

The Parables of Christ 1
Why Did Jesus use Parables
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Rev. Brian Kocourek

This morning we will begin by the Grace of God to look at the parables of Christ and to view them not from a 2000 year old perspective, but to view them in the light of the hour in which we live. For if we see them only from a 2000 year old perspective, there is no life in them. But to see them in the present tense, brings them alive and gives us hope and understanding of the day in which we live. For God is the Present Tense God, not a God of past ages. He said, I am that I am. Not I was what I was. He is a Living God, and if this be so then His Word will come alive in our life if we have been made alive in Him.

William Branham in his [Audio letter to Lee Vayle 64-0500](#) he said, *Would it be, you think, advisable in here, to say that God then, in order to proclaim this, has to send a prophet in order to inject this, make this real again, show the people the hour we're living in? Because **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.** So God sends His prophet to manifest, present tense of it. You see? And then, after it's over, then history is. Now, you might inject that, Brother Lee. I don't know whether that's any good or not, but it's just a thought right here. Thanks a lot.*

Notice he said, *"if the church only sees it in the past tense then there is no hope for the church."* I believe that God makes His Word to come alive in each age. To those who are looking for Him to manifest Himself, He does so as the "Living God".

From the Message [Anointed ones at end time 65-0725M P:168](#) William Branham also 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 there is one more quote I would like to share in our preparation for this study on the Parables of Christ, and that is from a Message he preached called, [Shalom 64-0119 P:92](#) In this message William Branham vindicated prophet of God said, *All the New Testament speaks of this hour.*

Therefore, as we study these Parables of Christ, we will want to keep these 3 quotes of William Branham in the forefront of our minds or our thinking. For these three quotes are essential to understanding the Living Word.

He said, if they do not see the word in the present tense there is no hope for the church, and if they do not move on with the Word "AS" it comes to pass they are dead, gone. And if all the New Testament speaks of this hour, then we ought to be able to know how it speaks of this hour. And in being able to see how the New Testament speaks of this hour, not only gives the Church hope, but also **brings into view the reality of the Living God.** In other words, we see the Word with a Present tense view.

Now, I do believe that God is not the God of the dead, But rather He is God of the Living. **He is the Living God.** He is the Living Word. And if He is the Living Word, then that Word must become alive to us if it is to do us any good.

Now, there are 48 times in the New Testament that the word parable is used, or it's Greek equivalent parable. Now, a parable is a simple story that illustrates a moral. It is used by Jesus in the New Testament to illustrate a lesson. But we find that there is another reason He used parables, and that is to blind those that are not ordained to see what He was talking about. William Branham also spoke in parables to the people. These are the countless stories that he used to illustrate His point.

However, there is a danger that must not be overlooked in our understanding the use of parables or stories by our Lord Jesus Christ, or His prophets for that matter. The danger in using parables or stories to illustrate a point is that if you do not understand what the speaker is really talking about, the story or parable that He chooses to use can be a two edged sword, and you can end up running in the wrong direction based on what you perceive the story to be telling

you. A parable then can mislead an audience just as easy as it can drive a point home.

MATTHEW 13:10 *And the disciples came, and said unto him, Why speakest thou unto them in parables?*(Notice, they did not say why do you speak in parables, but why do you speak to them in parables. Up to this point Jesus must have been pretty forthright with the Apostles, and must have spoken pretty straight to them, but they noticed that when he spoke to a mixed multitude, he used stories and parables, and they were asking Him why he did that. And he tells them it is for the purpose of hiding from them what they are not ordained to know and understand.) **11 He answered and said unto them, Because** (which means the reason for this is that) *it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given.* (He says, you are supposed to know these things but they are not supposed to know.) Then He says, **12 For whosoever hath**, (and the word hath should not have been translated hath. The Greek word echo should have been left in tact. The verse should have read, “*to him that is of such a character that he is able to echo back my thoughts and words*”) *“to him shall be given, and he shall have more abundance”* (and why would you have more abundance? Because if you can echo, then you can repeat them over and over and over, and as you do the spoken Word becomes multiplied over and over and over and brings you grace and peace and many divine blessing concerning your life. The Apostle Peter told us in **II PETER 1:2** *Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord*, So we see that in multiplying the Word of God, we receive Grace and Peace. *Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord* **3 According as his divine power** (and what is His Divine Power? Divine is God Life and He is the Word, and therefore the Divine power is what Paul said in **Romans 1:16** *that the Word of God is the Power of God unto salvation.* Therefore through the instrument of God’s word) *hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue:*

And we will see the importance of how all things are working together for our good, and how the all things that are given represent the Word of God in our Life, and we will see in the first parable Jesus told what that significance means to us.

