

## The Unveiling of God no 173

*Every Parable in the Bible is made manifest in this hour pt. 2*

*Ye are the light of the world, don't hide that light*

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This morning we will continue with pp. 173 of brother Branham's sermon **The Unveiling of God**, Where he said "See, **every parable in the Bible, every type of the Bible is made manifest right here before us.**

And this morning we will once again look at what parables are and why Jesus used them, because if they are manifesting here in this hour, we can associate them with what God is doing here with His Parousia – Presence.

Remember last week we began looking at the parables from the standpoint that many of them speak of the time of Christ's Presence here setting up his Kingdom. We saw the difference between the Kingdom of God and the Kingdom of Heaven, One being the Kingdom of a person – God, and the other being a place, the Kingdom of Heaven. But we found that unless you are part of God's Kingdom which is a Spiritual Kingdom you will not be part of the Kingdom of Heaven.

Now this morning we will look in the Gospel of **Mark 4:24** where we hear Jesus warn us to "**be careful in what manner we are hearing or listening.**"

*"And he said unto them, Take heed **what** ye hear: With what measure ye mete, it shall be measured to you: and unto you that hear shall more be given.*

Now, the word "**what**" was translated from a **Greek** word "**tis**" which is a pronoun, and therefore does not mean "**what**" as though it is speaking of "**the particular thing or subject that**" **you are hearing**, but rather as a pronoun it actually means "**in what manner you are hearing**", and as a pronoun, could actually refer to who you are listening to as well.

Therefore a better rendering would be, "*take heed in what manner you are hearing, for with what you use to measure it out, that is what you will be given back.*"

In other words, Jesus is telling them that the way they come to hear is the way they will hear.

If you listen with a Baptist mindset you will hear Baptist theology. If you come listening with Pentecostal mindset you will go away with more Pentecostal thinking.

In other words you will get what you come for.

Therefore, his warning was not to **be careful about** the actual thing they were hearing, but the attitude in which they came to hear. For the attitude in which they came will either cause them to go away blessed or cursed.

The Word is a two edged sword and it cuts coming and it also cuts going away. And if people come to the Word with their minds already made up, that is what they will go away with as well. And in fact that is the purpose of the parables.

Parables are made as an illustration to clench the nail. And if you understand what Jesus is talking about, they will do just that. But if you come with your own mindset, the parable will also clench the nail to your coffin as well. And that is why Parables, Types, stories and illustration are so dangerous. Because whatever mindset you come with, the parable, story, type or illustration will clench the nail to your mindset sealing you in to it whether it be righteousness (Right-wise-ness) or unrighteousness (un-right-wiseness).

In **Deuteronomy 28** we see that the attitude that the people take towards the Word of God will either bring them a blessing or a cursing.

They will be blessed if they take God's Word into their heart, believe it and live it, or they will be cursed if they turn their hearts from it. That same Word of God if not received into the heart will become a curse to them.

Some people won't believe the Word of God if they do not hear Lee Vayle say it. And others will not receive the Word of God if it comes via any Five fold minister and not directly quoting William Branham.

But I have news for you. William Branham could not preach any other Gospel than what Paul Preached. So whatever vessel God uses to bring forth what Paul preached, you had better be listening to receive God's Word or you will find yourself cut off from His Presence.

The Word of the Lord is the Word of the Lord whether it comes from a known Prophet or from a 3 year old child.

How many remember the story of Samuel when he was but a child? Ok, my point is made.

You say, I only have to hear it if it is from a vindicated prophet and Samuel was a vindicated prophet. Well, at three years old he was not vindicated yet, but the Word of the Lord came to him and after the Word came to this little prophet, God vindicated that word and Levi's sons soon perished and so did he.

But as brother Vayle always pointed out, *"get your eyes off the vessel, and get them on the God who is using the vessel."*

Therefore when Jesus warns us here that we must **"be careful how we approach the Word,"** he is not giving us new advice.

This is the very same thing that God His Father told us back in the Book of the **Two Laws - Deuteronomy**. Deut or *deut* meaning *two* and **"onomy"** meaning *laws*.

And what are those two laws?, The law of **Blessing** and the law of **cursing**. And both come by hearing the same Word. It all depends on what you do with it, and how you approach it.

If you come with your mind already made up, then it becomes a curse to you. If you come with an open mind and an open heart, then the Word will bring Life to you.

Again we find Jesus giving the same warning in the Book of Luke. **Luke 8:18** where he said, **"Take heed therefore how ye hear: for whosoever echoes what they hear, to him shall**

*be given; and whosoever echoes not what they hear, from him shall be taken even that which he seems to be echoing.*

Now, in this translation we see the words, *Take heed therefore how ye hear*, but we know that Jesus is not telling them to take heed how you hear as if there is some other way to hear other than with the ears. Therefore, again we see it is not the particular thing but rather the manner in which they have come to hear that he is warning them about.

