

Unveiling of God no 27

God Hidden

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Let me just say this before I begin this sermon. It is a miracle I could write and complete this sermon because I wept bitterly was I was the Holy Spirit was helping me to write this. And if I break down tonight during the process of this sermon, please forgive me, but I think you will understand.

Therefore, this evening I would like to take our text from **John** chapter **12** and view the scene which took place where brother Branham refers to in paragraph **51** of his sermon **The Unveiling of God**. So begin let's open our Bibles to **John** chapter **12**.

John 12:1 *Then Jesus six days before the Passover came to Bethany, where Lazarus was which had been dead, whom he raised from the dead. 2 There they made him a supper; and Martha served: but Lazarus was one of them that sat at the table with him. 3 Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odor of the ointment. 4 Then saith one of his disciples, Judas Iscariot, Simon's son, which should betray him, 5 Why was not this ointment sold for three hundred pence, and given to the poor? 6 This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein.*

Now, you might not like John's words here, but this is part of the Word of God. John knew what his spirit was like, and remember this is written after the death burial and resurrection of the Lord Jesus and after Judas had sold out Jesus for 30 pieces of silver, so Judas had manifested himself by the time John wrote this. But John is painting the scene for us to enter into that we might better understand who Jesus was. Because remember, a picture speaks ten thousand words, and so tonight I will use some pictures to help with our understanding of the mindset of the Greeks that came to see Jesus.

7 Then said Jesus, Let her alone: against the day of my burying hath she kept this. 8 For the poor always ye have with you; but me ye have not always. 9 Much people of the Jews therefore knew that he was there: and they came not for Jesus' sake only, but that they might see Lazarus also, whom he (Jesus) had raised from the dead.

Now, what I think is striking is here is how John, and if you read the Book of John you will see this was his nature, but he just didn't give us a play by play like Luke of the events in Jesus Life, but he gave us his opinions, and many times his discernment shows in his opinions. So that was the way God created him so that the tune he would give, the story, his version, would have that flavor in it. Because John was a very discerning young fellow who began following Jesus about 16 years old, and was near 20 when Jesus was murdered by the religious authorities of his day. But I love his quips and perception and we can find it all the way through this Gospel and even in his epistles.

And just to tell you a funny story, one day I was talking to br. Vayle and I said, "*you know br. Lee, Br. Branham said we should identify ourselves with someone in the bible, So when I look at the Alpha I think of Br. Branham identified by the ministry of Jesus and I think of your teaching ministry being like Paul, and I said being the young one I identify myself with John*", and he quickly said, "*No, I'm John.*" and we both laughed. I guess he identified with that somewhat sarcastic discerning spirit that John had. But that didn't change my opinion because I still think br. Vayle was more like Paul than John, and I still identify with John. And perhaps that's my problem, because I say what I think.

Anyway, let's read on...

10 *But the chief priests consulted that they might put Lazarus also to death; 11 Because that by reason of him many of the Jews went away, and believed on Jesus.*

I want you to stop here for just a minute and think about that. The chief priests talked about and contemplated murdering a man because God raised that man from the dead? How vulgar and disgusting can hate be, because he isn't in our camp I wish him dead. And yet we see that same Spirit not only among Islam but among many denominational and organizational minded people who call themselves Christians.

It reminds me of when some of the apostles went from town to town evangelizing the good news, and being rejected in a particular city, they begin to talk and one said, "why don't we call fire down out of heaven and burn them up like Elijah did. Let's just read that for ourselves.

Luke 9:43 *And they were all amazed at the mighty power of God. But while they wondered, everyone, at all things which Jesus did, he said unto his disciples, 44 Let these sayings sink down into your ears: for the Son of man shall be delivered into the hands of men. 45 But they understood not this saying, and it was hid from them, that they perceived it not: and they feared to ask him of that saying. (Jesus was so grieved in his heart knowing that he would shortly leave the earth, leave his friends he grew to love so dearly, and they just had no clue what was going on in his heart, knowing he would soon be beaten, having his flesh torn from his back and sides, and then to hang on a cross with nails piercing his hands and feet, and all of his dear friends fleeing and no one to be three with him. Knowing he was going to have to go through all that alone. With no one there to help him through his great trail ahead of him, yet all the while he had helped so many with theirs. and while he was grieving in his heart, notice what was on the hearts of those with him. It certainly wasn't what was on his.*