Now, in getting back to Matthew 13, we pick up at verse 12 where Jesus says, *but whosoever hath not*, (whosoever is not made up in such a way as to be able to reflect my Words,) *from him shall be taken away even that he hath*(from him shall be taken away even that which he thinks he is reflecting). **13 Therefore speak I to them in parables: because they seeing see not;** (he tells us they are able to look with their eyes, but they are not able to see with the eyes of their heart) *and hearing they hear not*, (and although they are hearing with their ears, they are not able to listen and therefore neither can they understand. He says,) *neither do they understand.* **14 And in them is fulfilled the prophecy of Isaiah, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive:** **15 For this people’s heart** (the heart means understanding, so their understanding) *is waxed gross, and their ears* (their ability to listen attentively) *are dull of hearing, and their eyes they have closed;*(and if they closed them, then they are closed willfully. They closed their own eyes.) *lest at any time they should see with their eyes*, (notice he said, they shall see with their own eyes. Now catch what he is saying here. He says these people are only looking through their own eyes. They are left to themselves.) *and hear with their ears*, (and notice their hearing is with their own ears. Which tells me that these people cannot look with the eyes of God, nor do they hear with the help of God,) *and should understand with their heart*, (and notice the understanding is with their own hearts, and yet we have a promise of a new heart, but these people do not have a new heart. They do not have a new understanding, because they are left up to their own heart or their own understanding.

There is a way which seems right unto man, but the end thereof are the ways of death. Man can not get the right understanding by his own efforts. His own efforts will always take him further from the truth. *There is a way that seems right to man but the way thereof are the ways of death.* Literally, man is incapable of knowing the things of God because the Things of God are spiritually discerned, and you must have the Spirit of God to know the things that are freely given from God. Revelation of God’s Word is a gift from God and either He gives it to you or you are left on your own without it.) *lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted*, (you see if they were concerted they would not see with their own eyes, nor would they hear with their own ears, nor would they understand with their own heart) *and I should heal them.* **16 But blessed**

are **your eyes, for they see: and your ears, for they hear.** 17 For verily I say unto you, That many prophets and righteous men 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.

Unless we are given a new heart and a new spirit from God there is no way for us to see and hear and thus understand what the Kingdom of God is all about.

EZEKIEL 36:26 A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. 27 And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do [them].

Concerning this new heart and new spirit, Brother Branham said in the message **IMPERSONATION OF CHRISTIANITY 57-0120M** So God had to give you a new heart, not a patched up one, a new heart. That's your intellects that you think with, a new way of thinking. 043 Then He said after that, "Then I'll give you a new spirit." What's that? A new desire, "I want to do right."

And then God said, I will give you My Spirit. First God gives you a new understanding, *Flesh and blood has not revealed this to you, but My Father which is in Heaven.* God gives you that new understanding. Then that new understanding brings forth a new desire in your heart, and finally God gives you of His Own Spirit and places it within you. *Christ in the you, the Hope of Glory.* Christ in you, the anointing of God in you, the Hope of Doxa, the Hope of having the very mind that was in Christ. Look, how else could you understand the things of God except the spirit of God be in you.