The Greek word “*pos*” that this was translated from means “*in what way*, or *in what manner*”.

Therefore again as we heard Jesus say in Mark, “*take heed in what manner you hear*”, and in the book of Luke, we hear Him say, “*Take heed in what manner or in what way you hear.*”

Now, both of these statements are very consistent, and could actually be translated using the same words.

Now, the first recorded words we have of Jesus preaching to the people we find him using a parable. And we find William Branham doing the same, telling stories and using types.

In **Matthew 5** we hear Jesus standing before thousands of people as he preaches His sermon on the mount. And after he tells the people how they are blessed, he says in verse **13**...

**Matthew 5:13** ¶ *“Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.”*

Now notice he is using an illustration, or parable as a metaphor here. He tells them that they are *the salt of the earth*, and then tells them, “*however, if the salt loses its savour*, what good will it be?

The Greek word that *savour* was translated from is a word which means *insipid*, and the word *insipid* means...

- 1. Lacking flavor or zest; not tasty.**
- 2. Lacking excitement, stimulation, or interest; dull.**

So Jesus was using an illustration here to admonish the people to not lose their excitement, interest or stimulation for the Word.

Now, just think about this. We have been showing you that the word must be a present tense reality to you or it just becomes a boring tradition, and here we find the very first time Jesus uses a parable, he is telling the people that they are *the salt of the earth*, but if they lose their zeal, or their excitement for the Word, then they have become useless, and are good for nothing, and boring and would be cast aside as useless vessels, not fit for the King’s Table.

Therefore, an attribute we should look for in God’s chosen vessels is an atmosphere of zeal and excitement for the Message they preach.

Could you imagine a prophet of God coming with “*Thus saith the Lord*” but has such a sleepy personality, that you could not tell whether they really mean what they say or say what they mean? The Message would never get across to the people.

So there has to be urgency to his claims, showing he really believes what he's telling them is imminent. That is why God has held back certain things from his servants.

Could you imagine if William Branham knew the Coming of the Lord would not take place until 6 or 7 decades after he left the scene? Who would that have affected his approach to the Word that he preached?

If you listen to his sermons, you feel as though the coming of the lord could take place at any time. But if you read his sermons as though you are reading an old Message that is 60 or 70 years ago, you may not catch his inflections, and urgency, and thus you might not catch the atmosphere those sermons brought you into.

But then Jesus tells them in verse **14** ***“Ye are the light of the world. A city that is set on an hill cannot be hid. 15 Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. 16 Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.***

Again we see Jesus use another parable to admonish the people to become actively involved in reflecting the Gospel light in their day. He says, ***you people are the Light of the World, and yet you are hiding the great Light that has been given to you.***

He says, ***don't do that because you are the only light this world will have, and if you hide that light from them then the world will have no light.*** He said to them, ***Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.***

Now, you may be thinking, “but I’m just a sister, and am not supposed to teach or preach or usurp authority? Or maybe even one of you brothers may be thinking, but I’m not called to the ministry, so what have I got to be excited about in bringing this Message to the world? That’s the job of the Minister.

And if that is your thinking brothers or sisters, you have not come to the light and become that light. And you cannot be blessed with that attitude. And if not blessed, then that same word will become a curse to you.

We each have a portion of the world that we are to become God’s Light to. You sisters that are nurses, you have many patients that come into your world if but for a day. That is the day you must become light to them.

If you work a job, there are certain people you work with or customers you serve that you are there for one purpose, and that is to be Light upon the Word to them in your world. And if you lack zeal and enthusiasm for bringing that Light, God will not use your vessel to bring the light. That’s all there is to it. He will use another vessel to reflect Himself through.

Now when he says, ***“Let your light so shine before men,”*** the Greek word for ***shine*** is ***“lampo”*** which we get our word lamp from. And it means ***“to shine forth, to beam, to radiate brilliantly, to give light.”*** And we know the purpose of a lamp is **to guide and direct the path** of those using the lamp.

Therefore, we see Jesus come bursting forth on the scene with an admonition to the people that **they are not to be passive observers of the Word** but they are to become **active participators in the Living Word** of the Living God.

As Brother Branham said in his audio letter to Br. Vayle, *“if they only see it in the hour past, then there's no hope for the church. The church must see it in the present tense”*.