46 *Then there arose a reasoning among them, (and what was that reasoning that was in the minds of his disciples while Jesus was beginning to enter into a catatonic state in which his motor skills began to tighten, and the stress in his mind began to give him excruciating headaches, just thinking of the punishment he was about to go through. And what was on their minds was "which of them should be greatest. 47 And Jesus, perceiving the thought of their heart, (discerning their thoughts of self adulation, he) *took a child, and set him by him, 48 And said unto them, Whosoever shall receive this child in my name receiveth me: and whosoever shall receive me receiveth him that sent me: for he that is least among you all, the same shall be great.**

Now, you would think they would have known he had discerned their thoughts, and they would have taken his words as a rebuke and said, "forgive me Lord for thinking too highly of myself." but what like Peter at the communion Service who kept getting it wrong every time he opened his mouth, what did they say next?

49 *And John answered and said, Master, we saw one casting out devils in thy name; and we forbid him, because he followeth not with us.*

Here, Jesus is getting ready to be crucified not for what he did, but for their sins, and here he was coming into this catatonic state where his body was beginning to shut down knowing what was coming in the next few days, and all they could think of was self. And these people are not in our group, they are not following u, so we forbid them not to pray...

Now, I want you to examine this scene. Jesus had led them for 3-1/2 years where he had been totally selfless, totally giving of himself to others without any consideration of his own needs, and then you would think these disciples would have seen the example he was giving to them, and that they too would die to self and live for others, but no, they hadn't caught on yet to what eternal life is yet. They still were only thinking of themselves.

50 *And Jesus said unto him, Forbid him not: for **he that is not against us is for us.** **51** *And it came to pass, when the time was come that he should be received up, he stedfastly set his face to go to Jerusalem,**

Now, you can see by this last verse that he was so close to the time of his suffering and death that he had become steadfast in his desire to just go and get it done with. His focus from here on out was his crucifixion.

52 *And sent messengers before his face: and they went, and entered into a village of the Samaritans, to make ready for him. **53** *And they did not receive him, because his face was as though he would go to Jerusalem. **54** *And when his disciples James and John saw this, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elijah did? **55** *But he turned, and rebuked them, and said, **Ye know not what manner of spirit ye are of.** **56** *For the Son of man is not come to destroy men's lives, but to save them. And they went to another village.*****

Now, notice that John tells us plainly that Jesus had set his face to go to Jerusalem to face what suffering was ordained to come to him, and he says, we stopped by on the way a city but we were not received there. Oh, if those people would have had the mindset that Jesus had, and had known how much desperately he needed their compassion and love at that time in his life when he was about to go through the greatest trial for his life for their sake. And they didn't even have the time of day for him.

Oh, how I know what he was going through. Sometimes traveling great distances to go visit with brethren and after traveling all that time they don't have the courtesy to take a few hours off from their work to see me. Or travelling overseas and exhausting myself to the point of double pneumonia, but willing to go where God would have me go, and then have the brethren not allow other ministers to attend my meetings, because they are not of our group. Same thing Jesus saw among them brothers.

Oh brothers and sisters, the mission trips I've been on haven't all been one big glorious outpouring of the Holy Ghost with power. Many times there has been so much rejection and hate and name calling thrown our way, that you just want to hold your head in your hands and weep for the people. They just don't get it.

57 And it came to pass, that, as they went in the way, a certain man said unto him, Lord, I will follow thee whithersoever thou goest. 58 And Jesus said unto him, Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay his head.

Notice Jesus knew the man had no clue what we said he was willing to do. It's like a brother overseas one time said to me, " I wish I was a preacher, oh how wonderful to spend your days in the Word and in prayer." And I thought, the poor brother has no clue of the loneliness, the rejection, the name calling and all the other problems that a minister is faced with like fussed between two people in the church, or between a husband and wife, and trying to see the thing through and then when it doesn't being blamed by others for the failed marriage or failed family life.

I remember years ago, I tried to help a family but they didn't want help. I tried to get them to come to church and focus their lives on Christ but the husband was too busy hooking up with prostitutes, and finally the family crumbled. Then I was to blame because I didn't make them come to church, and make them be better Christians.

But if God can't do it, how do they think I can?

But then Jesus said to another ... *59 And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father. 60 Jesus said unto him, Let the dead bury their dead: but go thou and preach the kingdom of God. 61 And another also said, Lord, I will follow thee; but let me first go bid them farewell, which are at home at my house. 62 And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God.*

So it looked like everyone wanted to go with Jesus, or so they said they did, but when it came right down to it, they had other things that were more important to them at the time, so Jesus was always put on the back burner.

