

Oneness pt69

64-0726M RECOGNIZING.YOUR.DAY.AND.ITS.MESSAGE_ JEFFERSONVILLE.IN

180 See, they've went to their own feelings and their own senses.

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65-0219 THIS.DAY.THIS.SCRIPTURE.IS.FULFILLED JEFFERSONVILLE.IN

30 So the church really is in birth pains tonight, again, for the deliverance of the Son, Son of God to come again. All of our theologians, all of our systems, all of our denominations, has rotted right out from under us. So we are in birth pain, and a **Message from God always throws the church in heavier pain, but after a while she is going to be delivered of a Bride. That'll bring forth Jesus Christ to His Bride.**

31 And, then, thinking this man had disagreed with me so much. When I'd raised up to speak this Message, I turned in my Bible, to find the page.

33 And when I started to turn over in Saint John, where the Scripture was found, I started to read the 16th chapter, and the verse that I was looking for wasn't there. So I thought, "Strange!" I turned back again; still it wasn't there.

35 And this Catholic priest got up out of his seat, from about a hundred clergymen sitting on the platform; walked over close to me, with all of his robes and gowns and crosses, and so forth, and got right up close to me. And he said, "My son, be steady. God is fixing to move."

I thought, "A Catholic bishop telling me that?"

He said, "Read it out of my Book."

36 And I read the Scripture out of his Book, and took my text and went on, preached my sermon.

38 And I was on my road home, back down to Tucson, that evening. The kids was crying for a sandwich, and I stopped to get a sandwich at a little stand. And my wife said, "Bill, I never was so nervous in all my life, to see you standing up there fumbling through that Bible." Said, "Didn't it make you nervous?"

42 And, being a new Bible, those two pages had perfectly stuck together, and I was reading from the 17th chapter instead of the 16th. "Well," I said, "that's all fine. **It's for some cause.**"

43 And just as plain as you could hear any voice, a Voice come to me, and said, "He entered into Nazareth, to where He was brought up at; and went into the synagogue, as it was His custom. And the priest gave Him the Scriptures to read, and He read Isaiah 61. And when He had read the Scriptures, He set down; handed the priest back the Bible, the Book, and sat down. And all the eyes of the congregation was upon Him. And precious Words proceeded from His mouth. And He said, '**This day this Scripture is fulfilled.**'"

"This day this Scripture is fulfilled."

44 How accurate is the Scripture! If you'll notice this in Isaiah 61:1 to 2, is where our Lord was reading from, Isaiah 61:1 to 2. But in the middle of the 2nd verse of Isaiah 61, He stopped. Where it said, "The Spirit of the Lord is upon Me; to preach the acceptable year," then He stopped. Why? The other part, to bring judgment, didn't apply to His first coming, but His second Coming. See, it didn't apply there. How the Scriptures never make a mistake! They are always perfect. Jesus stopped just where the Scripture stopped, 'cause that was exactly what was to be vindicated in His day, now, in that first coming. **The second Coming He will bring judgment upon the earth; but not then.** He was "to preach the acceptable year."

45 **Notice the Messiah standing in the platform, to identify Himself with the Word of promise for that age. How strange, the Messiah standing up before the church!** And look at these precious Words, when He says here, "To preach the acceptable year."

46 "The acceptable year," as we all know, as Bible readers, was "the year of jubilee." That, when all slaves and prisoners, as they were, been taken, prison; and had to give a son, to pay a debt; or a daughter, to pay a debt, [Blank.spot.on.tape--Ed.] and they were in bondage. No matter how long they had been in bondage, or how long they was supposed to stay there; when the year come, of the jubilee, when the trumpet sounded, every man could go free if he wanted to go free. [Blank.spot.on.tape.] You're free. You was no more slave.

47 But if you desired to remain a slave, then you had to be taken down to the temple, stood by the temple post, and they took an awl and bored a hole in your ear, and then you had to serve that slave master the rest of your days.

48 What a perfect example it is of the Gospel of Jesus Christ! When It's preached, the acceptable time, and the time of Jubilee; anybody, no matter who you are, what color you are, what denomination you belong to, how it's far you've stooped in sin, or what's wrong with you; you can go free when you hear the Gospel trumpet sound out. **You are free!**

49 But if you turn your back upon the Message and refuse to hear It, notice, you were bored in the ear, with an awl. That means, to say, that you have crossed the line between grace and judgment, and you will never hear the Gospel again. You'll never get any further. You must be a slave to the system you're in, the rest of your days, if you refuse to hear the acceptable year.

50 Now, the other part of it, as I said, didn't need to be answered, because this coming Messiah, **a time now**, is when He will bring judgment.

