

Unveiling of God no 10

Be careful how you hear

April 8th, 2018

Brian Kocourek, pastor

Let us remain standing for the reading of the word of God. **1 Corinthians 2:7** *But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory:*

Let us pray, ...

This morning I would like to move further into our study of brother Branham's sermon, and as we read in our text where God has hidden His wisdom from men, yet He has also chosen to reveal that which was hidden to a certain people at a certain time. And the reason for this is because what which was hidden is ordained before the foundations of the world for our Glory, which is our Doxa, which is the opinions, values and judgment of God that was ordained for us to receive.

Therefore, let's begin reading again from brother Branham's sermon **The Unveiling of God** and we'll pick up at paragraph **24** where he says, "*Moses one time desired to see God, and God told him to stand on the rock. And on the rock Moses stood, and he seen God pass by, and His back looked like the back of a man. God was in a whirlwind, and God, while Moses standing on the rock...I guess you all see the picture out there the other day; we stood by that same rock. And here's that Light, the Angel of the Lord right there where It clapped, standing... It's right on the bulletin board there now again.*"

25 "*Notice, Jehovah of the Old Testament is Jesus of the New Testament. See? He's the same God, just changing His form. Now, someone said the other day, a Baptist minister out in Tucson, "How can you say that Jesus and God would be the same Person?" I said, "Well, it's very easy if you just let your own thinking get away and think the Bible terms of it. They are the self same Being. **God is a Spirit; Jesus is the body** that He was veiled in."*

Now, brother Branham is using terms most people do not understand. But look at what he just said here. He said **God is a Spirit**, therefore God is not a body. He says **Jesus is the body that God was veiled in**. That means the body is not God but was a veil or vessel that God indwelt to live through, and act through and express Himself to humanity through. So the person of God is not the man, the person is the God is The Spirit that was inhabiting the man Jesus.

Just like your body is not who you are. It is just the vessel or veil in which your soul dwells, and your soul is who you are, and your spirit which is the life of your soul, are using the body to contact this earthly home.

*"See? I said, "Like in my home, to my wife I am her husband. And I have a young daughter, Rebekah; I am her father. And I have a grandson, and his name is Paul; I am his grandfather. **I am husband, father, and grandfather.** And my wife has no claims on me as father or grandfather, she has claims on me alone as husband. And my daughter*

has no claims on me as husband or grandfather; she is my child. (See?) But yet **all these three persons is the same person.** (See?) That's God: Father, Son, and Holy Ghost is just the dispensation claim. God is same, the same God. God changed Himself, changes His--His form."

26 If you notice here in **Philippians** he said, "**Not thinking it robbery, but took the form of man...**" Now, the Greek word there for that form, I've been looking at it all day yesterday, trying to think out what it was, I find, come with this word of "**en morphe.**" It's spelled **e-n m-o-r-p-h-e.** Looking in the Greek to find out what "**en morphe**" was... I may pronounce that wrong, but Reason I spell it, when if the tape is released, the people will, scholars will know what I mean by it. When the "**en morphe**"... That means that "**He changed Himself.**" He come down. Now, the Greek word there means that "**something that could not be seen, yet it's there, and then it's changed, and the eye can catch it.**" See?

So what he is saying is that the invisible God cannot be seen with the eye, he is Spirit, he is invisible in the three dimensions that we live in. But He is still here. So then God uses a veil of some form from time to time so that men can become aware of His presence, and therefore by seeing the veil along with the supernatural nature and qualities of God behind that veil, then men can know that God is indeed here. So then the very purpose of the veil in every case that God has used it throughout the ages of man is to make men aware of His Personal Presence of the invisible God among them. That is the purpose of the veil.

Then brother Branham begins to illustrate with a story from the bible. 27 **Like Elijah was at Dothan.** See, the servant couldn't see all those Angels around there, and God just changed, not brought the Angels down, but **He changed the seeing of the servant.** And there was the mountains full of Angels, and fire, and horses of fire, chariots of fire, **all around His prophet.** See? They... **He changed the seeing.** **The thing is already there.** So that what I'm trying to say, that **God that always was, is here.** The only thing He done when He become man, **He changed His mask.** See? He... This en morphe, He changed Himself to what He was, to what He is, or His mask, another act.

