

Spoken Word no. 217

“Manifested to destroy the works of the devil,”

Brian Kocourek, Pastor

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1 John 3:8 *He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.*

Let us pray, Dear Father we come to thee this morning with sincere hearts wanting to know more how to overcome in this hour that Your Prophet told us is 70 times hotter than any other age. And we see it everywhere we look and we know it is the end time. And Father our motive is not to place ourselves in a better light than our brothers, but simply we do not wish to displease Thee in any way, and would rather leave this earth serving Thee in the way you would be pleased than to leave it with remorse for not having done what is pleasing in Thy sight. So help us Lord to come to an understanding of how to overcome, even as your Son Jesus overcome, for we ask it in Jesus Christ's name, amen.

Now, in our text for this morning we see where we have an adversary the Devil and we know that he has disbelieved from the very beginning, and it is his job to make others disbelieve. But we read also that the very purpose of God sending forth His Son into Flesh was to destroy the works of the devil, and those works being the devils ability to make others disbelieve God's Word.

Therefore, this morning I would like to pick up at paragraph 141 of *The Spoken Word is the original Seed* and read what brother Branham has to say about this particular Scripture. Notice he says, *“Now, **Christ was manifested to destroy the works of the devil.** You believe that? Now, I can't explain all this; I'm just going to go through it just quickly now, hit the high place so you won't stay too long. **Christ was manifested to destroy the works of the devil.** Is that right? You all believe that? What was He? **God's Word, which destroys the works of the hybrid, the devil.** Is that right? He was done to do that; **He was born to be that, to destroy the works of the devil.** Now, His body is to do the same, because the Head and body is together. Is that right? **If Christ is the Head, was the Word, His body has to be the same thing as His Head was** (Is that right?), *a church of the Word, born of the Word, virgin born from the Word, not denominational now; virgin born from the Word.**

1 John 3:8 *He that committeth sin is of the devil; for the devil sinneth from the beginning.* (Now, we know that sin is unbelief for, For Jesus told us Himself in John 16:9 that they sin because they believe not, and William Branham taught us that smoking and drinking is not sin, but attributes of unbelief. He said we do those things because we do not believe. Therefore John continues on this thought that sin is from the devil, and says,) ***For this purpose the Son of God was manifested, that he might destroy the works of the devil.***

Now, before we go any further, we should look at this statement, because it is of utmost importance to us. He said, ***For this purpose the Son of God was manifested, that he might destroy the works of the devil.***

Now, this statement tells us that the reason the Son of God became manifested to us is for the purpose of destroying the works of the devil. So we must ask our selves what works? What are the devil's works?

Now the word "**works**" here was translated from the Greek word "**Ergon**" which speaks of "**the deeds, or employment**" of the individual.

Now, let me explain. We know that the works of the hand is only an expression of the mind. And we remember concerning the "**mark of the beast**", that the mark in the hand is the works of the hand, and the mark in the forehead is the thoughts in the mind. Therefore we find that Jesus purpose for manifesting Himself was to destroy those works of the devil. Now, knowing the word "**works**" or "**ergon**" speaks of "**an expression of the mind through the actions of the hands**", or **the actions of the individual**, we must ask ourselves "**what are these works of the devil?**" Now, we get our explanation from John Himself as we continue to read.

I John 3:9 *Whosoever is born of God doth not commit sin;* (now, the word commit here does not mean to do, but is more specific than just doing, it actually means "**to initiate**". Therefore **Whosoever is born of God doth not initiate sin...**In other words, you don't go looking for it. You don't plan on doing it, but sometimes you may find your self caught up in it, looking for a way out of it. Then we read the reason we do not initiate sin of unbelief is because...

"for his seed (God's Seed) **remaineth** or makes its home **in him: and he** (God) **cannot sin (cannot disbelieve), because he is born of God.**

In other words, if a man is born of God then he has God-Life dwelling in him, and thus if He has God-Life dwelling in Him and God can not disbelieve, then the one with God-Life dwelling in him can no more disbelieve than God can disbelieve, because it is the same God life, or nature dwelling in him as in God Himself. Now, that ought to answer your questions you have as to why you feel so miserable when you do something you know to be wrong. Because the Holy Spirit is your comforter, and that God-Life in you can not willingly plan out evil when the nature of that God-Life is to be obedient to it's Father in all things.

