

The Unveiling of God no 172

Every Parable in the Bible is made manifest in this hour pt. 1

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This morning we will continue from what we began looking at last week where brother Branham said in **The Unveiling of God, pp. 173** “See, **every parable in the Bible, every type of the Bible is made manifest right here before us.**

Now, we could stop right here and just have a wonderful hallelujah time around just what he said. Just think about that, every parable is being made manifest right now in this hour. Every type and shadow that God used in the entire Bible is being right now, in this hour coming into a manifested Word.

So from a Spoken Word to the manifestation of that Spoken Word, we are seeing it unfold right before us in this hour. That is what we are being partakers of in this hour.

I was talking to br. Peter yesterday about How God in the beginning Thought it, then He spoke it and when he spoke it the next thing was to manifest what He spoke.

That is exactly **Genesis 1:1-3.** “**In the beginning God,...**

Now, we could stop right there and go home and if you would take that thought with you, it would bring you comfort and peace and joy in the Holy Ghost, because it is all about Him.

In fact I wrote an email to a precious brother I know about this very same thing yesterday where brother Branham actually took a message concerning “**Attitude and Who is God**”, and if you look at that title alone, you will see that understanding Who God is is what shapes your attitude towards any divine promise He has given us.

So in this message, brother Branham laid out for us the Beginning, and how First of all God dwelt alone for an eternity in the past. Then somewhere along in that eternity he Spoke forth and begat His first born son in a vast family of brothers.

Just to think about that gives me such peace of mind, knowing the very God who existed all by Himself for an eternity in the past and during which time he dwelled on his plan for a family, and in that dwelling he placed you in him, by being in his mind, you are part of Him. Oh, My, and how he began to bring forth that plan first by having an eldest born son, and then creating all things by him and for him. Oh my, and then God had other sons in his mind and how it all comes together at the time when those sons which were first in his mind, and then given birth through God’s Spoken Word, and then come into manifestation of everything that He ever thought of them to be. And we are now in that stage of God’s beautiful plan of redemption when sons of God which were in his thinking before the foundations of the world come into a manifestation of those thoughts made flesh, brought into reality. And it could not have come any other way than through the Spoken Word.

You see, you came into this world by a human act, but that is not the person that God had ordained for you as His sons to become. No, he tells us in his word that “*you were born in sin, shaped in iniquity and came to the world speaking lies.*”

But when His Spoken Word went forth you heard that Spoken Word, and the hearing brought His faith into your soul, and from that point on you began the journey from a son to a manifested Son. And the Word, the Spoken Word is what gave birth to that Son of God in you.

That is why we have to die to self as the apostle Paul describes the process in **Colossians 3:3** “*For ye are dead, and your life is hid with Christ in God.*”

And then in **Galatians 2:20** where he tells us how our death makes way for God-life to manifest in us. “*I am crucified with Christ (in other words, “I am dead to self”) nevertheless I live; (I’m dead and yet I’m very alive and living) yet it is not I that am alive and living, but Christ is alive and living in me: and the life which I am now alive to and living in the flesh, I am living by the faith (revelation) of the Son of God, who loved me, and gave himself for me.*”

So I am now living by the very same revelation Jesus Christ the first born son lived by, and therefore it is not a matter of understanding the relationship between Father and Son but we must **become** that very same revelation just as Jesus became His revelation of who he was and Who God is.

And **if you do not know Who God is, you will never know who you are.** And if you do not understand the relationship that the first born son had with His Father God, then you will never understand the relationship your Father God wants to have with you neither. And you will live below your privilege as a Son of God.

From his sermon **Hear Ye Him 57-0519A 20** in which brother Branham speaks on the conditions for adoption, he says, ... “*The whole Christian church today is living thousands of miles below their God-given privilege, because of just so half asleep, dismal like... Take the promise; believe it. God said so; that settles it forever. No matter how long it takes to materialize. Time doesn't mean nothing to God. It's His Word that we take and we believe. Abraham waited twenty-five years for that child to come. But it arrived. Certainly. We believe it, because God said so.*”

Thus we see in his sermon **Attitude and Who is God**, brother Branham lays out the birth of the first born son so we might understand our own spiritual birth, and our own relationship with the Father.