Now, let's look at the example of what Br. Branham was talking about from the Scriptures here. According to the Scripture it was not Elijah, but actually Elisha the prophet, and not Elijah as brother Branham said, but the same Spirit that was upon Elijah was also upon Elisha only a double portion of it. So in essence it was the Spirit of Elijah that was there.

Now, there are people who will look at what he said here and say he made a mistake, and I've even heard people say "well, if he can't get the person right then he is making mistakes and God is not in that. You better be careful my brother, my sister. The Bible says "touch not my anointed and do my prophets no harm." When you get a critical nature on you, you do not know you have a spirit on you. And you will do everything you can to prove your point and when you do that you are wrong, deadly wrong. Because you have a contentious spirit, and the Holy Spirit has taken his flight.

So whether he said Elijah or Elisha it matters not, what he is talking about is God who hides himself from some while revealing himself to others. And I am afraid that those who are looking for fault are not looking for God, and God only reveals himself to those who are looking for him.

As brother Branham so often said, "If you come looking for fault you will find it." But if you come looking for God you will find him also. so you get what you are looking for.

Now, we know that Elisha was a type of the Bride of Christ. Don't forget that as we read this story from Scripture because there are scenes here that will most surely come to pass before the bride is out of here.

Rising of the sun 65-0418M P:109 *See? That same Quickening Power of God presented in both of these prophets. Look it, **their names are almost the same: Elisha, Elijah.** See the Bride and the Groom? **One of them is Mr. Jesus; the other one is Miss Jesus** (See?), **almost the same**, just between the He and She. See? Elijah... And look how its represented here. Now, **Elisha was taken up in the rapture (represents the church).** All right, **Elijah...** And **Elisha rested until the resurrection.** See? It's just like a bird needs two wings to balance himself. See? **The church was represented right there in those two prophets.** **"For we which are alive and remain to the coming of the Lord shall not hinder them which are asleep, for the trumpet of God shall sound, and both wings shall come together and we'll fly away (Hallelujah.), fly away."** 'Cause what? In the living or dead that Quickening Power still lives.*

Ok, so let's read from **2 Kings 6:1** concerning this story brother Branham is talking about how God is actually here but unless He opens your eyes to it, you will never know.

"And the sons of the prophets said unto Elisha, Behold now, the place where we dwell with thee is too strait for us. 2 Let us go, we pray thee, unto Jordan, and take thence every man a beam, and let us make us a place there, where we may dwell. And he answered, Go ye. 3 And one said, Be content, I pray thee, and go with thy servants. And he answered, I will go. 4 So he went with them. And when they came to Jordan, they cut down wood. 5 But as one was felling a beam, the axe head fell into the water: and he cried, and said, Alas, master! for it was borrowed. 6 And the man of God said, Where fell it? And he shewed him the place. And he cut down a stick, and cast it in thither; and the iron did swim. 7 Therefore said he, Take it up to thee. And he put out his hand, and took it.

Now look, that was not an earth shattering miracle that took place, because only a handful of people actually were aware of what took place. And you might think why would God waste His time doing such a simple thing as making an iron axe head float to the surface, but it's not about what we ask God help for, it's about God wanting to help.

God was honoring the request of His anointed servant Elisha, who was a type of the Church, the bride of Christ. Therefore, don't make light of small miracles, for nothing is impossible with God whether it is big or small. The thing to do is to look for God, - always look for God, and you will see His Presence with you. Look for him in the big things is ok, but look also for him in the very little mundane things.

The Bible says in **Matthew 6:33** *But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. 7:7 Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:*

Where I think Pentecost failed 55-1111 P:14 *You can never exhaust God's love and mercy to you. You say, "Well, I hate to bother You so much, Father." He wants to be bothered that way. He does. Don't never think that you could ever ask too much of God. I believe the Scripture said, "**You have not, because you ask not. And you ask not, because you believe not.**" He wants us to ask and believe that our joys would be full. He wants you to ask abundantly. Ask for big things; **don't limit your faith to some little mustard seed.** Get on out here to some other kind of faith, and move out in big things. Ask... Big things is just as easy to receive as little things. You just have to believe; that's all. And you got faith, just know exactly how to use it, and it'll be all right. You can put it right to work and it'll just be fine.*

Personally, I ask God every single day to help me with some of the really menial little things in life. I might be too embarrassed to say what I ask for from this pulpit, but I'm not embarrassed to ask Him for His help when I have need of anything.