*As Br. Branham said earlier in this series, "Son of God seed will produce son of God life." So the Life that has been planted in you by the Baptism of the Holy Ghost will have to produce the same results it did in the body of Jesus Christ the son of God, if so be that the same spirit that abode in Him abides in you. And that is what Paul told us in **Romans 8: 11** **But if The Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.***

So first we must ask, who raised up Jesus from the dead, and I can show you 18 scriptures that tells us that God, the father of Jesus, raised up Jesus from the dead. Now that we know who raised up Jesus from the dead, it also says, if His spirit, the one who raised up Jesus from the dead, meaning if God's Spirit dwells in you, then it shall also quicken your mortal body. And we know that the body we now live in is our mortal body.

The word *mortal* means *capable of dying*. And a body that has already died is not capable of dying because it is already dead. So this verse speaks of the Spirit of God that dwelt in Jesus and raised up Jesus from among the dead, if that Spirit is also dwelling in you, it will also make the body you are now living in alive to Him by His own Spirit that is alive in you.

Therefore, we can now see what gives us quickening power not only over this body of this death, as the Apostle Paul called it, but what gives you power also over the sin that dwells in this body of death. That is what the Apostle Paul said in ...

Romans 8: 10 *And if Christ* (The anointing of God) *be in you, the body is dead because of sin; but the Spirit is life because of righteousness.* In other words, we see where the sin comes from, it comes from the body of this death. But we also see where the quickening to life comes from, it is not the body, but the Spirit that lives in us.

Let's read it altogether to see what the Apostle Paul is telling us here.

Romans 8: 10 *And if Christ be in you,* (Now, this is a question he is posing here, he says) *if Christ be in you, then the body is dead because of sin* (disbelief); *but the Spirit is life because of righteousness* (right-wise-ness or a right thinking). **11** *But if The Spirit of him* (God) *that raised up Jesus from the dead dwells in you, he* (God) *that raised up Christ from the dead shall also quicken your mortal bodies by his own Spirit* (or God-Life) *that dwells in you.*

So in getting back to **1 John 3:9** *Whosoever is born of God doth not initiate sin* "for God's seed remaineth in him: and **God-Life** cannot disbelieve, because the one who has God-Life in him is born of God. **10** "In this (ability to believe and disbelieve) *the children of God are manifest, and the children of the devil: whosoever doeth not right-wise-ness is not of God, neither he that loveth not his brother.*

Now, we are getting down to the meat of what John is telling us here. Notice in the next verse John says. **11** ¶ *For this is the message that ye heard from the beginning, that we should love one another. 12 Not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous.*

Now, what were the evil works that Cain did? Notice he tells us that Cain slain his brother **Because** his works were evil. It does not say his slaying was the evil work although it is evil, but he is telling us here that the slaying was a result of evil works already there to begin with. **So what were these evil works of Cain?**

Well, to find our answer we must first know what God considers to be the works of God. Because if we know what the works of God are then we will know what is not the works of God and rather are the works of the devil.

John 6: 28 ¶ *Then said they unto him, What shall we do, that we might work the works of God? 29 Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent.*

Now, if the works of God are to believe on Him whom God sends, then the evil works of the devil is to get the people to disbelieve the one God sends. It's just that simple, and that is exactly what the serpent did to Eve, and that is exactly what Cain did.

Paul tells us in the Book of **Hebrews 11: 4** that *Abel offered unto God a more excellent sacrifice than that of Cain*. Now, it did not say Cain's sacrifice was not excellent, but rather that Abel's sacrifice was more excellent. And if Abel's sacrifice was more excellent, then Cain's sacrifice was excellent. And the works of both Cain and Abel was a reflection of their revelation. Cain offered an excellent sacrifice and yet it was not accepted by God. It was a correct sacrifice, and a Biblical sacrifice, because it was the sacrifice of the first fruits. It was the sacrifice of the harvest as we see in Deuteronomy 26.

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 unto the country which the LORD sware unto our fathers for to give us. 4 And the priest shall take the basket out of thine hand, and set it down before the altar of the LORD thy God.*

Now, notice that Cain did not do this. He took it Himself and presented it to the Lord Himself. He did not go to the mediator, He tried to go direct. And yet His brother Abel went to God with the Lamb as an atonement. Abel, knew that *without the shedding of blood there is no remission of sin,*" which is **Heb 9:22**.

And without remission of sin, how dare one try to enter into the presence of God.

So you see, Cain's sacrifice was a "*first fruit offering,*" and that speaks of *a resurrection offering*, but how could you look to the resurrection without forgiveness and atonement for your sin first?

In fact Cain was looking for resurrection without atonement because he did not believe he was the by product of the serpent and Eve. He thought he was ok in God's eyes.

