

## Spoken Word no. 84

*Is your ear in tune with God?*

Brian Kocourek, Pastor

Saturday, March 28, 2009

70 The women wants to be active, and bob off their hair, and have water head haircuts, wear shorts, and look like the rest of the world. The preacher stands in the pulpit, and practice their "ah-mens" and afraid of the Word of God because of a meal ticket. If they can't ride a Cadillac, they're **not even considered spiritual anymore**. That's right. If they can't dress in the best of clothes and do everything else, they're considered: "They are backslid. They're not so-and-so. "An old man back there, old Brother Kidd, told me this morning they don't want him no more, because he's old and he stays right with the Word. What's the matter? **They lack moisture**. All right. And fell on... And others fell on good ground, and sprang up, and bare fruit... when he had said these things, he cried, **He that hath (an) ear to hear, let him hear**. Oh what a parable. How I would like to preach a text on that now, a sermon. When He had said these things... the **8th chapter the 8th verse** and 8th chapter....**others fell on good ground, and sprang up, and bare fruit a hundredfold**. And when he had said these things, he cried... (screamed out, something maybe like this when He said, "**Bring forth a hundredfold. He that hath an ear let him hear**." In other words, **if your ear's in tune with God, let him hear**. See?)... his disciples asked him, saying, What might this parable be? And he said, Unto you it is given to know the mysteries of the kingdom... (The mysteries... See what He's talking about here? Now, watch. What is the mysteries of the kingdom? Watch just a minute.)... mysteries of the kingdom of God: **but to others in parables; that seeing they might see, might not see, and hearing they might not understand...** (See, but God's Word comes right on down to the judgment to judge them, 'cause **they did see it**. It was there.) Now, the parable is this: **The seed is the word of God**.

Now, brother Branham is reading from Luke chapter 8 where Jesus says... **Luke 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, it is not the particular thing they hear but rather it is the manner in which come to hear that he is warning them about. The Greek word this was translated from. means "**in what way**" you are hearing. Therefore again we hear Jesus say in Mark, "**take heed in what manner you hear**", and therefore in the book of Luke, we hear Him say, "**Take heed in what way you hear**."

Therefore, this evening I would like to speak on the subject, "are your ears in tune with God?"

Now, I want you to know that brother Branham was speaking here from the parable of Christ in Luke chapter 8, where Jesus said, "**if you have ears that can hear then listen to what I am going to tell you**,"...

Therefore it is apparent that most people do not have ears that are in tune with God, because it is very apparent that although they hear they do not understand or perceive what is going on in the end game we are in right now.

Brother 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.*

Therefore, it is not just a matter of seeing it, but you must be able to see how it affects you in this day. To just see the Scriptures, and to know what took place is not enough. You must see how it applies to you in this day if it going to do anything for you.

Notice he said, *"if the church only sees it in the past tense then there is no hope for the church."* God has presented His Word in such a way, that His Word comes alive in each age to those who are truly born again by His Word. 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** Br. Branham 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."*

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 Br. Branham also said, *"all the New Testament speaks of this hour"*, Then if we also believe this, then we should 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.

**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 to us in parables, but rather they said *"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 it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given. 12 For whosoever hath, to him shall be given, and he shall have more abundance"*

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 13:12** where Jesus says, *but whosoever hath not, from him shall be taken away even that he hath. 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 converted 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 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.***

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.

**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 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.* 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.

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.*”

***“Don’t ever let this message become common to you.”***

So we see the importance of punctuation. Be careful how you hear. Because the filter you use to hear will also determine what you hear. Paul said in **2 Corinthians 11: 1-4**. *Would to God ye could bear with me a little in [my] folly: and indeed bear with me. For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present [you as] a chaste virgin to Christ. But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ. For if he that cometh preacheth another Jesus, whom we have not preached, or [if] ye receive another spirit, which ye have not received, or another gospel, which ye have not accepted, you put up with it easily enough.* Notice Paul was worried about the people because they did not take seriously enough every Word of God. They got slack with it and they began to leave off from the Word and we see that when they became slack then men were able to enter in among them and actually turn them away from the Truth and toward fables as we see in **2 Timothy 4: 4-8** *For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; And they shall turn away their ears from the truth, and shall be turned unto fables.*

So we see that even before the first Church age was completed, the people had already begun to fall for ministers who were presenting to them another Jesus, a different Jesus than the One Paul had brought to them. And we find that this brings with it another Gospel and another Spirit. And we know this word another is a Greek word, Heteros which means, one of a different nature. And since we are told in **2 Peter 1: 3 - 4** that ***the Word of God gives us all that pertains to Life*** and we even receive God's own nature through His Word because He said, “*My Words are Spirit and they are Life.*” And so we see that we receive the very Nature off God by receiving the Life of God that is released from His Word through Revelation of the Word. And then, if we hear and receive a Word which is different in nature from the One He has Truly given to us, then we will receive a different Nature than the One that is in His True Word. And what other nature could that be than one that is perverted.