going to *receive wisdom*, he's going to *receive knowledge*, and he's going to *have understanding* all because of the Spirit of God.

Isaiah 11:2
the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD;

I wonder what people think when they see that. Most people know this is speaking of *Jesus* but I wonder what they think when it says: *the Spirit of the fear of the LORD*. If this man were God Himself, then why would *the fear of the LORD* be upon him? Amen.

We could continue to read but I now want to get to what we were talking about in the mountains related to how Christianity – or *so-called Christianity* – views Jesus as God. The modern teaching is that Jesus is God.

So I have this first slide here and this is from the *Trinitarian view*. I didn't write this, I just copied it.

It says here:

- **In Christian theology, Jesus is considered God,**

Well, that's *their* way of looking at it. That's what *they* think. I will say: the true Christians don't look at it that way.

- **specifically God the Son, one of the three persons of the Trinity. While distinct from God the Father and the Holy Spirit, Jesus is believed to be fully divine and equal in essence with the Father.**

Now that's the Trinitarian side.

Let's quickly go to John 14. I'm just going to read verse 28.

Jesus said:

John 14:28

Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I.

Praise the Lord.

Now what did they say? They said: he's equal in essence with the Father.

But here Jesus said: *my Father is greater than I.*

Here's another excerpt about the Trinity:

- **The most difficult thing about the Christian concept of the Trinity is that there is no way to completely understand it or explain it.**

Well I have to say: amen to that because *it's wrong!*

Again, the Catholic Church actually had its beginning with this Doctrine of the Trinity. That's their official church doctrine.

They try to say:

- **God is infinitely greater than we are;**

Well that's true.

- **therefore, we should not expect to be able to fully understand Him.**

That's their quick hand-washing to say: well that's why we don't understand it, even though the apostles said: *we have to come to the knowledge of God.* [Colossians 1:10] And *we have to come to the knowledge of the Son of God.* [Ephesians 4:13]

So the apostles made it clear that *the Church will have an understanding of who God is and who Jesus is.*

But here, their explanation is: well, God is simply too deep.

I have to say: yes as far as the depth of God, that is extremely – in a sense – beyond our ability to grasp. However, God never wrote Scripture for us not to be able to understand it.

What is written in Scripture and the fundamental understanding of God and of the Lord Jesus Christ is absolutely within our reach *if we have the Holy Ghost.* And that is the only way: we cannot truly see it *except by the Holy Ghost.*

Now, I'll go ahead and keep reading.

- **But we do trust the Bible,**

There they go: you just have to believe it, not understand it.

I have to say tonight: if there is something I don't understand, or if there is something you don't understand, *ask the question.* Let's not think: oh Brother, it's going to make me look bad, everybody else already sees it.

I'm a math teacher. I *know* that when one person has a question, five others have the same question. How do I know that? Because I ask: does everybody understand? And they all say: yes. Then I give the test and six people miss it.

That's on the natural side but don't ever feel: I just have to believe what I'm told. That's *not* revelation. *Revelation is understanding.*

First of all, we read. If we're not reading, we're not going to understand. We pray. And of course, this is *after* we've already given our life to the Lord and we've received the Holy Ghost.

But please, don't ever think: well I just have to believe this. If that's the way we feel, then there's something we're not understanding. So *ask the question.*

You say: Brother, you just said that. I know. And I'll say it again: *ask the question.* Because that helps me to know: it would be good to teach on this subject.

Maybe we feel: well, it's already been taught and I didn't get it the first time.

But God has a *time*. Brother Jackson used to say: if you don't see it right away, just put it on the shelf. He *didn't* say: throw it away. He said: put it on the shelf. You can come back to it. And when it's God's time, then you're going to see it. Praise the Lord.

Again, this is the Trinitarians. They say:

- **But we do trust the Bible, which teaches that the Father is God,**

That part is good.

- **Jesus is God,**

Well, if we understand it *by revelation*, it's not the man Jesus who was God, but Jesus was *Emmanuel*, which being interpreted is: *God with us*. [Matthew 1:23] We're going to talk about that in a minute.

- **and the Holy Spirit is God. At the same time, the Bible also teaches there is only one God.**

That's true.

And this is their conclusion, *not* mine:

- **So, the one God exists in three Persons.**

That's the Trinitarian doctrine.

What I want us to see is that they believe that Jesus is God. We've seen on those two slides where the Trinitarians say that.

Let's now talk about the Jesus Only movement.

- **The "Jesus Only" movement, also known as Oneness Pentecostalism or oneness theology, teaches that there is only one God, but denies the tri-unity of God.**
- **In other words, the oneness theology does not recognize the distinct persons of the Godhead: Father, Son, and Holy Spirit.**

- It has various forms / modes / manifestations – they see Jesus Christ as the one God, who sometimes manifests Himself as the Father or the Holy Spirit.
- The core doctrine of Oneness Pentecostal / Jesus Only is that Jesus is the Father and Jesus is the Spirit.

And they leave it out here, but they also believe Jesus is the Son.

- There is one God who reveals Himself in different “modes.”

Three different modes.

So I hope we can see, really, how similar these views are.