Brother Branham said in this sermon “*the first time God spoke he brought forth a light, which he said was the son of God.*”

Now, remember Brother Branham was a word prophet, so therefore everything he taught us by revelation has to be found between the covers of this Bible, or he was not a Word prophet.

Therefore, I believe what brother Branham was referring to in this quote I shall read you is the first time we see God speak which is **Genesis 1:3**.

I do not know of anywhere else in Scripture that shows the first time God speaks and the son of God comes forth as logos, or a light as William Branham teaches in this sermon **Attitude and Who is God**.

And remember he said *this light is the logos*, and we know the word **logos** is defined as "**Something said that includes the thought**".

And from this sermon, **Attitude and who is God? 50-0815 P:13** William Branham said, "Now, **let's look Who God is**, just a little bit. I'm feeling for something tonight. **I've asked God something. And I believe He's going to grant it to me. I believe it with all my heart. Now, you be in prayer. I can't speak until He speaks. Let's just take back and find out just a minute Who God is. Let's look back at the beginning of time.** this is a little picture I want to draw so you can get some conception of **Who this Being is in our midst tonight, that's moving among us. If you could only realize Who that is, healing would be a secondarily or minor thing to you. If you could just see Who He is.**

Now, I thought about this statement and while meditating upon it I thought also of what I have personally seen and been partaker of God's omnipotent power, where he has stopped storms and reduced the temperature by 30 degrees within minutes of asking him, on several occasions, and to see so many very powerful things he has done to let us know His power and presence is still here with us. And yet while meditating I thought also of all the wonderful healings in William Branham's meetings, and even the creation of eyeballs in two little girls who were born without any eye balls in their eye sockets, and where God created eardrums in those without any. And then I wondered, which is the greatest of all demonstrations of God's Love and supernatural Presence among us. Is it the little girl receiving eyeballs? Or the storms that stopped? Or the changing of the weather to bring the climate under control where it had been so hot you could hardly breathe.

And as I thought upon these things, I thought "if I could only have one of these great experiences where God has visibly shown His presence to me, what would it be? And My mind immediately went to something I heard brother Branham say about the greatest of all gifts.

From his sermon **Why Are We Not A Denomination? 58-0927 59** he 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.**

And I am so thankful for this gift God has given me to actually see His Written word combine with His Spoken Word and to see it become His manifested Word. And thus becoming a reality. Then it does not even take faith anymore, because it's by revelation, and faith is a revelation, but once it is manifested it no longer is a revelation but a reality.

Now, let's continue with what Brother Branham was telling us about Who is God.

We pick up at pp. 14 of **Attitude and Who is God**, where he says, “Now, *let's take back a hundred billion years ago, and then take back a hundred billion years before that. And just keep on going back. Here not long ago, I was in California. There's an observatory. They have a glass there. And they can see a hundred and twenty million years of light space, How fast light travels. And beyond that is still space. That's where we're hanging in that tonight. But let's think of before there ever was anything, there was God. He was “**in the beginning.**” And let's see Him, and picture Him out there in space. **That's Jehovah we're speaking of.** And watch how the trinity of God comes to man just for a moment.*”

Ok so William Branham is talking about God who was “**in the beginning**”, and to me the scripture that says, “**In the Beginning God...**” which is **Genesis 1:1**. That's what He was referring to here. And so he continues, ...

15 And there, that great space where no one can fathom in their mind beyond that, that space, eternity. **That's Jehovah God out there.** And we're taught “**in the beginning,**” that the Logos, or the Son of God went out of God. Now, I do not believe in eternal sonship. That's even radical to even mention such a thing, eternal son-ship. How? He had a eternal son-ship? Way, if it's even eternal sonship, how could He be a Son? He had to have a beginning. See?