51 Now, how could those people ever fail to see Who He was? How did they ever miss it? How could it be, when it was so plainly made known and showed? How could they have ever missed seeing? When He...

53 What a tragedy that that would be, but it's happened. It's happened many times. How could it happen? Of course, like it did in other times, by believing man's interpretation of the Word. That's what caused it. Those believers in them days, so-called believers, was taking the interpretation of what the priest had said about the Scripture. **Therefore Jesus, not belonging to any of their ranks or their societies, He was excommunicated from their company.**

56 How He could stand there and say, "This day this Scripture is fulfilled right before your eyes!" How outstanding, how so plainly, and yet those people misunderstood. Why? Is because they took the interpretation of some order of priests that they were listening to.

57 And history always repeats itself. And Scripture has a compound meaning to It, and a compound revelation.

58 For instance, like it says in the Bible, that, "Out of Egypt I have called my son," referring to Jesus. Run the margin on that, and you find out, also referred to Jacob, same Scripture. Jesus was His greater Son. Jacob was His son that He called out of Egypt, which the Scofield reference and all other references give to it, because that's the Scripture it was referring to. So it had a--a double answer; it had a answer to Jacob called out, and to Jesus called out.

59 And so is it today! Is because that we're in such a turmoil as we are, and people fail to see the Truth of God, is because there is too many man-made interpretations of God's Word. God don't need nobody to interpret His Word. He is His Own interpreter.

60 God said, in the beginning, "Let there be light," and there was light. That doesn't need an interpretation.

61 He said, "A virgin shall conceive," and she did. That doesn't need any interpretation.

62 **When, God's interpretation of His Word is when He vindicates and proves It to be so. That's His interpretation, by making it come to pass. That's where God's interpretation is, is when He makes His Word come to pass. He is interpreting It to you.**

63 Like if there had never been light, and He said, "Let there be light," and there was, that don't need anybody to interpret.

64 But we get man-made systems mixed into It, and, when you do, you--you get It out of line. It's always been that way.

65 But I still think of how striking it must have been. Think of it, the Messiah! **Why did they fail to see Him?** Because, their very leaders that ought to have knowed Him, that ought to have been versed in the Scripture, that ought to have been understanding of the Scriptures, they belittled this Man and said, "He's a illegitimate child, to--to begin with. We wouldn't believe That."

76 No wonder! If He would come to Jeffersonville tonight and make an act like that, they would still talk about Him.

77 But, remember, He came to do one thing, was the will of God. Now, that's found in Saint John 5:19, you'll get the answer. He said, "Verily, verily, I say unto you, the Son can do nothing in Himself; but what He sees the Father doing, that doeth the Son."

78 Now, they ought to have knowed that that was the very vindication of the prophecy of Moses, "For the Lord your God shall raise up a Prophet likened unto me."

79 Did you notice, when He seen the man, He said... Jesus knew that he had been in this condition for many years. See, being a Prophet, He saw that man in that condition; and went down there and waved--waved His way around through those people, mincing through the crowd, until He found that certain man.

80 Passed by the lame, halt, blind, and withered, yet a Man full of compassion. But, compassion, is, "doing the will of God."

81 Now, we find Him, as He would not join up with them, He would not have nothing to do in their ranks, then He was an outcast. He would not have any...

82 Besides that, He went into the temple one day. A Man went in there and found the house of God just about contaminated as it is today. They were buying, selling, changing money. And He turned over the money tables; took ropes and plaited them, and beat the moneychangers out of the temple. And looked upon them with anger, and said, "It's written," hallelujah, "My Father's house is a house of prayer; and you've

made it a den of thieves. And you, with your traditions, has made the commandments of God of none effect."

83 Oh, could a bunch like that ever believe in Him? No, sir. They had been so hog-wallowed in the muck of societies and filth of the day, until they were so ecclesiastical froze up until they couldn't feel the vibrations of the Power of Almighty God. No wonder the little woman could touch His garment and get healed by It; and a drunken soldier could spit in His face and feel no virtue! Depends on how you approach It. **Depends on what you're looking for. When you go to church, it depends on what you're looking for.**

86 "We know that, when the Messiah cometh, He'll come down the corridors of Heaven and go to our high priest and say, 'Here I am, Caiaphas.'" But we find out that He didn't do it that way, because it wasn't written in the Word that way. It was a man-made tradition that caused them to believe that.

87 The Word had said that He would come just the way He come. And there He stood, reading the Word, and saying to them, "This day this Scripture is fulfilled in your eyes." And still they fail to see Him or recognize Him, like they did in all other ages.

116 How I could stop here and tell you what that old priest told me! Said, "Son, you never finished that Message."

I said, "Keep still."