And from his sermon **“Anointed Ones at the end time”** he said, *“For it is impossible for those which were once enlightened and didn't move on with the Word as it come to pass...they're dead, gone.”*

And as he also said in his sermon **Shalom 64-0119 P:92** *“All the New Testament speaks of this hour,”* we can see that Jesus came forth saying the very same thing to the people.

Now, look, ***you are the only Word of God*** that many people in this world will ever come across. And ***if you hide the light God has given you under some bushel basket***, then you might as well not even be lit up for Christ.

And how might you hide it under some basket? And why did Jesus use the figurative idea of ***a basket*** to hide the light under?

To know why Jesus used a basket to illustrate people who are not on fire for God's Message, we must know what a basket represents.

There are **35** times throughout the Old and New Testament that the word basket is used. In each and every one of them there is a reference to Life.

Paul's life was saved by being let down over the wall in a basket. The people were fed when the fishes and loaves were blessed and filled **12** baskets with leftovers. The baker was given a dream where **3** baskets represented three days he had left to live.

In **Deuteronomy 26:2** we are told *“That thou shalt take of the first of all the fruit of the earth, which thou shalt bring of thy land that the LORD thy God giveth thee, and shalt put it in a basket, and shalt go unto the place which the LORD thy God shall choose to place his name there.”*

Notice how the basket represents the life of the people. It represents everything they live for and work for. It is a representation of their livelihood. And when they offer it to the Lord they are offering up their own selves to God in a thanksgiving offering.

**Deuteronomy 26:1 ¶** *And it shall be, **when thou** art come in unto the land which the LORD thy God giveth **thee** for an inheritance, and possess it, and dwell therein; **2** That thou shalt take of the first of all the fruit of the earth, which thou shalt bring of thy land that the LORD thy God giveth thee, and shalt **put it in a basket**, and shalt go unto the place which the LORD thy God shall choose to place his name there. **3** And thou shalt go unto the priest that shall be in those days, and say unto him, I profess this day unto the LORD thy God, that **I am come** unto the country which the LORD sware unto our fathers for to give us*

You see this is not about a basket of **something**, this is about **you**, and its about **your life** and the **stewardship** over that inheritance that God has given you.

Michal, You remember back many years ago, I told you of a certain dream that I had where I came to a certain place with a basket of fresh bread. You were in that dream with me way back in the early 2000's or sometime around that time. And that basket of fresh bread represented the fresh Word of God as bread always has. The Manna that fell from heaven, was the bread from Heaven. And Jesus said that he was that bread from heaven.

But a basket always represents life, your life, your treasures.

Now, notice verse **4**, *And the priest shall take the basket out of thine hand, and set it down before the altar of the LORD thy God. And thou shalt speak and say unto the Lord thy God,*

And after they present their basket which represents their life to the Lord, then they are to speak of their testimony and how God watched over them and cared for them and delivered them. It's not about offering up some fruits and vegetables. God could care less about that. Its about themselves, showing God what He has given them for their nourishment and livelihood. The **basket** represents all that they have because of the divine promise from God.

Notice **Deuteronomy 28:5** we read, *"Blessed shall be thy basket and thy store."*

And in verse **7** we also read *"Cursed shall be thy basket and thy store."*

Notice the basket represents all they have, what they are, and all they possess. In other words, **the basket you present is you, your life.**

And Jesus is telling the people *you are the light of the world*. **God wants to reflect Himself through you**, He wants to use your body, your vessel, to manifest Himself to the generation of people in your day.

He has given you light, and He wants you to reflect that light, which means not only to understand it, but to reflect it to others. But He admonishes the people and he says, *"Don't put your basket over that light. Don't let your life and all that you are living for* interfere with your ability to reflect Christ the Word to Others.

In **Matthew 5:14** we hear Jesus say again, *"Ye are the light of the world. A city that is set on an hill cannot be hid. 15 Neither do men light a candle, and put it under a bushel basket, but on a candlestick; and it giveth light unto all that are in the house. 16 Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.*

Now, I think a person that takes God's Word and hides it under a bushel is like people who won't go to church, but rather they just set at home and listen to a tape. They are actually hiding the Living Word which they have received under their bushel basket, they are keeping it to themselves in their own lives.

Jesus in this first parable to the people tells us that we are to be a reflector of the Glorious Light of the Gospel, and that we should not let anything stop that light from going forth, especially our own life and our own livelihood. Oh, what people we ought to be when Christ Himself has come down in this hour to wrap it all up, and take us out of here for the catching away of the elect, and yet we let our jobs an our income and all the things God has blessed

us with, we let those things stop up the light from reflecting through us and from us to a lost and dying world.

Don't let your *basket of blessings*, become **the basket that hides the Light** that God has given you to reflect.