It almost becomes a language issue where the Trinitarians say: *person*, and the Oneness are saying: *modes*. That’s about it. But they all believe that Jesus himself is God. That’s 99.9% of all Christianity.

As we mentioned last time, the brothers and sisters who were taught by Brother Jackson don’t look at the Godhead either of these two ways.

The Branham movement see the Godhead as Oneness. Because of certain arguments that Brother Branham used in his sermons, they thought he was Jesus Only. As I’ve said before, he himself said: I’m *not* Jesus Only. He said: how can Jesus be his own Father? Amen? Those were Brother Branham’s words.

But now if you were to ask somebody in the Branham movement: could you ask the blessing over the food? They would say something like: Father God, Lord Jesus. And then they would begin their prayer.

I’ve even heard one person say: Father Jesus. I haven’t heard anybody else say that. We could say: that really sounds *off*. But in their way of looking at it, he’s right. They look at Jesus as the Father. So in that light, he’s right to say: Father Jesus. But we know that whole doctrine is wrong.

This is a statement from the United Pentecostal Churches. They are Jesus Only. I was actually very surprised that their statement is so short. This is from their website:

- There is one God, who has revealed Himself as Father; through His Son, in redemption; and as the Holy Spirit, by emanation.

I don’t even know what that means. But if we were to just stop there, it almost sounds Trinitarian.

But then they say:

- **Jesus Christ is God manifested in flesh. He is both God and man.**

The Bible says: *God is not a man.* [Numbers 23:19] That's *the Bible*.

Again when I say it like that, I may sound frustrated but actually, I thank God that we can see the picture. It's not to make these people look bad but I thank God that he has allowed us to see so clearly.

Now if we can go to Matthew chapter 1 to see this in the correct light. Matthew 1 and verse 23:

Matthew 1:23

Behold, a virgin shall be with child,

This is where it's repeating what was written in Isaiah. [Isaiah 7:14]

Matthew 1:23

and they shall call his name Emmanuel, which being interpreted is, God with us.

Praise the Lord.

Now we have no record that anybody ever called Jesus '*Emmanuel*'. We don't see any place where they said: good morning Emmanuel. It's never spoken. So what does this mean? It's not that it was his name but *by revelation* we know that's who he was.

Again, the key is: *by revelation* he was God with us.

How? *The Spirit of God came and dwelled in him without measure* [John 3:34] *when he was baptized at thirty years old.* [Luke 3:21-23]

From that point on, everything we had seen God do *in a redemptive sense* was manifested in Jesus.

I'll just give one example: *healing*. We see throughout the Old Testament, there were people who were healed. Who healed them? *God healed them*. But now we see: *Jesus healing people*. It was *God through him*.

When Jesus was *ten years old*, he was *not* Emmanuel, he was *not* God with us. He was Jesus of Nazareth, the son of Joseph and Mary. Praise the Lord. When he was *twenty years old* and when he was *twenty-five years old*, he was *not* Emmanuel.

But I will also say – because in some people’s mind, they make it that Jesus was just the body that God dwelled in – *that is not true*.

When Jesus was twenty-five years old – this is just one example – he was not yet God with us but he still had *his own mind*. He still woke up, he did his work, he talked with people, and if they said something funny, he laughed. He was a *man*.

What made him different from all others is, number one: he did *not* have any serpent nature. But even beyond that – because we could say: well, there was Seth and there were others who didn’t have the serpent nature – *Jesus never disobeyed God*.

And he was not formed by the union of the lineage of sinners but it was *God Himself: the Holy Ghost overshadowed Mary*. [Luke 1:35]

So let’s go to Second Corinthians chapter 5 verse 19. I’ll probably close with this.

Paul says here:

2 Corinthians 5:19
To wit, that God was in Christ,

Praise the Lord.

It’s not that God was Christ but *God was in Christ*. That’s what makes Jesus Christ ‘*the Christ*’. It’s the *anointing of God*, the Spirit of Jehovah that was upon him.

In another place, John said: *he did not receive the Spirit by measure*. [John 3:34] In other words: *he received it without measure*. Praise the Lord.

2 Corinthians 5:19
God was in Christ,

So while Christ was here, we could see him as *God with us*. [Matthew 1:23]

The man was not God, but God was *manifesting Himself* through His Son Jesus Christ. Praise the Lord.

2 Corinthians 5:19
God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.

As God *anointed* Jesus Christ, Jesus spoke *words of life*.

He said: *the words that I speak unto you are not my words but they are the words that the Father has told me to speak*. [John 12:49] Can we see that?

Even when he said: *the words*, he was speaking about *the words related to redemption*.

He could've been walking down the street past a home where they were cooking lunch and he could've said: oh that smells wonderful! Those were *not* the words of the Father. Those were the words of Jesus.

He could've seen a tree and said: that's a beautiful tree. Those were *not* the words of the Father. Those were the words of Jesus. Amen.

But when he said: *go into all the world, teach them, and baptize them* [Matthew 28:19] *those* were the words of the Father.

Even Moses wrote, as God anointed him, that there would be a prophet like him, and He said: *I will put my words in his mouth, and you will hear him.* [Deuteronomy 18:18] Praise the Lord.

So I'm going to go ahead and close tonight.