In **Genesis 4:17** we see that Cain named his first son "*Enoch*". He knew that "*Enoch*" was the name of the one who would be first in a rapture or being caught up, and so he offered a resurrection sacrifice which is a "*first fruit offering*". But "*without the shedding of blood there is no remission of sin.*" So we see the evil works of Cain, his false revelation, led to his slaying of Abel and that evil work was that his revelation was out of season. And when God did not have respect unto his offering which was the manifestation of his revelation, he got angry instead of repenting.

Genesis 4:5 *But unto Cain and to his offering he (God) had not respect. And Cain was very wroth, and his countenance fell. 6 ¶ And the LORD said unto Cain, Why art thou wroth? and why is thy countenance fallen? 7 If thou doest well, (if thou doest that which is right) shalt thou not be accepted?*

Now why was it important for God to tell Him, *“if thou doest that which is right?”* Because God’s Word tells us *“he that doeth righteousness is righteous.”* In other words, *he that doeth what is right doeth it because he is righteous*, and he that doeth what is right shows that he is rightly wise. In other words, if Cain did what was right then it would have showed that he was righteous, or rightly wise.

But there was error in what he did, because it was out of season. But God also told him, *“and if thou doest not well”*, (or if you do not do what is right, then) *sin* (or unbelief) *lieth at the door*. (Why? Because *He that knoweth to do right and doeth it not, to him it is iniquity*. And the Lord continued,) *And unto thee shall be his desire, and thou shalt rule over him*.

Now notice what took place next. After God gives correction to Cain for his unbelief, he goes to talk with his brother.

8 ¶ And Cain talked with Abel his brother:

Notice this word talked comes from a Hebrew word which means to boast. After being rejected by God and told by God that he offered a right offering but because he did not rightly divide the word he was rejected by God, he goes and brags to his brother anyway.

“and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him.”

Now, notice it was something that was said in that conversation that caused Cain to become so angry with his brother Abel that he slew his brother. And that brings us back to **1 John 3** again.

I JOHN 3:8 *He that committeth sin (unbelief) is of the devil; for the devil sinneth (disbelieved) from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil. 9 Whosoever is born of God does not initiate unbelief, for God’s seed-life remains in him: and he cannot disbelieve, because he is born of God. 10 In this the children of God are manifest, and the children of the devil: whosoever doeth not right- wise -ness is not of God, neither he that loveth not his brother.*

Notice in the next verse what John says. *11 ¶ For this is the message that ye heard from the beginning, that we should love one another. 12 Not as Cain, who was of that wicked one*, (notice, John is telling us that Cain was not from Adam, because Adam was a Son of God. So who is that wicked one? It is the devil himself, and notice that if every seed must bring forth after it’s own kind or nature according to Genesis 1:11, then John immediately tells us the attributes that identified who Cain’s father was. He says,) *and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous.*

Now, in getting back to **I John 3:8** *He that disbelieves is of the devil; for the devil disbelieved from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.*

So thus far we have found that the works of the devil is to keep us from the Truth or from the True Revelation of Christ.

In **Matthew 23:13** Jesus called them, ¶ *hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in.*

And in **Matthew 23:5** *But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments, 6 And love the uppermost rooms at feasts, and the chief seats in the synagogues, 7 And greetings in the markets, and to be called of men, Rabbi, Rabbi. 8 But be not ye called Rabbi: for one is your Master, [even] Christ; and all ye are brethren.*

And By His manifesting Himself through His Son, God interpreted His Own Word concerning Himself to us. For God interprets His Own Word by bringing it to pass.

Now, we know that Jesus came and manifested Himself to us to destroy the works of the devil, and if *the works of God is to believe him whom God has sent*, then the works of the devil is to prevent us from believing him whom God has sent.

I CORINTHIANS 3:11 ¶ *For other foundation can no man lay than that is laid, which is Jesus Christ. 12 Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; 13 Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is.*

Now, what does it mean the day shall declare a man's works? Well, if the works is to believe on him whom God has sent, then the works of the day is to believe the one that is sent for your day.

But if the devil's work is to get you to not believe the one for the day in which you live, then *13 Every man's work shall be made manifest: for the day shall declare it.* In other words, the day will declare whether you believe the one sent in your day or not, and every man's work which is his doctrine manifested will testify whether he truly believes that one or not.

Now, I know that there are nearly a couple million people in this world that claim they believe the one God sent in this hour, but it is very evident that they don't because they deny the doctrine he taught us. And let's face it, Christ was manifested to destroy the works of the devil, and that means that He was manifested to make known to us the Revelation of Jesus Christ, which is the doctrine of Christ. And thus the manifestation of Christ in this hour to the true believer will bring the true believer to an understanding of the Godhead, and the Revelation of Jesus Christ.