16 So He first was God, Jehovah. And out of Him... Let's just picture now as a little drama so you can get it. Let's see coming out of space where there's nothing, let's make it a little white Light, like a mystic Light, like a Halo. And that was the Logos that went out of God in the beginning. That was the Son of God that came out of the bosom of the Father. **That was what was in the beginning was the Word, and the Word was with God, and the Word was God. And the Word was made flesh and dwelled among us. In the beginning was God.** And then out of God came the Logos, a part of God that went out of God. Let's notice this. Now, I have to make this before going back into it, just like a little picture drama here for you a moment, in order to get one point to you, Who... What is in our midst tonight.

Now, brother Branham tells us here that the light that came forth was when the son of God was given birth. This was not a creation, this was a birth.

Colossians 1:15 *Who is the image of the invisible God, the firstborn of every creature: 16 For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: 17 And he is before all things, and by him all things consist. 18 And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence. 19 For it pleased the Father that in him should all fulness dwell;*

Then after the birth of the first born son, creation itself began by him and through him. I hope you can see the difference between him as a first born and as the first creation. Because he said **that light was a part of God that came out of God, which was the Logos, the son of God.** If the son of God, that light, that logos had been a creation, it would have had to come

from nothing. But it did not come from nothing, he said, *it was a part of God*, which shows it had to be a birth.

Now, when I saw this I sat down with brother Vayle and discussed this with him. He said to me, to the best of my recollection, *"Brian, I never saw that before, but that looks right to me, and that could very well be what brother Branham was referring to when he said that light that came out of God was the Logos, which a part of which he said was the son of God, God."*

Then **after showing us how the Son of God was given birth**, brother Branham then begins to speak of what the son of God himself did **in creation through the Spoken Word**. Which he then goes to the second time God speaks which is **Genesis 1:13-14** and that is when **another light came forth which is the sun, and moon and stars**. So we see then the son of God begins the creation of God. Making him the beginning or beginner of the creation of God.

And this scripture of **Genesis 1:3** perfectly lays out exactly the same scene as William Branham lays out of what took place, and how the son of God came forth from God.

So then we see brother Branham begin to look at the creation after he speaks of this birth of the son of God, which he says of this birth that it was the light which was the logos which was a part of God coming into being.

Then brother Branham begins to speak of the creation itself.

17 *"And in there... Now, see, this is just like a child playing before the door. It was the Son of God, the Logos. And I can see Him out there, and He spake, and said, "Let there be light." And there was nothing. But there was something happened, and an atom turned there, there begin to whirl around this a way. The sun begin to come into existence, because He said, "Let there be." There's the authority. Where did He make it from? I don't know. There was nothing to make it from. But He believed His own Word, and there was light. I can see a piece fly off of that; it's a meteor. After a few million years, or a hundred billions of years, if you want to call it, and it circled way out. I see Him standing there watching it. And it falls down in here. He stops it after falls a few million years, and let it hang there in orbit. Here's another one flying off the sun. It goes over here and hangs down, stops it there.*

Notice, the light of **Genesis 1:3** and the light of **Genesis 1:14** are two different lights. **Genesis 1:3** is the birth of the Son of God and **Genesis 1:14** is the beginning of the creation of God. Verse **3**, the son being birthed had to come before verse **14** the other lights in the solar system which was the beginning of the creation. Because the Son of God came before the creation, and we will show you that from the Bible in just a minute.