He said, "**Let your light so shine before men,**" (in the presence of men) "**that they may see your good works, and glorify your Father which is in heaven.**"

***Let your light so shine.*** Don't let those things that God has blessed you with become the very things that curse your life. ***Keep your lamps trimmed and burning*** and do not allow the **basket** which represents everything God has done for you to be the very thing that hides His Word from reflecting in your life to others.

The Rich Young Ruler believed in tithing and he told Jesus that ***He paid tithes of all, and God so blessed him that his barns became so full he had to build new ones much bigger to hold all those blessings,*** and yet when it came time to truly decide to follow Jesus he couldn't do it.

From his sermon **Is Your Life Worthy 63-0630E 242** And notice the title, and don't forget that. But in this sermon Br. Branham says, "*Let's compare the life of St. Paul to the rich young ruler. The same Light struck both men. Both had the same invitation from Jesus Christ. Is that right? They both was well-trained in the Scriptures. They were both theologians. Remember, Jesus told the rich young ruler, "***Keep the commandments?***" Said, "***I've done this from my youth.***" He was a trained man. So was St. Paul. Both were well-trained in the Scripture; ***both of them had the Word.*** One had It from a knowledge; ***the other one had the germ of Life in it.*** When that Light flashed across in front of Paul, he said, "***Lord, Who are You?***" Said, "***I'm Jesus.***" "***Here I am then.***" He was ready.*

**245** *The Light struck both men. One was germitized, the other was not. That's the way it is today: Church spiritual, church natural. The rich man had his excuse. He couldn't do it. He was too weighted down with too many friends of the world. He didn't want to quit associating. That's what's the matter with a lot of people today. You think because you belong to a lodge, you just couldn't forsake that brotherhood: "They all drink and things like that, and they do this." All right, go on with it. Nothing against the lodge, nothing against the church, I'm talking about you. See, yeah. See? Nothing against that. For Six of one and a half a dozen of the other. I've just got through telling you the church was nothing but a lodge, the denomination, if they deny the Word of God.*

**247** Notice. *The rich man had his excuses. He never forsaken his testimony though. We find out that he went to great business. He had knowledge, and he went to such a place till he had to increase so much, till he had to build new barns to put his things in. And when he died... And some bachelor with his collar turned around preached his funeral, no doubt. And when he did, he might've said... They half-masted the flags and said, "Our dear beloved brother, the mayor of this city, now is in the arms of Almighty, because he was a great member of the church. He did so-and-so-and-so." And the Bible said, "***In hell he lifted up his eyes being in torment.***" See?*

248 And remember, he still wanted to hold his profession in hell. He seen Lazarus in the bosoms of Abraham, and he said, "**Father Abraham, send Lazarus down here,**" (See?) still calling him his father. See? He took his knowledge and went to an intellectual church. When the Light struck him, he turned It down. If that isn't the modern trend of the church today, I don't know it. No matter what God flashes across their path, the Pillar of Fire or whatever it might be, they still with their knowledge, they can explain It away and go to the intellectual group for the social standing. But Paul was already in the social standing, with great knowledge, a great scholar under Gamaliel, a right-hand to the high priest insomuch till he went to the priest and got orders to put all them holy-rollers in jail. But when the Light struck his path, and he seen that that same Pillar of Fire that led Israel through the wilderness was Jesus Christ, he forsook all he ever knowed. He come to Life.

250 Could you call that rich man's life a life worthy of the Gospel that he heard? Though he was a believer, could you call that kind of a life amongst the intellectuals and entertainments and... That night up there as the sun went down, giving a toast and maybe some priest saying a prayer up on top of there... And he had the entertainments and a beggar laying at his gate down there. And he give his toast and talked about his great faith he had in God, and before daylight the next morning, '**fore the sun could get up, he was in hell.** That's right. There's your intellectuals.

251 But Paul, when the Light struck him, let's compare his life and see whether it's worthy. What happened? When Paul, the Light struck him, he forsook all of his knowledge and got away from that intellectual group, and he walked in the Spirit of Jesus Christ. (Glory to God.) But as smart as he was, he never even used big words. When he come from amongst them Corinthians, he said, "**I never come to you with the wisdom of men. I never come to you with swelling words, because you'd put your faith in that, but I come to you in simplicity, in the power of the resurrection of Jesus Christ, that your faith would be in there.**" There's a life. Watch it. He never used his education. He never walked with the intellectual bunch. He walked in the Spirit of Christ, humble, obedient to the Word of God when It was very much contrary to their creeds. But Paul saw the Light and walked in it (That right?), letting the Life of Christ reflect Jesus Christ to the age that he lived in, that the people might see the Spirit of God in him. And the humble believed it so much till they even wanted to bring handkerchiefs in. They'd take them off of his body. And they believed it so much... He was such a representation of Jesus Christ till whatever he touched they believed was blessed. Yes. What a man that was. Give his life, his riches, his everything he had, his education, forgot all to walk down with fishermen, and beggars, and bums on the street, to let his lights reflect the love of Jesus Christ. He said, "**I've been striped across the back forty and nine times. Don't bother me, 'cause I bear in my body the marks of Jesus Christ.**" The poor little fellow in such a terrible condition, he said, "**I bear in my body the marks of Jesus Christ.**" What a different from this great dignitary with the priests all around him.