It will not point to any other but Christ Himself. It will point to the manifestation of Christ in our presence, and bring it back to the doctrine of Christ as John taught us and as Paul taught us and as William Branham himself taught us in this hour. There is one God and He had a Son.

You see, Paul tells us in **Galatians 2:16** *Knowing that a man is not justified by the works of the law, but by The Faith of Jesus Christ,* (and since Br. Branham taught us that Faith is a Revelation, then Paul is speaking of *The Revelation of Jesus Christ* here.

*Knowing that a man is not justified by the works of the law, but by The Revelation of Jesus Christ, even we have believed in Jesus Christ, that we might be **Justified by the (Revelation) of Christ**, and not by the works of the law: for by the works of the law shall no flesh be justified.*

So we see the works of God is to believe the one that He sends, and the works of the devil is to get your mind focused on other works so you do not believe the one that God sends.

So we see in **Galatians 3:10** Paul tells us, *For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continues not in all things which are written in the book of the law to do them.* So then you either believe the one God sends, the one God vindicated or you go to works. And not the works of God because that is simply to believe, but the works of the devil is to distract you from believing the one that God sends, and he does that by his own works campaign which is always out of season. Brother Branham said, *“man is always looking forward and always looking backwards, and failing to see what God is doing today.”*

So we read in **Isaiah 28:9** *“Who is it he is trying to teach? To whom is He explaining His Message? To children weaned from their milk, to those just taken from the breast? 10 For with them the Message has become: Do and do, do and do, rule on rule, rule on rule; a little here, a little there.” 11 Very well then, with foreign lips and strange tongues (that’s the Kentucky mountain language) God will speak to this people, 12 to whom he said, **“This is the resting place, let the weary rest”**; and, **“This is the place of repose”**-- but they would not listen.*

And brother Branham knocked seven times on his pulpit and said, there is relaxing time under the seventh seal. So this is the place or rest but would they listen? No way, and you can not even explain to them the doctrine he taught for they will not listen. Yet to us that do, it has brought a piece that surpasses all understanding.

Read again verse **13** *So then, the word of the LORD to them will become: Do and do, do and do, rule on rule, rule on rule; a little here, a little there, so that they will go and fall backward, be injured and snared and captured.* Now, that is the NIV translation, and that is very accurate to what has taken place in this hour.

Notice we are told that because they will not rest in the Vindicated Word, the Vindicated Word becomes to them just rules and regulation taught by the precepts of men, and they will go into works programs instead of believing the doctrine that God brought down Himself. And because they do not walk in The Spirit, they will just walk in the flesh, and their works programs will only lead them to manifest the works of the flesh.

Again in **Galatians 5:18** we read, *But if ye be led of the Spirit, ye are not under the law. 19 Now the works of the flesh are manifest, which are these; (1)Adultery, (2)fornication, (3)uncleanness, (4)lasciviousness, 20 (5)Idolatry, (6)witchcraft, (7)hatred, (8)variance, (9)emulations, (10)wrath, (11)strife, (12)seditions, (13)heresies, 21 (14)Envyings, (15)murders, (16)drunkeness, (17)revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God.*

Now, look, you want to put yourself out of the Kingdom? Keep it up, you that argue, you that fuss, you that envy and you that have to be different just to be different. For your homework, do a study of these 4 verses.

22 But the fruit of the Spirit is (1)love, (2)joy, (3)peace, (4)longsuffering, (5)gentleness, (6)goodness, (7)faith, 23 (8)Meekness, (9)temperance: against such there is no law. 24 And they that are Christ's have crucified the flesh with the affections and lusts. 25 If we live in the Spirit, let us also walk in the Spirit. 26 Let us not be desirous of vain glory, provoking one another, envying one another.

Now, brother Branham taught us that the works of the flesh only come after we have first thought them in our minds. And the Apostle Paul tells us the same thing.

Colossians 1:21 And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled 22 In the body of his flesh through death, to present you holy and unblameable and unreprouable in his sight:

Notice Paul tells us we had become alienated from Christ by the works in our own minds. But Brother Branham is telling us in the next few paragraphs that Christ is living in us, if that same Life that was manifested to destroy the works of the devil was in him in the original seed, then if that same Don of God Seed be in us, it will do the same thing. It can't help to do the same thin, because it is the same life.

142 The way the body operates is by the head. Is that right? My body can't move until my head tells it to move. Well, what if my head is flesh and my body is concrete? Can't move. Head can say, "Move, move, move, move, move," but there's nothing to send a message to. Is that right? Well, if my Head is Christ and my body's a denomination, how's it going to work? How can purity and a whore work together? Oh, I love it, brethren; I'll tell you. I'd like preach on some of this awhile. The way the body operates is by the Head, and the Head is the Word. Is that right? The Head is the Word.