Now, let's pick up at paragraph **18** *What's He doing? Writing His first Bible. Notice, the human beings once looked towards the heavens. And He puts all the stars in the heavens, the zodiac, starting off with the Virgin, ending up with Leo the Lion. First coming of Christ, the second coming. Came by the Virgin, come again as the Lion of the tribe of Judah. There He puts the first Bible. Oh, back in the days of ancient days, they looked at those things. Today, He's got His Bible wrote here. But He wrote It in the heavens, that man*

would look up and realize that Jehovah the Creator lived above. And then I can see Him, He looked at that... I can see Him speak to this world hanging there as an icicle, whatever it was, way away. And He moved it over here. **I can see this little Light go out. Now, we got two now. The Father, and out of the Father came the Light, the Son. And I can see that Light moving over here and pulled the earth over near the sun to dry it off.** And begin to...?... **raise the water up, separating the land, earth from the water, and so forth. Then He begin to create.** And He made the fishes of the sea, the vegetable life. Put the cattles on the hill. It all looked good to Him. Then He said, "**Let us make man in Our own image, after Our likeness.**" Is that right? All right. So He made a man. **God was Spirit; he had to be a spirit man made in His image.** He put him here on the earth to lead the animal life and so forth, like the Holy Spirit should be leading the Church today. That was man

19 Then when He put him... There's no man to till the soil, and He put him in five senses. There's where scientists could...?... They're fearful, mixed up. He might've give him a hand like a monkey and a foot like a bear, and whatever He wanted to, but He put His Spirit in him, and made him a soul. There's the difference. We're not coming from any animal life. No, sir. We're not at any senses of animal life. God made us. That's right. Then however, notice. Then he was here on earth, and He gave him a helpmate, and so forth. He had blessed fellowship with his Father, speaking.

20 And then, we're going to make this second man... **The first man**, you can't see him. **God.. second man was a halo.** And now He takes **a third man** and makes him like a little white cloud, coming over, we can see him; Holy Spirit coming down. And **he's all man. That's the soul of man**, eternal then. And after this man sinned, he marred that soul. Blackness, darkness come into it. And then God came down and lived in man, suffered with man, and redeemed man; and the Holy Spirit comes into man and drives that blackness and sin away for him, and brings it back into perfect fellowship, a part of God. And now, we, by the Blood of Christ, Who cleanses us from sin, **we become sons and daughters of God. Who is God, the One that stood there and rolled stars off of His hands, and rolls worlds out of His hands, and made the things that do not appear: Deity. And Deity Himself lives in man. The Creator, that made heavens and earth, lives in mankind.**

Now, there has to also be another Scripture because God confirms all thing by the witness of two or three. So we find also in **Proverbs 8:22-31** the following reference to the birth of the son of God, the logos of God. "**The Lord brought me forth as the first of his works, before his deeds of old; I was formed long ages ago, at the very beginning, when the world came to be. When there were no watery depths, I was given birth, when there were no springs overflowing with water; before the mountains were settled in place, before the hills, I was given birth, before he made the world or its fields or any of the dust of the earth. I was there when he set the heavens in place, when he marked out the horizon on the face of the deep, when he established the clouds above and fixed securely the fountains of the deep, when he gave the sea its boundary so the waters would not overstep his command, and when he marked out the foundations of the earth. Then I was constantly at his side. I**

was filled with delight day after day, rejoicing always in his presence, rejoicing in his whole world and delighting in mankind.

Now, brother Branham continued in *pp 173 The same God in the Pillar of Fire that wrote the Bible, both in the Old and New Testament, is right here and manifesting It, showing just exactly what it was, interpreting It right back. And to make it sure that it's the interpretation..."We got the interpretation." Then let's see it happen. See, that's it, let's see it made manifest. Manifest... Jesus said, "If I do not the works of My Father believe Me not." See, it's got to be proven.*

Therefore we will begin by the Grace of God to look at the parables of Christ and to view them not from a 2000 year old perspective, but to view them in the light of this hour in which we live. For if we see them only from a 2000 year old perspective, there is no life in them. But to see them in the present tense, brings them alive and gives us hope and understanding for the day we live in.

For God told Moses when he enquired what to tell the people, God told Moses, ***"Tell them I am sent you."*** ***"I am"*** the present tense God.