Jesus said, "*You have not because you ask not, ask abundantly that your joy may be full.*"

Let's continue, ... **8** *Then the king of Syria warred against Israel, and took counsel with his servants, saying, In such and such a place shall be my camp. **9** And the man of God sent unto the king of Israel, saying, **Beware that thou pass not such a place; for thither the Syrians are come down.** **10** And the king of Israel sent to the place which the man of God told him and warned him of, and saved himself there, not once nor twice. **11** Therefore the heart of the king of Syria was sore troubled for this thing; and he called his servants, and said unto them, Will ye not shew me **which of us is for the king of Israel?***

12 *And one of his servants said, None, my lord, O king: but Elisha, the prophet that is in Israel, telleth the king of Israel the words that thou speakest in thy bedchamber. **13** And he said, Go and spy where he is, that I may send and fetch him. And it was told him, saying, Behold, he is in Dothan. **14** Therefore sent he thither horses, and chariots, and a great host: and they came by night, and compassed the city about. **15** And when the servant of the man of God was risen early, and gone forth, behold, an host compassed the city both with horses and chariots. And his servant said unto him, Alas, my master! how shall we do? **16** And he answered, Fear not: for they that be with us are more than they that be with them. **17** And Elisha prayed, and said, LORD, I pray thee, open his eyes, that he may see. And the LORD opened the eyes of the young man; and he saw: and, behold, the mountain was full of horses and chariots of fire round about Elisha. **18** And when they came down to him, Elisha prayed unto the LORD, and said, Smite this people, I pray thee, with blindness. And he smote them with blindness according to the word of Elisha. **19** And Elisha said unto them, This is not the way, neither is this the city: follow me, and I will bring you to the man whom ye seek. But he led them to Samaria.*

Now, Samaria was a city in the mountainous region of Northern Israel, and when Israel was divided into two countries because of its wickedness, Samaria is where the King of the northern tribes was.

20 *And it came to pass, when they were come into Samaria, that Elisha said, LORD, open the eyes of these men, that they may see. And the LORD opened their eyes, and they saw; and, behold, they were in the midst of Samaria. 21 And the king of Israel said unto Elisha, when he saw them, My father, shall I smite them? shall I smite them? 22 And he answered, Thou shalt not smite them: wouldest thou smite those whom thou hast taken captive with thy sword and with thy bow? set bread and water before them, that they may eat and drink, and go to their master. 23 And he prepared great provision for them: and when they had eaten and drunk, he sent them away, and they went to their master. So the bands of Syria came no more into the land of Israel.*

24 *And it came to pass after this, that Benhadad king of Syria gathered all his host, and went up, and besieged Samaria. 25 And there was a great famine in Samaria: and, behold, they besieged it, until an ass's head was sold for fourscore pieces of silver, and the fourth part of a cab of dove's dung for five pieces of silver.*

Looks like they had plenty of money which was silver in those days, and a piece of silver was a days wages. But they had the money but they didn't have any goods. And those days are coming again, when the petro dollar tanks you won't have enough money to buy bread. And it looks like it is beginning to tank now as China has tied their Juan to oil and gold. So the squeeze that brother Branham warned us would come is about to let loose.

26 *And as the king of Israel was passing by upon the wall, there cried a woman unto him, saying, Help, my lord, O king.*

Now, always remember and never forget, a woman in the Bible is always a type of the church.

Harvest time 64-1212 P:102 *The church always is a woman represented in the Bible, 'cause she's bride. Now, watch what she did. She tried to persuade Him to her doctrine. As long as He would preach just what they thought, He was a great Fellow. But one day he begin to speak, and said, "**I and the Father are One.**" "Oh, You make Yourself equal with God. See? Oh, my. We want nothing to do with that fellow anymore."*

What shall I do with Jesus 63-1124M P:67 ***Revelation 17,** they saw Rome raise up itself in an ecclesiastical system of a woman. A woman... The church is always represented by a woman, 'cause the Bride of Christ is a woman. Eve was the one fell. She's the one to be redeemed. And the church is what, is a woman that's redeemed.*

And Israel is a type of America.