143 Compare the modern church, now. Why don't we have miracles in it? Why don't we have the Word in it? It can't get the Word to it; the denomination stops it. Sure. Say... Here comes a good sainted man of God, preaching the Word of God just as straight off the Bible as he can, the denomination: "Ahem. No-o-o, no, sir. Get him out of here." See? Body can't move (See?); chugged off--has to.

*144 Now, the body carries on the works and does the works that the Head commands it to do. Tell me where He ever said, "organize." Tell me where the Head says "it's all right for woman to cut their hair." Huh. Mention it; it's not there. Tell me where the Head ever said, "These works I do, but you shall not do them." Tell me that. But the Head said this (if you want to put the Scripture down, I'll give it to you: **John 14:12**), "**The works that I do, shall you also**." That's His body. See? See now, why I have been so zealous of the kind of seed that I have planted for the body? The rain's going to fall pretty soon; **I mean the real rain**. And it's got to have Seed to fall on. **I hope I live to see it. Do you understand now? It will be the living Word as it was at the beginning, the spoken Word of God, have His***

power; for it is in Him in His own body, working His own way. Look to the promises that God gave this body.

You see what he is saying here? He is saying what God manifested in the body of His son, if His son is the head of the body, then the body will also have to manifest the same thing. And if Jesus was manifested to destroy the works of the devil, then so will your life.

Your life was also meant to destroy the works of the devil, and that work is unbelief. That is the works that the devil would have you to do, he would have you to disbelieve the Message, the Shout, the Doctrine of Christ, the Parousia of Christ, all the wonderful truths of this Message, and focus rather on the man instead of His Message.

The works of the devil is simply to get you to not focus on the teachings of the one that God sends. Because if you do not focus on the teachings that God brought down Himself, then you will focus on the flesh whether it be your flesh or that of the Messenger Himself. And that will thus bring the works of the mind into manifestation and the works of the flesh will manifest themselves instead of the fruits of the spirit.

I've warned people for years that this Word that God has given us is a Light that will bring into manifestation what is really in your heart. And I warned the brothers in Congo of the same. I warned them in Uganda, and in the Philippines and in South America, and in Europe, and everywhere I have warned them, I have also seen some falling away as a result of the light shining upon their seed, and thus manifesting what is in their hearts. All over the world, the good reports keep coming in and they tell me the manifestation of seed has already begun. Sons of God repenting of having taught error for many years and are pressing ahead in their understanding of the knowledge of the son of God, and coming into conformity to the image of the son of God, and yet on the other hand, men, brothers who for years have walked in this message and you could not tell what seed they really were, are also manifesting themselves and are opposing the doctrine William Branham taught, exposing themselves as real unbelievers and they are beginning to manifest themselves by the works of the flesh and allowing women to dress immodestly while they themselves speaking against the Doctrine of Christ.

In Paul's letter to **Titus 1:16** he said, *They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate.* And what are the good works? Those are the works of God which is to believe on Him whom God has sent. And notice, *they become disobedient children.* Why?, Because they are manifesting themselves as the children of Disobedience. Children produced by the disobedient act of Eve with the Serpent.

And this same Apostle Paul warned us in, **II Corinthians 11:13** *For such are (1)false apostles, (2)deceitful workers, (3)transforming themselves into the apostles of Christ. 14 And no marvel; for Satan himself is transformed into an messenger of light. 15 Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works.* Not God's works but their own works.

Now, notice he said, they are deceitful workers, and whose end shall be according to their own works. And what are their own works? They will not believe him whom God has sent, so they will hold to their own mindset or what they think the Message should have been, instead of what it truly is. And so they follow the god of their own imagination, instead of the Pillar of Fire who is still here leading. They use his words to focus on self, and so they preach Bride, Bride, Bride, and all the while they refuse the one that Bought them.

1 John 3:8 *He that committeth disbelief is of the devil; for the devil disbelieved from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.* Which works are to keep you from believing the message that God sent.

And how does the devil do that? By getting you to focus on self, or on something other than the message. Look, this Message is not about you, and it's not about me. Nor is it about William Branham. This Message is about the One Who came down, and it brought with it the Spirit of Wisdom and Revelation in the knowledge of the Son of God, and until we have that wisdom and knowledge we can not be conformed to the image of the first born son in this vast family of brothers. And that is adoption, and redemption of our bodies.