And what did they put on the back burner? Learning to be Christ-Like. Yeah, that's what people say they want, yet that is what always takes a back seat. Because what Jesus was offering them by allowing them to follow him was a chance to see first-hand how to live life that a Holy Ghost person should live. For Eternal Life is living for others, and not for self. How to live for others, how to surrender your own will to the Fathers will.

I've heard people for the past 45 years say, "Oh how I wish I could be like Jesus or oh, how I wish I could be more like brother Branham." And I think, "no you don't, because the only way you could be like him is to die to self like he did, and you're not willing to do that."

John 10:1 After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come. 2 Therefore said he unto them, The harvest truly is great, but the laborers are few: pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest.

3 Go your ways: behold, I send you forth as lambs among wolves. **4** Carry neither purse, nor scrip, nor shoes: and salute no man by the way. **5** And **into whatsoever house ye enter, first say, Peace be to this house.** **6** And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again. **7** And in the same house remain, eating and drinking such things as they give: for the laborer is worthy of his hire. **Go not from house to house.** **8** And into whatsoever city ye enter, and they receive you, eat such things as are set before you: **9** And **heal the sick that are therein,** and say unto them, The kingdom of God is come nigh unto you. **10** But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say, **11** Even the very dust of your city, which cleaveth on us, we do wipe off against you: notwithstanding be ye sure of this, that the kingdom of God is come nigh unto you. **12** But I say unto you, that it shall be more tolerable in that day for Sodom, than for that city. **13** Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes. **14** But it shall be more tolerable for Tyre and Sidon at the judgment, than for you. **15** And thou, Capernaum, which art exalted to heaven, shalt be thrust down to hell. **16** He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me. **17** And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name. **18** And he said unto them, I beheld Satan as lightning fall from heaven. **19** Behold, **I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you.** **20** **Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven.** **21** In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that **thou hast hid these things from the wise and prudent, and hast revealed them unto babes:** even so, Father; for so it seemed good in thy sight. **22** All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and **he to whom the Son will reveal him.** **23** And he turned him unto his disciples, and said privately, **Blessed are the eyes which see the things that ye see:** **24** For I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.

Now, let's go back to our story in **John** Chapter **12** and pick up at verse **12**.

John 12:12 On the next day much people that were come to the feast, when they heard that Jesus was coming to Jerusalem, **13** Took branches of palm trees, and went forth to meet him, and cried, Hosanna: Blessed is the King of Israel that cometh in the name of the Lord. **14** And Jesus, when he had found a young ass, sat thereon; **as it is written,** **15** Fear not, daughter of Sion: behold, thy King cometh, sitting on an ass's colt. **16** **These things understood not his disciples at the first:** but when Jesus was glorified, then remembered they that **these things were written of him,** and that they had done these things unto him. **17** The people therefore that was with him when he called Lazarus out of his grave, and raised him from the dead, **bare record.**

18 For this cause the people also met him, for that they heard that he had done this miracle. **19** The Pharisees therefore said among themselves, "**Perceive ye how ye prevail nothing? behold, the world is gone after him.**"

In other words, what these Pharisees were actually saying was, "*notice that even after all our deceptive words, and mockery and trying to trick him and trying to find fault with him, after all we have done to try to stop this movement, it has come to nothing because no matter what we've tried to do to stop it, the more we do the more people follow him.*"

Now, this next thought here is where I want to get to tonight, where John says, "**20** And there were **certain Greeks** among them **that came up to worship** at the feast: **21** The same came therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying, **Sir, we would see Jesus.**

Now, I want you to put your mind in their place for a moment. Because here we see these Greeks came all the way down from Greece to see this man that *walked on water, raised the dead, healed the deaf, gave sight to the blind, healed the halt and lame* and I want you to just think now for a moment, and put your mind into their mindset, and in their minds think how they must have thought that Jesus had to be some sort of a god that had come down to do these things.

And never forget these were Greeks, and the Greek people were very much into gods and goddesses and all sorts of mythology, and they had a god for just about everything you could think of, so we need to get into their mind for just a moment in order to understand what they must have been looking for when they wanted to see Jesus.