Jezebel religion 61-0319 P:21 *It's a striking thing to see the parallel between Israel of the Old Testament and America now. Both of them were great nations. Both of them had been founded, and their people had come there because of religious persecutions. Israel had been persecuted by Pharaoh and had been in bondage for hundreds of years, where they were deprived of worshipping the true and living God, and had been deprived of that privilege; and they become slaves. But God had made them a promise in His*

Bible, or in His Word, and by His prophets, that He'd give them a land. And they'd come into this land and drove back the occupants of that land, and had possessed their inheritance, for God had a purpose of doing that.

Revelation chapter 4 pt 3 throne mercy 61-0108 P:43 *That's awful, but that's the American. Canada, you precious people from Canada, if America keeps going on, Canada will be as lowdown as America after while. Get around the borders of Canada anywhere, and you got that American atmosphere. This America is the prostitute of the nations. That's exactly what she is, and **she's going to be worse than ever now. She's coming to her end.** The Bible speaks of her doom, tells how she's going to be: **America: lowdown, rotten, filthy, no good.** That's exactly right. **She's been a great nation.** She's carried the Gospel message. **What makes her the way she is? Because she's turned down the Gospel message and rejected the truth. She's horrible. She's got it coming;** don't worry. I seen it in the vision as **THUS SAITH THE LORD.** It's coming. She's going to pay for her sins. **Back when America was America, she was a great nation. The greatest the world's ever known since Israel, was America; but she sure has polluted herself now. She's rejected the message.** She's took nothing but just... Now, she's got herself... You can see where she's at now. Everybody knows that; **in the last election shows where her spiritual standing is.** Uh-huh. She doesn't know.*

And so we see where Israel had come to, famine in the land, and so we see this woman, which represent the church cries out to the King, **26 And as the king of Israel was passing by upon the wall, there cried a woman unto him, saying, Help, my lord, O king. 27 And he said, If the LORD do not help thee, whence shall I help thee? out of the barnfloor, or out of the winepress? 28 And the king said unto her, What aileth thee? And she answered, This woman said unto me, Give thy son, that we may eat him to day, and we will eat my son tomorrow. 29 So we boiled my son, and did eat him: and I said unto her on the next day, Give thy son, that we may eat him: and she hath hid her son. 30 And it came to pass, when the king heard the words of the woman, that he rent his clothes; and he passed by upon the wall, and the people looked, and, behold, he had sackcloth within upon his flesh. 31 Then he said, **God do so and more also to me, if the head of Elisha the son of Shaphat shall stand on him this day.** 32 But Elisha sat in his house, and the elders sat with him; and the king sent a man from before him: but ere the messenger came to him, he said to the elders, **See ye how this son of a murderer hath sent to take away mine head?** look, when the messenger cometh, shut the door, and hold him fast at the door: is not the sound of his master's feet behind him? 33 And while he yet talked with them, behold, the messenger came down unto him: and he said, **Behold, this evil is of the LORD; what should I wait for the LORD any longer?****

7:1 Then Elisha said, Hear ye the word of the LORD; Thus saith the LORD, **Tomorrow about this time shall a measure of fine flour be sold for a shekel, and two measures of barley for a shekel, in the gate of Samaria.** 2 Then a lord on whose hand the king leaned answered the man of God, and said, Behold, if the LORD would make windows in heaven, might this thing be? And he said, **Behold, thou shalt see it with thine eyes, but shalt not eat thereof.** 3 And there were four leprous men at the entering in of the gate: and they said one to another, Why sit we here until we die? 4 If we say, We will enter into