So what are we looking at this morning that William Branham is telling us here in these few paragraphs? He is saying that ***Jesus Christ was manifested to destroy the works of the devil*** and if He is the head of the body, then the body should be manifesting itself also by destroying the works of the devil. And the works of the devil is getting people to disbelieve. Now, remember, the angel told William Branham, if you can get the people to believe, then all things are possible. So live the Life, don't just talk about it, keep prayed up at all times, for brother Branham said, you can read too much but you can never pray too much.

Seed not heir with shuck 65-0218 P:15 *You might eat too much; you might drink too much; you might laugh too much; you might walk too much; but you'll never pray too much. "I would that men pray everywhere, lifting up holy hands without doubt or wrath."*

And from **What does thou here 59-0301E P:54** *I might sing too much; I might preach too much; I might shout too much; or I might cry too much; but I'll never pray too much. O God, search me and try me. As I was just speaking awhile ago about the deep pools, how they reflect the stars, put a depth of Thy Spirit in us, Lord.*

Now, in closing I just want to say that Christ wants to operate in you just as he operated in the Body of His Firstborn son. It matters not what your role in the family is. Matters not whether you be male or female, young or old, God can still use you if you let Him.

Where Pentecost went wrong is that they thought just being a son was the end of it, but brother Branham taught us that we must be the right kind of son, and that is one that was obedient to the Father in all things.

So instead of praying for a gift, you need to know that you already have a gift, because you are born into the family with Gifts and talents that God wants to use to express Himself through. But the problem is that you can not approach the gift God has given you with your own desires and expectations.

Years ago I learned from Brother Branham's example that if God is going to use you, you have to get yourself out of the way. So when I go overseas, I do not try to memorize what I'm going to say, and I do not even plan out my sermons like I used to do when I first started on the Mission field.

I just go with my Bible and some sermons that were special to me, that I may use for reference material, and when I begin to minister, I open my Bible and just let the Holy Spirit move upon my mind, and my heart for what to teach, and when I do, and get myself out of the way, the Bible opens up like a living document and it begins to come alive in the hearts of the people who are there pulling.

So, I have learned that the best thing I can do is just to get myself out of the way, and to get into a very relaxed atmosphere, and just die to my own thinking and completely focus out everything else except Christ. Any good golfer knows that you must focus out everything, every distraction, anything that would get your mind of what you are going to do. The same way when I kicked field goals for the University. That was probably the best training I had for the ministry, as far as getting myself out of the way. And when I leave for overseas, I just go into a prayerful shutting down of self, and focus on Him. Then when I arrive, I have gotten myself out of the way and when I meet the brethren the Holy Spirit is there to take over. I believe that is why the meetings are so successful.

It's not a man coming to explain things to them, it's God using the flesh to manifest Himself to them and in that time of ministration of the spirit the Word of God comes alive to them. I can't explain it, it just happens that way.

From his sermon, **Why are we not a denomination? 58-0927 P:43** brother Branham said, *"Why, here's a far greater gift right here. Which would be the best, **the gift of the Holy Ghost of wisdom to put the Word of God together and to show the church where we're standing, than just to get somebody healed?** We all want to be well; but I'd rather have my soul well, than my body well anytime. Oh, my."*

But what good is any of our gifts if we do not know how to best use them?

So I am going to read you what Brother Branham taught us in how to use that gift God has placed in you.

From **Identified Christ of all ages 64-0401 P:74** *Now, a gift is just not something you take like a chopping axe, and go to chopping and cutting away. That's wrong. **A gift is know how to get yourself out of the way. It's just relax yourself, and get yourself out, and then God comes in and uses you the way He wants to. A gift is get yourself out of the way (See?), not something put in your hand, go to stabbing and sticking. That ain't God. See? **The thing we do is just get yourself out of the way, then the Holy Spirit comes in and goes to using it any way that He wants to use it. Now, you got to get yourself out of the way. No matter what God would do here, **He has to do it on you too. No matter how much He'd anoint me; He's got to anoint you. If He don't, many mighty works He could not do.*******

So you have to be able to just ride the Spirit and let him move you where he wants to move you and speak to you thoughts that He wants you to speak to the brethren.