He said, "You mean them Pentecostals don't see that?"

I said, "No."

117 He said, "I see it." And a Catholic priest, too! Uh-huh. He said, "Why didn't you go on?"

I said, "Keep still."

He said, "Glory to God! I see it."

118 And about that time the Holy Ghost fell on his sister, setting out there in the meeting. And she raised up, speaking in unknown tongues, and gave the interpretation of the very thing that the priest and I were talking about, on the platform. The whole church, the whole place, went into a roar. Carried on over into Oral Robert's convention last week, or week before last, and was the talk of the convention. How that that priest... Setting under the Holy Spirit, revealed out there through a woman, his sister I believe it was, of what was taking place up there on the platform, and revealed that thing that we were hiding.

119 The hour that we're living, this day this Scripture is fulfilled. This day the evening Lights have come, and we fail to see It. Notice.

120 John said, "This day I am 'the voice of one crying in the wilderness,' as said the prophet Isaiah. Prepare the way for the Lord!"

121 They didn't understand it. Say, "Oh, you're Jesus... you're--you're the Christ," rather.

122 He said, "I am not the Christ." He said, "I'm not worthy to loose His shoes. But," he said, "He is standing among you, somewhere," for he was sure that He would be there. He would be in his day, 'cause God told him he was to introduce the Messiah.

123 One day a young Man's come walking down through there, and he seen like a Light over the top of Him, a sign. And he cried out, "Behold the Lamb of God! This day this Scripture is fulfilled before you." Sure.

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46 But you notice here, He said, at the ending of the church age, it had got in such a mess till He would be revealed again as Son of man, "when the Son of man is being revealed." **How appropriate was that mix-up yesterday! And I hope you don't miss it.**

47 We have had the revelation of Son of God, but the last promise that Abraham had before the son was made... or brought into existence, the one that he had been promised; before the promised son showed up, God manifested Himself there at Sodom as a Prophet, being a Man, in flesh, God. Elohim, as I heard someone speak it a while ago, which the Godhead bodily was in Him. He was the fulness. Elohim is the fulness of the Godhead, bodily. And we notice there when Lot saw... When Abraham saw Him coming, he said, "my Lord." There was three of Them. And down in Sodom, Lot saw two, and said, "my lords," lack of revelation. So notice what taken place here, when He come up, how He made Hisself known.

48 Could we not, **could I not say this if I had just been on my toes, see, the brother prophesied when he said to me what he did! This day! Watch what He did right after the reading of that Scripture. "In the days when the Son of man," not a man, not a human being, "the Son of man will reveal Hisself among His people again." This day this promise, of this hour that we're now living in, is fulfilled before our very eyes.** He turned immediately to the congregation, and ten or twelve, whatever people it was out there, unknown, **He did the very same thing He did at Sodom. This day has this Scripture been made manifest before you. It's been made true before you.**

49 Then, my brother, sister, delegates, ministers, whatever we are here, children of God, how close are we to His Coming then? **If we're now seeing the Scripture that He**

promised, just before the fire fell in Sodom to burn it up, and likened this day to it, and seeing that Scripture right before our eyes be fulfilled, how close are we to the Coming of the Son of God then? How close is the manifestation of the Scriptures, like He did through Abraham, bringing the Church up, in type, which He was the promise to the Church! And now we find out, Abraham's natural seed, how they failed. But the royal Seed of Abraham, which is by faith in the promised Word, is now being manifested on the earth today. We are at the end time, my brother, sisters. We are at the end.

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128 Now I ask you to consider the age and time we now live in, with the promised Word for today. If back in other ages, man could say, "this day this Scripture," "this day this Scripture," then what about the Scripture for this day? What's promised for this day? Where are we standing? What hour are we living; when the clock is beating, the scientific clock, three minutes before midnight? World has got the jitters. The church is in a bed of corruption. There nobody knows where they're standing. What time of day is it? What about the Scripture for this day? The conditions of the church, or, the conditions of the church today!

147 Notice another great sign. The Jews are in their homeland; their own nation, their own money, a member of the United Nations. They got their own army. They got everything. They're in their homeland; which, Jesus said, "Learn a parable of the fig tree." There they are, right back in their nation. This day this Scripture is fulfilled, the Jews in their homeland.

151 Now, but in this day there is to come a super, Royal Seed of Abraham. That's exactly what It'd be, would be a Royal Bride to the Royal, promised Son. As I spoke last night, it won't be a natural seed, it'll be a spiritual Seed. There is to be a spiritual Bride raise up, which will be the Royal Seed of the royal Faith of Abraham's Royal Son. She is to come on the scene in the last days, and the time and the place is a promise that's given to Her.