the city, then the famine is in the city, and we shall die there: and if we sit still here, we die also. Now therefore come, and **let us fall unto the host of the Syrians**: if they save us alive, we shall live; and if they kill us, we shall but die. **5 And they rose up in the twilight, to go unto the camp of the Syrians: and when they were come to the uttermost part of the camp of Syria, behold, there was no man there. 6 For the Lord had made the host of the Syrians to hear a noise of chariots, and a noise of horses, even the noise of a great host: and they said one to another, Lo, the king of Israel hath hired against us the kings of the Hittites, and the kings of the Egyptians, to come upon us.** **7 Wherefore they arose and fled in the twilight, and left their tents, and their horses, and their asses, even the camp as it was, and fled for their life. 8 And when these lepers came to the uttermost part of the camp, they went into one tent, and did eat and drink, and carried thence silver, and gold, and raiment, and went and hid it; and came again, and entered into another tent, and carried thence also, and went and hid it. 9 Then they said one to another, We do not well: this day is a day of good tidings, and we hold our peace: if we tarry till the morning light, some mischief will come upon us: now therefore come, that we may go and tell the king's household. 10 So they came and called unto the porter of the city: and they told them, saying, We came to the camp of the Syrians, and, behold, there was no man there, neither voice of man, but horses tied, and asses tied, and the tents as they were. 11 And he called the porters; and they told it to the king's house within. 12 And the king arose in the night, and said unto his servants, I will now shew you what the Syrians have done to us. They know that we be hungry; therefore are they gone out of the camp to hide themselves in the field, saying, When they come out of the city, we shall catch them alive, and get into the city. 13 And one of his servants answered and said, Let some take, I pray thee, five of the horses that remain, which are left in the city, (behold, they are as all the multitude of Israel that are left in it: behold, I say, they are even as all the multitude of the Israelites that are consumed:) and let us send and see. 14 They took therefore two chariot horses; and the king sent after the host of the Syrians, saying, Go and see. 15 And they went after them unto Jordan: and, lo, all the way was full of garments and vessels, which the Syrians had cast away in their haste. And the messengers returned, and told the king. 16 And the people went out, and spoiled the tents of the Syrians. **So a measure of fine flour was sold for a shekel, and two measures of barley for a shekel, according to the word of the LORD.** 17 **And the king appointed the lord on whose hand he leaned to have the charge of the gate: and the people trode upon him in the gate, and he died, as the man of God had said, who spake when the king came down to him.** 18 And it came to pass as the man of God had spoken to the king, saying, **Two measures of barley for a shekel, and a measure of fine flour for a shekel, shall be to morrow about this time in the gate of Samaria:** 19 And that lord answered the man of God, and said, Now, behold, if the LORD should make windows in heaven, might such a thing be? And he said, **Behold, thou shalt see it with thine eyes, but shalt not eat thereof.** 20 **And so it fell out unto him: for the people trode upon him in the gate, and he died.****

So we are looking at **God who is here** but has veiled Himself to all but those who have eyes to see and ears to hear.

Matthew 13:10 *And the disciples came, and said unto him, Why speakest thou unto them in parables? **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, (echo) to him shall be given, and he shall have more abundance: but whosoever hath (echoes) not, from him shall be taken away even that he thinks he hath (echoes). So if he only thinks he is echoing, then he is not. That means he might be repeating what he hears but without understanding, and we will get into that later.*

13 *Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand. **14** And in them is fulfilled the prophecy of Esaias, 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 is waxed gross, and their ears are dull of hearing, and their eyes (the prophets) they have closed; 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, 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.*

so we are looking at people who see but because they do not understand what they are seeing they do not actually see. And they hear but because they have no perception of what it is they are hearing they do not hear. And so in their hearts they do not understand and God cannot do anything for them.

So the problem is that the people do not see that He (God) is here, that He God has appeared in this hour before the coming is to take place. And they do not see because they are not looking for Him to be here. But the Bible *says he appears to them who look for him.* So if you are not looking for him how are you going to know that he has appeared.

Hebrews 9:28 *So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.*

Are you looking for Him to appear to you? I am, and I am praying that God will make Himself visible to you this morning, right here in this Tabernacle, so that you might know He loves you and cares for you. I do not know how He will do it, but He is God and with Him there is no thing that is impossible.