Jesus gave us the example in **John 12:49** *For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. 50 And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.*

From **Looking unto Jesus 64-0122 P:65** *Many people have the wrong impression about a gift. A gift is not something that God gives you to go out and say, "Here, I'll go over here and pick out this, and I'll take that and I'll do this." That's not gifts. So many people think that, but they're wrongly impressed. A gift of God is just to know how to get yourself out of the way so God can use you; that's all a gift is. See? As long as you're in yourself, Didn't Jesus say, Himself "The Son can do nothing of Himself?, ..." Saint John 5:19, "Verily, verily, I say unto you, the Son can do nothing in himself." He passed by that pool where all them cripples was, and healed one man with prostate trouble, or something (disease) retarded. He said, "The Son can do nothing in Himself; but what He sees the Father doing, that doeth the Son likewise. It's not me," He said, "that doeth the works; it's My Father that dwelleth in Me; He doeth the works."*

From his sermon, **Sirs we would see Jesus 64-0318 P:64** *A gift is not something that you take, like a sickle, or a knife, and go through with that knife, like a gift cutting. That's not a gift of God. A gift of God is knowing how to relax yourself, get yourself out of the way, so God can come in and use you. It ain't something that you've got in your hand, that you stab around with. You just get yourself out of the way, and let the Holy Spirit use you.*

Jesus Christ the same 61-0118 P:75 *Now, the only way He can do it is for me to submit myself to Him, just yield myself and get myself out of the way, and you get yourself out of the way. Now, that's the only way. Together then we'll see the Messiah. Just yielding myself won't do it. You have to yield yourself and I have to yield myself, and together the Messiah works among us, because we're His people, chosen, sanctified by His Blood. The Holy Spirit dwells in us, and Like that little button being the Holy Spirit, when it come in baptismal form, then it just begins to spread out. When we get all the roots of bitterness and evil away from us, God just takes over and begins to move.*

When their eyes were opened 64-0312 P:62 *Now, if somebody thinks a gift is a great big knife, God gave you a gift, you can take it, and slice it, and do what, you got the wrong conception of a gift. A gift is knowing how to get yourself out of the way, and let God do what He wants to do. See? It's knowing how to relax yourself that God can use you in the way that He wants to. Just get yourself out of the way.*

From that time 60-0331 P:43 *Faith cometh by hearing. Then God has set in the church apostles, prophets, evangelists, teachers, and pastors, all for the perfection of the saints. Now, if He can get a hold of your heart, then He can work His works. But as long as you can get yourself out of the way, as long as you can relax yourself, and let the Holy Spirit take over... He said, "I am the Vine, ye are the branches." And the vine doesn't bear fruit, but it energizes the branch to bear fruit. Now, what kind of a fruit would it bear? The kind of life that was in the vine. Well, that's the same thing the church does. Today, if you want to get grapes, you go to a grape vineyard. If you want to get pumpkins, you go to a pumpkin vine. But the thing today, people comes to churches and find a dry, cut theology, no Spirit at*

all. What we need today, is a revival of the Spirit of God among us to bring us back the true and living God.

Perseverant 64-0305 P:93 *A gift is getting yourself out of the way, so God can come in, see what He shows, what He does. A gift is not, "I got power to do this; I got power." Your power of a gift is get yourself out of the way. And the gift that God has give you, operates through that then (See?) after you're out of the way. See?*

And that is why I think we have failed as a ministry to see the people turn the corner with an understanding of who is here and the knowledge of the son of God. There's too much fussing, and not enough dying to self. But when you die to self you just watch what happens, and watch the attitudes change towards the ministry.

Be not afraid 63-0607 P:94 *It's a gift to know just how to, like pull a lever, and just get yourself out of the way. And it's just a complete surrender. I can't explain it. No man can explain God. I can't tell you how it, what happens, and what goes on. I just know it's a little gift. And I just have a way of just getting myself out of the way, and then all at once, I begin to feel something strange, and sweet, humble. And look, I see that Light circling around. Then I know it's all right. That's the reason I wait. And then when someone goes to talking...That's the reason I have someone up here, more like a decoy (See?), to get one person singled out so I can talk to them. And then, when the Holy Spirit begins to move upon this person, then it usually catch the audience. And then the audience begins to wonder, then they begin to get faith. Then whoever has faith... Then you just begin to feel it here, there, everywhere then. See? And then, if there is, it just proves it.*

But instead of getting ourselves out of the way, we get puffed up and think we got it and the others don't have it, and when we get that way, God just steps away and will not use us in that condition, that's all. You know, God used brother Vayle in a very special way to bring across the doctrine and the principles, but the brethren got so puffed up until God just couldn't use them anymore outside of their own little flocks. I've notice that for years. If you notice Jesus when he talked to the woman at the well did exactly what brother Branham also did. They just didn't talk to the person to jack their jaws, they talked to them with the purpose of getting them to relax, so that when they relaxed, they could open up their spirit and then that happened, they could use that gift to step inside their soul to see exactly what their problem really was.

