

“And why don't YOU judge for yourselves what is right?”—Jesus (Luke 12:57)

Matthew 12:15-21 - Jesus or William Branham?

“And charged them that they should not make him known: That it might be fulfilled..” Matt. 12:16-17

OR

“He never fulfilled that. That's what He's fulfilling now.”—Lee Vayle

William Branham (at least in part) applied the Messianic prophecy of Esaias quoted in Matthew 12 to the Messiah, the man Christ Jesus.

MATTHEW 12:15 But when Jesus knew [it], he withdrew himself from thence: and **great multitudes followed him**, and he healed them all;

MATTHEW 12:16 **And charged them that they should not make him known:**

MATTHEW 12:17 **That it might be fulfilled** which was spoken by Esaias the prophet, saying,

MATTHEW 12:18 Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my spirit upon him, and he shall shew judgment to the Gentiles.

MATTHEW 12:19 **He shall not strive, nor cry; neither shall any man hear his voice in the streets.**

MATTHEW 12:20 **A bruised reed shall he not break, and smoking flax shall he not quench**, till he send forth judgment unto victory.

MATTHEW 12:21 And in his name shall the Gentiles trust.

William Branham - 1955-0123E - Earnestly Contend For The Faith -“Now, we'll notice Him [Jesus]. What made Him different? As a Speaker I guess **He wasn't so forceful and get out in the street and like we do, and scream, because the Bible said, “His voice was not heard in the street. And a bruised reed and a smoking flax,”** and so forth **as the prophet said He would be**. So He was just **something about His talk that caught the heart of people**, though. **He didn't have to be so forceful about it in an outward demonstration**, but there was something down in His talk that fascinated the hearts of people.”

William Branham - 1957-0825E - Hebrews, Chapter Two #2 “But He was humble, meek, gentle. He wasn't a mighty preacher. **His Voice wasn't heard in the street.**”

William Branham - 1958-0312 - Jesus Christ The Same Yesterday, Today, And Forever “Now, He wasn't a great forceful speaker. The Scripture says that **His voice was not heard in the streets and so forth.**”

Lee Vayle had a different view. Although the Scriptures plainly state, “*..charged them that they should not make him known: that it might be fulfilled..*,” Lee Vayle said “*he never fulfilled that;*” Jesus “*did everything that it says he wouldn't do,*” so that he could apply the Messianic prophecy to William Branham instead of to the Messiah—the man Christ Jesus. Lee Vayle repeatedly read and emphasized this point over the years. The fulfillment in the life of Jesus is altogether taken away.

Lee Vayle - 1989-0719 TREES, BOOKS, AND FOUNTAINS # 8: THE BOOK OF THE LORD
“The bruised reed He broke; the smoking flax He put out.”

Lee Vayle - 1992-0105 DOES GOD EVER CHANGE HIS MIND ABOUT HIS WORD # 11

“And of course, we showed you in verse 19 and 20 how that he didn't strive or cry or raise his voice in the streets, or the bruised reed he didn't break and the smoking flax he didn't quench. **That didn't happen when he was here in his flesh. I mean he did everything that it says he wouldn't do.** And this was talking to the Gentiles.”

Lee Vayle - 1993-0904 SPOKEN WORD IS ORIGINAL SEED # 25: BOOK 2 **You go to the vindication of William Branham** where ‘greater works than these shall he do because I go to My Father’. You go to the fact where **he will not ‘raise his voice in the streets, the bruised reed he doesn't break, the smoking flax he does not quench**, until he hurls forth judgment unto victory to the Gentiles; and in His name do they trust.’ **He never fulfilled that. That's what He's fulfilling now.**”

Lee Vayle - 1991-0707.LOVE.PRINCIPLES - "He does (not raise his voice) in the streets.
(The) bruised reed he does not break, the smoking flax he does not quench, **(which he did when he was here in his own flesh on earth.)**"

Various commentators' explanations don't disagree with William Branham comments on this passage—that is, Jesus fulfilled this prophecy as the Scriptures clearly indicate. Lee Vayle did not allow that Jesus' ministry extended to the Gentiles so he could claim that for William Branham's endtime son of man ministry, but the reality is that Jesus went beyond the bound of Judea to places inhabited by Gentiles and gave hope to them. What the Bible specifically said Jesus fulfilled, Lee Vayle said Jesus did not fulfill, that William Branham did. Think about that.

Barnes' Notes on the Bible (Matt. 12:15)

"Mark adds that he withdrew "to the sea;" that is, to the Sea of Galilee or Tiberias. He states also Matthew 3:7-8 that "a great multitude from Galilee followed him, and **from Judea, and from Jerusalem, and from Idumea, and from beyond Jordan; and they about Tyre and Sidon, a great multitude**, when they heard what great things he did, came unto him." **As some of these places were without the limits of Judea or inhabited by "Gentiles," this statement of Mark throws light on the passage quoted by Matthew 12:21, "In his name shall the Gentiles trust."**

Pulpit Commentary

"Verses 15-21. - Jesus withdraws, and although many follow him and are healed by him, he charges them not to make him known, thus fulfilling the prophecy of the Ideal Israelite, who is the object of God's love and delight, and will receive his Spirit and declare the revelation of him to the Gentiles; **he will not strive or exalt himself, or use harshness towards the weak; and his meekness shall last until he has succeeded in his purpose of revealing God to men; for he shall succeed, and he shall be the object of the Gentiles' hope.**"

Benson Commentary

"That it might be fulfilled, &c. — Here the evangelist assigns another **reason why the Lord Jesus prosecuted his ministry in this humble, meek, quiet, and unostentatious way: it was, that he might fulfil Isaiah's prophecy, Isaiah 42:1-4, in which it was foretold that he should conduct himself in this manner.**"

Meyer's NT Commentary

"The bruised reed and smoking wick represent those who are spiritually miserable and helpless (Matthew 11:5), whom Christ does not reduce to utter hopelessness and despair, but (Matthew 11:28) to whom He rather gives comfort, and whose moral life He revives and strengthens."

Barnes' Notes on the Bible

"A bruised reed ... - The reed is an emblem of feebleness, as well as of fickleness or want of stability, Matthew 11:7. A bruised, broken reed is an emblem of the poor and oppressed. It means that he would not oppress the feeble and poor, as victorious warriors and conquerors did. It is also an expressive emblem of the soul broken and contrite on account of sin; weeping and mourning for transgression. He will not break it; that is, he will not be severe, unforgiving, and cruel. He will heal it, pardon it, and give it strength.

Smoking flax - This refers to the wick of a lamp when the oil is exhausted - the dying, flickering flame and smoke that hang over it. It is an emblem, also, of feebleness and infirmity. He would not further oppress those who had a little strength; he would not put out hope and life when it seemed to be almost extinct. He would not be like the Pharisees, proud and overbearing, and trampling down the poor. It is expressive, also, of the languishing graces of the people of God. He will not treat them harshly or unkindly, but will cherish the feeble flame, minister the "oil" of grace, and kindle it into a blaze.

Till he send forth judgment unto victory - "Judgment" here means truth - the truth of God, the gospel. It shall be victorious - it shall not be vanquished. Though the Messiah is not "such" a conqueror as the Jews expected, yet he "shall" conquer. Though mild and retiring, yet he will be victorious."