So let's go back to Greek art or even Greek mythology and look at the depictions of the Greek gods, especially the God of healing Apollo, and his offspring Asclepius. These were gods who came down to heal, and bring relief to human kind. And this was the kind of figure they were looking for. Something so muscular, so superhuman but that is not what they found. What they found was a man about 5'8" tall, small in stature and small build.

The picture on the left is of the god who was considered the god of healing and medicine which was Esklepius son of Apollos. He has in his hand the serpent on the pole which we know was borrowed from that took place in Moses day when God gave the children of Israel while wandering in the desert a brazen serpent on a pole as a sign of healing.

So in the minds of these Greek men who came to see Jesus they must have coming looking for some sort of god who was a huge physical specimen of a man but more like a god, and all they saw when they came into his presence was what Isaiah described him to be. And how let down they must have been. For Isaiah describes the son of God not as some beautiful majestic person but rather in very startling words which do not depict someone we would look up to.

Let's just read God's description of His first born son from **Isaiah 53:1** *Who hath believed our report? and to whom is the arm of the LORD revealed? 2 For he shall grow up before him as a tender plant, (not big, muscular, tall and majestic looking, but lean and trim, and small and almost delicate looking.) and as a root out of a dry ground: (now, picture in your mind a tender plant, and then a root out of dry ground, all shriveled and dried up looking more than 50 years old when he was only 30. That's what they saw, they said, How can you be older than Abraham when you are not yet 50? 50? He was only about 30 when they said that. So that is what he looked like, old for his days, dried up, worn out...) *he hath no form nor comeliness*; That word *comeliness* was translated from the reek word *hadar* which means *magnificence*, i.e. ornament or *splendor*:--*beauty*, comeliness, *excellency*, *glorious*, glory, goodly, honour, *majesty*. And he had none of that.*

"and when we shall see him, there is no beauty that we should desire him. 3 He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him;

Can you imagine that. God's Word said we would hide our faces from him. We would not even want to look at him. And there was to be nothing attractive to the eye him.

So it says, *"he was despised*, you know what that means? It means *"to regard with contempt, distaste, disgust, or disdain; scorn; loathe."*

And he continues, *"and we esteemed him not. 4 Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken*, (that means plagued) *smitten* (beaten) *of God, and afflicted*. (humbled, chastened, weak) *5 But he was wounded for our transgressions*, (he was chastened, wounded, afflicted, and beaten for what we deserved) *he was bruised for our iniquities*: (he was beaten and bruised for the things which we knew to do and didn't do, or knew not to do yet did them anyway) *the chastisement of our peace was upon him; and with his stripes we are healed. 6 All we like sheep have gone astray; we have turned everyone to his own way; and the LORD hath laid on him the iniquity of us all.*

He took your punishment and mine. He took the beating you and I deserved for our iniquity. He took the punishment you had coming. Yet he was without sin, He was not to be blamed, in fact without blame, and there was no reasonable reason why he should have stepped into our judgment and taken our punishment. And yet we are told that we would not even look at him in respect for what he did for us. I am so grieved in my soul right now, I can hardly speak.

7 He was oppressed, harass, tyrannized: *distressed and he was afflicted*, (dealt hardly with, and humiliated for what we did) *yet he opened not his mouth*: (he could have said, I am innocent, I didn't do it, my brothers did, and pointed the finger at us, but he didn't.) *he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth*. He took all that beating and humiliation, and people spitting on him, and degrading his humanity with their words, and punches, and hateful smears and yet he just took it when it should have been us who received that disproportionate rejection for our sinful and disbelieving nature. And we complain every time something doesn't go our way, we ought to be ashamed of ourselves.

8 *He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken. **9** And he made his grave with the wicked, and with the rich in his death; because he had done no violence, (yet he received a very violent death, and even beaten mercilessly with a whip and spitting before the violent nailing him to the cross.)*

"neither was any deceit in his mouth. (and since the Bible tells us "as a man thinketh in his heart and out of the abundance of the heart the mouth speaketh", then there wasn't even deceitfulness in his heart much less in the things he said. And how could there be, he only said what God told him to say.

10 *"Yet it pleased the LORD to bruise him; he (God) hath put him (the firstborn son of God, the Lovely one, the One that God so Loved, It pleased God to put him) to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand.*

What's he saying here? He's speaking of His Seed, you and I his seed, And God did all this to his first born so you and I would never have to suffer the way he suffered even though you and I deserved punishment for our misdeeds, and our attitudes, and our disobedience to our Father.