From **Perfect strength 61-1119 P:68** *You come, say, "Now, Lord, I've been schooled for forty years now. I'm an intellectual student. I can quote that Bible with my eyes closed." God can't use a bit of that. See? No." Oh, I belong to the biggest church there is in the country. I'm the, I'm this, Lord. Oh, I'm a Pentecostal. I, Glory to God. I just received the Holy Ghost the other night. Hallelujah. You're going to make me to do so-and-so?" God can't use a bit of that. No. Whenever you get licked and realize you're licked, and then come on back and humble yourself. Get weak, find out you're human. And there's none of your intellectuals can do to... Human weaknesses will never be used of God; God by the human weaknesses pours Himself into you, then He uses Himself. You just become an instrument. Certainly. You've got to get yourself out of the way.*

God's provided way 64-0206E P:53 *What is a gift? What is a gift anyhow? Not to take something and use something, say, "I got a gift of healing. I go out and heal this one, heal that one." If I could, I'd certainly do it. But a gift... You misinterpret a gift. A gift is just get yourself out of the way, and let the Holy Spirit use you. See? That's a gift. That's what a minister is. He don't preach what he wants to preach. He just gets himself out of the way. It's a gift. An inspiration comes, and he speaks through the inspiration of the Holy Spirit. Any other gift is the same way. Now, ministerial gifts, and so forth, has been. There's first of God-given gifts is first, apostles, prophets, teachers, pastors, and evangelists. That's the offices. That's their gifts.*

Proving His Word 64-0816 P:133 *"What is a gift, Brother Branham, something that you take and..." No. It's something you know how to get yourself out of the way. See? As long as you're there, it'll never work. William Branham is the greatest enemy I got. See? But when I get him out of the way (See?), then Jesus Christ can use the body.*

God is his own interpreter 64-0205 P:52 *What is a gift? Not something you take and chop and turn. No, no. It's knowing how to get yourself out of the way that God can use you. A gift is only getting yourself out, then God uses it.*

Way back the 62-1123 P:89 *Now, we don't have to be smart; we don't have to be educated. We have to believe. We have to humble ourselves and empty ourselves for God to manifest Himself through us. Empty up yourself; get yourself out of the way. The biggest enemy you have is yourself.*

What does thou here 59-0301E P:41 *And all your big statues and stuffed shirts didn't go with God. You might be D.D.D, Ph.D., or double L.D. You might be bishop, pope, or whatever you might be. But it takes God to make something out of nothing. And as long as you can be the nothing, God's the Something. As long as you can get yourself out of the way, then God can come in. But when you're so stuffed up and starchy, till you the biggest and the best; you haven't got nothing that you ought to have: that's a humble heart before God. And we know that, brethren. Certainly. Surely you never did see or hear the sun rise. You never did hear that. Did you ever go out at night to hear the dew fall? What would we do without it? See, it don't take that. I tell you one thing now; it's the still... It isn't the rippling waters that makes such a big noise, and jumps up-and-down that reflects the beauty of the stars in it. It's the small pool that's deep and still, that reflects the beauty of the stars.*

Total separation from unbelief 64-0121 P:62 *People think sometimes that a gift is something that you put in your hands, and go out and cut your way through. A gift is not that, Father. May they understand that a gift is get yourself out of the way, so that the Holy Spirit can do what It wants to do.*

When their eyes were opened 64-0212 P:67 *So I just have to quiet myself. See? A gift is not something like, you take a knife and chop something. That isn't a gift. A gift is to get yourself out of the way, so the Holy Spirit can use you. And that's the only thing I have to do is get William Branham from--from the scene (See?) so God can come on.*

Just once more Lord 63-1201E P:57 *And the only thing you have to do to know He's here, is get yourself out of the way. See? As long as you're in the way, then God cannot do nothing for you. When you think your thoughts, then God's thoughts don't have a chance. But if you'll quit thinking your thoughts, and think His thoughts... "My thoughts is not your thoughts," He said. "And if there be any praise, if there be any virtue, think on these things."* Not what some church is going to say about it, but **what God said about it.**

Abraham restored 61-0211 P:83 *Now, He can use my flesh the same as He could create some, 'cause He made me anyhow. He could use your flesh; He created and made you, don't you think that? Now, if you'll just open up your heart and get yourself out of the way, He will come in, can use you. He's the same God; He gives the same signs. Amen.*

Believe from the heart 57-0623 P:45 *And now watch. I've seen it work. And to think that if you'll get into that contact with God, it becomes till it isn't your voice anymore. It's not your thought anymore. It becomes God's thought and God's voice. You are just a branch. He's the Vine. And if His Spirit that goes in and energizes, as long as you can get yourself out of the way, He will fill it up. And then you can be a witness just like Noah's ark was a witness, like Jesus was a witness of God. He become so full of God, till him and God was One. God dwelt in Christ, reconciling the world to Himself, the very expression.*