Now, back to The Unveiling of God...**28** *Like in a great drama... As I was speaking this morning, kind of catching up on this of Shakespeare. It's been a long time. But when Shakespeare wrote the drama, for King James of England, when he... The character of Macbeth... See, Shakespeare did not believe in witches, but in the play... Where the King did believe in witches, so he had to include witches. See? And now, in order to do this, they changed the cast. Becky here, in Carmen they acted that in the school where she just graduated a few weeks ago. Now, maybe one person played three or four parts. In order to do that **he changed his mask.** Sometimes he comes out he's this character, and the next time he comes out he's another character. But it is the same person all the time.*

29 And that's God. He changed Himself from a Pillar of Fire to become a Man; then changed Himself from that back in the Spirit again, that He might dwell in man: God acting in man what He really was. Jesus Christ was God acting in Man, in a Man, in a Man. That's what He was.

Now, notice what brother Branham just said here, and how he said it. And the emphasis by which he said it. "God acting in man what He really was". Not God acting in a man what the man was, but what God was He acted out in a man. And then he says, Jesus Christ was God acting in Man, in a Man, in a Man. Notice he says *God acting in a man, in a man, in a man*, three times he says *in a man*. and then he says, "That's what He was."

So we see that the man Jesus was a veil, and the whirlwind was a veil, and the Pillar of Fire was a veil. Now, that does not make the man himself God, no more than it made the veil of the pillar of fire, God, or the whirlwind God, or the rock in the wilderness God, or the cloud God. Yet it was the same God all along in each veil displaying Himself by using that veil or vessel as a visible form in which to identify to men that it was God Himself that was in that veil or vessel. And that is exactly what he says next, because a veil is a vessel that is used to cover or hide one from view, all the while showing itself through the veil.

The word veil is defined as: *something that covers, separates, screens, or conceals: a mask, a disguise*: Brother Branham used the word veil rather than vessel, because veil shows a purpose of *concealment* while vessel shows *containment*. And for this sermon especially he is showing how God used different veils throughout the ages to conceal His Presence from Men but to reveal His presence to others.

"He changed from the Pillar of Fire, and then had come in, which was the veil in the wilderness that hid God from Israel. Moses seen the shape of His body, but really He was hid all the time behind this Pillar of Fire, which was the Logos that went from God."

Notice brother Branham's language here, it is very precise. He speaks of God hiding behind the pillar of fire. So the Pillar of fire was not God, but God used the pillar of Fire to hide His presence.

"Now, we find here, now, since Pentecost God is not acting in man, or acting, now He's acting through man."

Now, if you do not understand the doctrine here you will not understand what he is saying, because it could sound like he is contradicting himself, but he is not. He is saying, God is no longer veiled in the one man Jesus in which He continues to act in, but rather, he is saying, but now God is not in one Man, but He is acting through man. So the prophet was a veil also that God used to act through, but was not in.

Notice brother Branham clarifies what he just said in the very next words. "See? He was acting in a Man then: Jesus. Now, He's acting through man that He has chosen for this purpose. God in the form of man, He changed Himself from the form of God to a form of man."

Now, I would like to stop here before we go any further into his sermon, and focus our thoughts this morning on one thing, and that is that God veils himself to some while using that same veil to reveal himself to others. And it all depends on God's choosing.

In other words, God hides Himself to men, and he also reveals Himself to only to those who He has ordained to reveal Himself to. That is why some people can see the veil God is using and say, he's just a man, I know him, he's just a man, while others can see the God behind that veil and say, "*That's God using that veil.*"

And that is what they did to Jesus. some said we know him he's the carpenters son, and others said he is the Son of God. both saw the veil but one focused on the veil while the others saw God behind the veil.

In the book of **Luke 8:17** Jesus said, "*For nothing is secret, that shall not be made manifest; neither anything hid, that shall not be known and come abroad.*" **18** So **take heed therefore how ye hear:**

Now, this word "**how**" was translated from a Greek word "**pos**" which means "**by what way**", or "**in what manner**" *you are hearing*. So it is not a warning of being careful what we are hearing but rather it is a warning of "**how we are hearing**" that he is warning us about. And he gives us the reason for the warning when he says, **18 Take heed therefore how ye hear: for whosoever hath, (Whosoever echoes) *to him shall be given; and whosoever hath not, (whosoever echoes not) from him shall be taken even that which he seemeth to have.*(echo)**

And if you **seem** to be **echoing**, then you are not really **echoing**. You seem to means you are not but you look like you are. Then you may be repeating it, but if you repeat without an understanding, then you cannot be echoing, because you are just repeating to the best of your ability to make the same sounds as you think you are hearing.