11 *He (God, His Father) shall see of the travail of his soul, and shall be satisfied: by his (God's) knowledge shall my righteous servant justify many; for he (the first born son) shall bear their iniquities. **12** *Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.**

Now, back to our text from "**20** *And there were certain Greeks among them that came up to worship at the feast: **21** *The same came therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus. **22** *Philip cometh and telleth Andrew: and again Andrew and Philip tell Jesus.***

Now, when these Greeks came to see Jesus, Jesus knew by that that his time with the Jews was now ending, and the scene was now set for the Truth of His ministry to go world-wide, and no longer to stay alone with the Jews.

23 *And Jesus answered them, saying, The hour is come, that the Son of man should be glorified.*

You see, when the Greeks came, he knew that was his sign that the end was near for him. He said so. The hour is come, that the Son of man should be glorified.

And then he said, **24** *Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit. **25** *He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal. **26** If any man serve me, let him follow me; (let him walk in my shoes and live like I lived, and do what I've done, and speak the things that I spoke which my Father commanded me to say) *and where I am, there shall also my servant be:"***

"if any man serve me, him will my Father honor. 27 Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour.

Notice, after the Greeks had come, he knew that was his sign for he said, 27 Now is my soul troubled.... and *what shall I say? Father, save me from this hour: but for this cause came I unto this hour.*

And "what can I say?" he says, I can't say Father, take this cup away from me for I was ordained to drink of this cup. But What I can say is ... 28 Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again.

Notice what he said, it was not about what God could do for him, but what God could do for God Himself. It wasn't about Him, it was all about God. "Father I sanctify myself for their sake." "Father, I step now into this cup for Thy Glory."

29 The people therefore, that stood by, and heard it, said that it thundered: others said, An angel spake to him. 30 Jesus answered and said, This voice came not because of me, but for your sakes. 31 Now is the judgment of this world: now shall the prince of this world be cast out. 32 And I, if I be lifted up from the earth, will draw all men unto me. 33 This he said, signifying what death he should die. 34 The people answered him, We have heard out of the law that Christ abideth for ever: and how sayest thou, The Son of man must be lifted up? who is this Son of man? 35 Then Jesus said unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth. 36 While ye have light, believe in the light, that ye may be the children of light. These things spake Jesus, and departed, and did hide himself from them.

Now, this very next verse seems like it doesn't fit with the scene we just read, but I think John threw it in here because we was showing us how Jesus gave and gave and gave until he had one thing left to give and that was to lay down his life for the people, and yet even though God manifested His Divine presence with Jesus by doing many miracles, yet they people still did not believe, and so John says, ...

37 But though he had done so many miracles before them, yet they believed not on him: 38 That the saying of Isaiah the prophet might be fulfilled, which he spake, "Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed?" 39 Therefore they could not believe, because that Isaiah said again, 40 "He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them." 41 These things said Isaiah, when he saw his glory, and spake of him. 42 Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue: 43 For they loved the praise of men more than the praise of God.

There you go, John just nailed it right there. Their reaction was not based on what they saw Jesus to be, but it was a result of what they feared among their church going peers. Peer pressure.

Now let's read from brother Branham's sermon **The Unveiling of God** and pick up at paragraph 51 *The **Greeks** wanted to see Him. In St. **John 12:20**, many of you heard me preach on that saying, "**Sirs, we would see Jesus.**" Did you notice that? Now, the Greeks were scholars, they were great men. And **they had a great feeling for God**, as Paul preached to them on Mars' hill. And they were... **They led the world in science and education; they were great people. But they worshipped and believed in mythology and so, books of art and curious arts, and so forth. But they got stirred up about this man** Who could heal the sick and could foretell things that happened to the dot. And they got stirred up, so they come to see Him.*

Now, that was 2,000 years ago and today we have had the same scene play out in our day. In fact not the works that Jesus did, but greater works than what God did in the man Jesus. The flesh was man, but what was doing the works was God, pure and simple.