253 And when he was at Rome and nobody standing by him and they was building a block to cut his head off out there, there's where she told it. Oh, my. He said, "**There's laid up for me a crown that the Lord, the Righteous Judge, will give me at that day, and not only me but them--all them that love His appearing.**" **There's a life worthy of the Gospel.** What else about him? **He stood for Christ. He let the Gospel reflect through him.** Before he did, **he went and learned the Gospel.** Went down in Arabia and stayed three years, and took the Old Testament and showed by the Old Testament that He was Jesus Christ. And **he let It reflect through him to a humble bunch of people that he--**when he said, "**I know how to have a belly full, and I know how to be hungry and wanting.**" A man with an education like him and a scholar like him standing with a scholarship from Gamaliel, one of the greatest teachers there was of the day, and stood arm and arm with the high priest... Brother, he could've been worth millions of dollars and had all kind of buildings. That's right. But he said, "I..." **He didn't even have but one coat.** And Demas saw. **A man with such a ministry as that, II Timothy the 3rd chapter** he said, "**Demas has forsaken me, and all other men, loving this present world.**" Said, "**When you come, bring me that coat I left up there. It's getting cold.**" A man with a ministry like that, he could only have one coat... Glory to God.

And I would like to add, a man of God like that, whose ministry and letters to the churches has been read throughout the world for 2,000 years and he had just 12 people in his local church. Think about that. Just twelve people at Ephesus where his church was. Just twelve people to hear that beautiful man of God teach as he did. And just twelve people to support his work locally.

Now let's pick up at **pp. 256 Reminds me of St. Martin** when he was trying to stand for the Gospel and everything before he was converted. One day he was going through the gates there... He was from Tours, France. And there's was an old bum laying there dying, no clothes, and the people passed by that could've give him clothes, and they didn't do it. They passed him by and ignored the old fellow. And **St. Martin** stood there and looked at it. **They said he... Every soldier had a man keep his boots shined, and he shined his servant's boots. He took his coat off and took a knife and cut it half in two--his sword, wrapped the old bum up in it, said, "We both can live."** He went home and went to bed. Laying in there and thinking of the old man, and cried; directly something woke him up. He looked, standing in the room and **there stood Jesus Christ wrapped in that same old piece of garment that he wrapped the bum in.** Said, "**Insomuch as you have done unto the least of these little ones, you've done it unto Me.**" That's a life worthy of the Gospel. You know how he sealed his life too, don't you?

But what have we got today? It's called in the book of Revelation chapter 3, the church age we live in is called **Laodicea**, "**rich and increased with goods**" and yet don't know that the bushel basket is over their head and **blinding their eyes.** Yes, the bushel basket that represents all the blessings of God in your life, and yet **blinding the people that they cannot see and cannot reflect the Glorious light of the Gospel of Christ.**

**II Corinthians 4:3** *But if our gospel be hid, it is hid to them that are lost: 4 In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them. 5 For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake. 6 For God, who commanded the light to shine out of darkness, **hath shined in our hearts**, to give the light of the knowledge of the glory of God in the face of Jesus Christ. 7 But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us.*

**Let's bow our heads and pray.** *Dear gracious and loving Father, I pray that you would take these words today and make them live in our hearts, and may we always be mindful of those words that your son Jesus said, "**My meat is to do the will of Him that sent me.**"*

*May it also be **our meat and our basket**, and may **our basket** be brought before you with a full representation of all that we are and may it be as the Apostle Paul said in **Romans 12:1** ¶ *I beseech you therefore, brethren, by the mercies of God, that ye present your **bodies a living sacrifice**, holy, acceptable unto God, which is your reasonable service. 2 And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what [is] that good, and acceptable, and perfect, will of God. 3 For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith.**

*Father God, we ask you for the mind that was in Christ that we might know our place, and that we might use everything you have given us for the glory of your name, for we ask these things in the lovely name that you gave your son Jesus Christ Our Lord. Amen.*