That's like trying to speak a foreign language without understanding what it is you are saying. That would also be like taking a five year old and telling them a very big word and then ask them to repeat it. They might be able to catch some of the syllables and thus a part of the word but usually it comes off quite comical. especially when they do not have any clue what the word means and how to use it in its context.

Remember earlier in our text, we read where brother Branham said, "**God is here, but He is hidden from the sight of man, unless he wishes for you to see Him.** And just as Elisha asked God to open the eyes of Gahazi his servant to the angels that surrounded the city, and God did it, so today it will take the Elisha of this day, the bride of Christ to pray that God will open the eyes of those who are blind to His presence for the people to be able to see that God is actually here with us. **The same Pillar of fire that led Israel is here with us, and is leading us to the Millennium.**

Now, if you just read your Bible casually, you will not catch what Jesus was saying here. But if you read your Bible carefully, this might prompt a question in your mind, and you will find yourself saying, "**Take heed How I hear?**" and your first impression is "**I do not understand this what Jesus is saying, because I hear with my ears!**"

So you ask yourself, "**Take heed How I hear?**" And when you examine carefully what he just said, you will begin to understand what he's telling us to do.

Notice what Jesus says to us here in **Luke 8** is the same thing he said in the Book of **Mark 4:24** "*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. **25** For he that hath, to him shall be given: and he that hath not, from him shall be taken even that which he hath.*"

Now, when he says **take heed what you hear**, this word what was translated from the Greek word "**tis**" which means also "**how**" or by "**what means**" you're hearing.

By saying **take heed** or **be careful how you hear**, He's telling us that there is a certain way we should be hearing, and it must be done with care. If we do not use a careful watchful attitude we might not hear at all what is being said to us, or the message behind the words being said. *For whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have.* Both these Scriptures in **Mark 4** and **Luke 8** tie together with **Matthew 13** where Jesus told us he spoke in parables so that it would purposely go over the heads of those it was not meant for which is exactly what Brother Branham said a few paragraphs ago in this **sermon the Unveiling of God**.

In paragraph **13** of **The Unveiling of God** brother Branham after finishing his reading of **2 Corinthians 4:3** says..." if you who take the tapes and listen, and I hope and trust that you have had a spiritual understanding of **what that God has been in trying to get over to the church without saying it right out**. See? It's a thing sometime... **We have to say things in such a way**, that it might thin down, **it might bring some to go out, some to leave, and some to ponder over**. But **that's done purposely. It must be done that way**. pp. **14** Then it might be that some would say, "You mean God would purposely do a thing like that?" **He certainly did. He does yet**.

Now, could you imagine a God like that? And yet most people have not a clue as to who or what God is? What they have is based solely upon their own imagination, or the imagination of another whether it be a church position or a priest or rabbi and minister.

In **Mark 4:24** Jesus said, "**take heed, be careful how you hear**."

And in **Matthew 13:10-17** Jesus said "**we do not hear with our ears nor do we see with our eyes**". These are only outer senses that send stimulus to our mind. But what we hear with and what we see only brings a stimulus that enter into our mind or spirit where we have five other senses.

In **II Thessalonians 1:7-12** we read *And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; When he shall come to be glorified in his saints, etc.*

So what we see this on display in **Luke chapter 4:16** *And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read. 17 And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, 18 The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, 19 To preach the acceptable year of the Lord. 20 And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him. 21 And he began to say unto them, This day is this scripture fulfilled in your ears. 22 And all bare him witness, and wondered at the gracious words which proceeded out of his mouth. And they said, Is not this Joseph's son? 23 And he said unto them, Ye will surely say unto me this proverb, Physician, heal thyself: whatsoever we have heard done in Capernaum, do also here in thy country. 24 And he said, Verily I say unto you, No prophet is accepted in his own country. 25 But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land; 26 But unto none of them was Elias sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow. 27 And many lepers were in Israel in the time of Eliseus the prophet; and none of them was cleansed, saving Naaman the Syrian. 28 And **all they in the synagogue, when they heard these things, were filled with wrath,** 29 And **rose up, and thrust him out of the city,** and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong. 30 But he passing through the midst of them went his way,*