*"Now, watch close now; don't miss this. See? And they come and they said to Philip, which was of Bethsaida, "**Sir, we would see Jesus.**" And Philip and another disciple brought him to Jesus, **to see Jesus.***

*Now, notice the very words that Jesus reported back to them, for **they come to see Who He was, and they could not see Him. They seen the form, but He was in His temple. God was in His temple, veiled in human flesh.** Notice the Words He said, "**Except a corn of wheat falls into the ground (See?) and die, it abides alone.**" See? "**The hour is come, it'll soon be that the Son of man be glorified (See?), and He must pass from this earth. And except this hour comes, you'll never be able to see It.**" See?*

I wish the people could just see what I'm seeing here. Everything Jesus did, it was not the man doing it, but God doing it in the man. He wept, that was God weeping. He prayed, that was God showing us how to pray. He spoke only what God showed him, showing us what an obedient son is supposed to do. He could do nothing until the God in Him showed him what to do. And yet they saw the mask, they saw the vessel, and they saw God. Yet the vessel was too human, too broken, too humble, so they didn't want that form, they wanted a God different from what God is. You see, everything they saw Jesus do and speak and act was God in him doing those things. So what they saw was God, yet they didn't want that for themselves. But that was what Jesus was offering them, and they didn't want it.

So brother Branham says, 52 *Here, why couldn't they see Jesus? **He was masked. God was masked. The Greeks wanted a God, and here He was, but they couldn't see Him because of the veil. That's the same thing today.** They can't see Him because of the veil. It's over their face. These Greeks were masked, or Jesus was masked to these Greeks. Notice, He said to them, "**Except this corn of wheat falls into the ground, it abides alone.**" **They couldn't understand how, why that they couldn't see Him. There stood a Man. They come to see God, and they seen a Man.** See? **They couldn't see God, because God was veiled to them.** Now, keep that on your mind: **God was veiled in a Man.** They could say, "**No man could do these works except it be God. No man could do it, and here stands a Man and yet the works of God is manifested through Him.**" See, **they couldn't understand that God was veiled.***

53 He's veiled in a man, as He always was veiled. But He was veiled unto them; He was in His human temple. God was in a human temple. Now, be real careful; now He's the same yesterday, today, and forever. See? God veiled, hiding Himself from the world, veiled in human being... See? Here was God, those Greeks saying "We would see Him," and Jesus said, "A corn of wheat has to fall and die." You have to die to all your ideas. You have to get out of your own thoughts. Like those disciples was, they couldn't explain about eating His body and drinking His Blood; but (See?) they'd done died to those things. They were dead to a principle; they were dead to Christ. No matter what He did, or how much defeat looked like He had, they still believed it anyhow. See? They could see in that Man, a Man that eat, drank, fished, slept, everything else, was born here on the earth, and walked with them, talked with them, wore clothes like the rest of them, but that was God.

54 So the Greeks couldn't see Him, because He was hid from them in a human being. Notice His Word to them, "Except this corn of wheat falls in the ground..." God veiled in the form of a Man, hid Himself from their view; they could only see a Man. But those predestinated seen God. One saw a Man; the other one saw God. See? And it was God veiled in a human being, making both of them right, but your faith in that what you don't see, you believe it anyhow. God veiled in a human being, He was in that flesh, and that flesh was His veil. The veil was rent (See?) that God might be made manifest.

55 In the Old Testament God was hid when He was on His mercy seat, on the mercy seat by a veil. In the Old Testament God was in His temple. But the people come in and worship like this; but remember, there was a veil (Amen.) that hid God. They knowed God was there. They couldn't see Him. That Pillar of Fire never appeared anymore there. Did you notice? There's not one time in the Scripture, from the time that Pillar of Fire went in behind that veil, that It ever showed again till It come from Jesus Christ. God was veiled. When He stood on earth, He said, "I come from God and I go to God." Then Paul (after His death, burial, and resurrection), on his road to Damascus, there was that Pillar of Fire again. What was It? Out from behind the veil. Glory to God. He was from behind the veil.

56 Now, He was behind what? Skin veil (See?), badger skins, behind the veil. And when that veil was rent on the day of crucifixion, the veil that He was wrapped in was rent on the day of the crucifixion, the whole mercy seat came into view. Now, the Jews cannot understand how that God could have mercy upon a sinful, foul people like we are. But they couldn't see this One Who was giving mercy, because He was hid. He was behind the mercy seat on the inside, with badger skins hanging down, covering Him.

The entire mercy seat came into view when you saw it in the life of Jesus, the first born son. That was God in him that was rejected, God -life. That was God, it was the God-Life in him that was despised, that was God, it's all about God and God gave us opportunity to not only receive that mercy seat but to come into that mercy seat and lead others to that mercy seat by manifesting that mercy seat to them in our own lives as manifested sons of God living for others.

Let us pray.