I CORINTHIANS 2:9 But as it is written, *Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.* 10 But **God hath** revealed them unto us **by his Spirit:** for **The Spirit** searcheth all things, yea, the deep things of God. 11 For what man knoweth the things of a man, save the spirit of man which is in him? Even so the things of God knoweth no man, **but the Spirit of God knows.** 12 Now we have received, not the spirit of the world, but **The spirit which is of** (of = out from) **God; that we might know** (and here is the key, we receive the spirit of God that we might know the things of God) *the things that are freely given to us of God.* 13 Which things also we speak, not in the words which man's wisdom teacheth, but which **the Holy Ghost teacheth;** comparing spiritual things with spiritual. 14 But **the natural man receiveth not the things of the Spirit of God:** for they are foolishness unto him: **neither can he know them,** (Why?) because they are spiritually discerned. 15 But he that is spiritual judgeth all things, yet he himself is judged of no man. 16 For who hath known the mind of the Lord, that he may instruct him? But **we have the mind of Christ.**

So you see then, that it takes a mind that has been anointed from God to be able to see and hear the things that are freely given to us from God. But the natural man can not see nor can he hear, and neither can he understand. And so we see that Jesus used parables because they would be given in such a way that those who did not have the Spirit of Christ in them, would not in any way, shape or form be able to understand, perceive, and have any clue as to what they really meant. And we will find out from Jesus own Words in Mathew 13 when he is asked about his use of parables, he tells them that he uses them so that those who are not ordained to see will not be able to get it, and those who are ordained to get it will.

Again we find this understanding being again referenced in the Book of Mark.

MARK 4:10 And when he was alone, they that were about him with the twelve asked of him the parable. 11 And he said unto them, **Unto you it is given to know the mystery of the kingdom of God: but unto them that are without,** (the Greek word there was EXO which means outside or those on the outside,) *all these things are done in parables:* 12 for the reason *That seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and [their] sins should be forgiven them.* The very purpose of the parables for one group is to blind and for the other is to clench the nail concerning the doctrine. So we must be careful how we are hearing, and we must be careful in what manner we are hearing.

In fact in the Gospel of **Mark Chapter 4:24** we hear Jesus warn the people to be careful in what manner they 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 which does not mean “what” as though it is speaking of “a particular thing” you are hearing, but rather it means “in what manner you are hearing”. 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.”* In other words, Jesus is telling them that the way they come to hear is the way they will hear. 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 going. And if people come to the Word with their minds already made up, that is what they will go away with as well.

In **Deuteronomy 28** we see that the attitude that the people take towards the Word of God will either bring them either blessings or cursing. They will be blessed if they take it into their heart and believe it and live it, but if they turn their hearts from it, that same word will then become a curse to them. Therefore when Jesus is warning us 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 the Father told us back in the Book of Two Laws Deuteronomy. Deut or deuter meaning two and “**onomy**” meaning laws.

And what are those two laws? Blessing and cursing. And both come by 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 give the same warning in the Book of Luke. **Luke Chapter 8: 18** *Take heed therefore how ye hear: for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have.* 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 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 that this was translated from means “in what way”. Therefore again we hear 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 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. In Matthew chapter 5 we hear Jesus standing before thousands as he preaches the 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 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 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, boring and should be cast aside as useless vessels, not fit for the King's Table.

But then he 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 the 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 when he says, Let your light so shine before men, the Greek word for shine is "lampo" which we get our word lamp. 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 active participators in the Living Word of the Living God.

As Brother Branham said, *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 *"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 thus when he also said, *All the New Testament speaks of this hour*, we can see that Jesus came forth saying the same thing to the people.

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, 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 Chapter 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 possessest it, and dwellest 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** (You see this is not about a basket of something, this is about you, and your life and the stewardship over that inheritance that God has given you) **I am come unto the country which the LORD sware unto our fathers for to give us.***

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 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 e divine promise from God.

Notice **Deuteronomy 28:verses 5 and 7** *Blessed shall be thy basket and thy store.*

And verse **7** *Cursed shall be thy basket and thy store.* Notice the basket represents all they have, what thy are and all they possess. The basket is you. 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 to manifest Himself to the generation of peoples 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, he says, *"Don't put your basket over that light. Don't let your life and all your goods and all that you are living for interfere with your ability to reflect Christ the Word to Others.*

Matthew 5:14 *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.*

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 life and our 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, He said, *Let your light so shine before 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 curses 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 and 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.

IS YOUR LIFE WORTHY 63-0630E 242 *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--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; but--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 one... 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 on the--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.

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, "Inasmuch 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?

Laodicea, rich and increased with goods and yet don't know that the bushel is over their head and blinding their eyes. Yes, the bushel that represents all the blessings of God in your life, and yet blinding the people that they can not see and can not 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.* Grant to us Father to have 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.