Jesus had quit reading just where he said *to preach the acceptable day of our Lord*, but the verse ended with, "*and the day of vengeance of our God*".,

Isaiah 61:2 *To proclaim the acceptable year of the LORD, and the day of vengeance of our God; to comfort all that mourn;*

So we see there was two thousand years separated by a single comma, here in this verse that Jesus had read from. Therefore we must "**Be careful how you hear**". Because **the filter you use to hear will also determine what you will actually 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

Now we find that the way we emphasize or punctuate the Word of God carries with it our understanding of what we are reading. Remember, Jesus said in **Mark 4** *Be careful how you hear, for with what filter you are using to hear with, the same filter will determine what understanding you will actually receive from the Word.*

The exact same words with a different emphasis upon them can make them say just the opposite of what the Words are meant to convey.

Paul warned the believers in **Galatians 1:6** that *they had departed from the Message of Christ and were believing another Gospel.* But if you notice, He said, *it wasn't another Gospel* as though it was different Gospel altogether, but *it was a changed gospel* in that it's nature was changed and therefore perverted from the original.

Then to follow Him is the all important call. Notice that Jesus went about selecting out his own disciples. He called unto them and they came. They were obedient to the call. Therefore the call is all important to us. **We must take heed to hear the call and come when He says come. My sheep hear my call. Be careful how you hear.** And we know that brother Branham taught us that *to hear is to understand.*

Therefore, *when the call comes it is an understanding that comes and we must take heed to that understanding.* And what is the call to the Virgins at the end-time? **Behold!** And what does behold mean? *It means to come and look and see for yourself.* And what was the next thing said after behold the Bride Groom? **Come out to Meet Him.** and that means *to follow one who precedes, join him as his attendant, accompany him* and it also means *to join one as a disciple, become or be his disciple, side with him.*

Thus we saw in **Matthew 13: 10-17**...That the attrition comes because the people do not understand. So they go along guessing until one day their guesses become so far off the beaten path of the Word that there is no longer anything in common. Yet they still sit there thinking that they are fully aware of what is going on and they don't realize that *they are blind miserable, wretched and don't even know it.*

And thus we see in the warning of **Mark 4:9 and Luke 8:18** that we must **Be careful how we hear.** Because we hear brother Branham tell us that Hagar gave birth to a son because that seed was began in a promise that was slightly doubted.

Seed not heir with shuck 65-0218 P:25 *Here we are presented with a picture though. The seed started, the seed of promise started in a slightly doubted--doubt of the original promise. See how it starts low in doubt in the original promise? God promised Abraham through Sarah to have this child. But now watch, the first seed of Abraham by the bondswoman come by Sarah doubting that this could happen, because she was old and passed the age of bearing. Now, that's how the church starts. That's how it always starts. You start from the bottom. You don't start from the top. A man trying to climb a ladder tries to get on top first, he'll break his neck. You've got to start and build*

up to that. And here we find the beginning of the promise of God being made manifest through a slightly doubted, interrupted program of God. That's the same way sin begin in the garden of Eden. That's how death started by sin, was when one word of God was misconstrued or doubted. You can't doubt or misplace one word of God that's **THUS SAITH THE LORD**...?... every Word be so.

Seed not heir with shuck 65-0218 P:27 Here **the seed starts then in a promise slightly doubted.** Isaac being the seed of the free and promised woman, brought forth (as Paul was trying to explain here in Galatians) he brought forth the natural, promised seed. And he goes on to say here that the bondswoman's children cannot be heir with the freewoman's children, because they are of two different categories. And that is true. The unbeliever cannot be heir with the believer. There's no way at all. That's where the trouble is today. You can't make a denominational chicken believe with a eagle. You just can't do it. There's where the trouble comes. You've got to believe every word of God. You just, you're not heirs together; neither will you join with it. You cannot do it. You've got to be eagle or a chicken.

So you see that God hides himself from all but reveals himself only to those who are ordained to believe it, recognize it and then act upon it. Therefore I leave you with this question this morning, Have you heard? Have you recognized what you have heard? Because if you have then the evidence that you truly have heard and recognized is that you have also acted upon what you hear and recognized.

Let us pray...