And since God is the eternal King, therefore he is a Present Tense God, and not a God of past ages. He said, ***"I am that I am"***. He never said of himself, ***"I was what I was"***. But that is how the majority of people see him yet today. But He is the Living God, and if this be so then His Word must come alive in our life if we have been made alive in Him.

William Branham said to Br. Vayle in his **Audio letter to Lee Vayle 64-0500** *"Would it be, you think, advisable in here, to say that God then, in order to proclaim this, has to send a prophet in order to inject this, make this real again, show the people the hour we're living in? Because if they only see it in the hour past, then there's no hope for the church. The church must see it in the present tense. So God sends His prophet to manifest, present tense of it. You see? And then, after it's over, then history is. Now, you might inject that, Brother Lee. I don't know whether that's any good or not, but it's just a thought right here. Thanks a lot."*

Notice he said, ***"if the church only sees it in the past tense then there is no hope for the church."*** But I am afraid that is where most Christians are living today in the belief of a past tense God. But I believe that God makes His Word to come alive in each age. And he said, ***"To those who are looking for Him He appears the second time without sin."*** Therefore for God to manifest Himself, He must do so as a ***"Living God"***.

From the Message **Anointed ones at end time 65-0725M P:168** William Branham also said, *"For it is impossible for those which were once enlightened and didn't move on with the Word as it come to pass...they're dead, gone."*

And again from his sermon called, **Shalom 64-0119 P:92** William Branham vindicated prophet of God said, *"All the New Testament speaks of this hour."*

Therefore, in looking into the Parables of Christ, and knowing a vindicated prophet told us ***"every parable in the Bible, every type of the Bible is made manifest right here before us."***

Then if we believe God's Voice to our generation, then we will be looking for the manifestation of every Bible parable in this hour.

For William Branham said, *"if they do not see the word in the present tense then there is no hope for the church, and if they do not move on with the Word **as**" it comes to pass they are dead, gone."*

And if *"all the New Testament speaks of this hour"*, then we ought to be able to know **how it speaks** of this hour. And in being able to see how the New Testament speaks of this hour, not only gives the Church hope, but also **brings into view the reality of the Living God**. In other words, we see the Word with a Present tense view.

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

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

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

In **Matthew 13:10** we read, *"And the disciples came, and said unto him, Why speakest thou unto them in parables?"*

Notice, they did not say *why do you speak in parables*, but *why do you speak **to them** in parables*.

Up to this point Jesus must have been pretty forthright with the Apostles, and must have spoken pretty straight to them, but they noticed that when he spoke to a mixed multitude, he used stories and parables, and they were asking Him why He did that when speaking to them, those on the outside.

And Jesus tells them his reason for using parables, and He says it is for the purpose of hiding from them what they are not ordained to know and understand.

11 *He answered and said unto them, **because** (which means **the reason for this is**) it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given.*

Notice He tells his disciples matter of fact like, “*you are supposed to know these things but they are not supposed to know.*” So that is why I use illustrations and parables in speaking to them.

And then He adds, *12 “For whosoever hath,”* and the word “*hath*” should not have been translated hath. It is the Greek word *echo* and should have been left intact because English and French and Spanish all use the same word echo in our languages.

The verse should have read, “*to him that is of such a character that he is able to echo back my thoughts and words*”) “*to him shall be given, and he shall have more abundance*”

And why would you have more abundance? Because if you can *echo*, then you can repeat them over and over and over, and as you do the spoken Word becomes multiplied over and over and over and brings you grace and peace and many divine blessing concerning your life.

The Apostle Peter told us in **II Peter 1:2** “*Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord,*”

So we see that in multiplying the Word of God, we receive Grace and Peace.

“Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord.”

3 “*According as his divine power*” (and what is His Divine Power? Divine is God Life and He is the Word, and therefore the Divine power is what Paul said in **Romans 1:16** “*that the Word of God is the Power of God unto salvation.*”

Therefore through the instrument of God’s word) *has 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 know that “*all things work together for our good*”, and therefore we see how that the “*all things that are given*” actually represent the Word of God in our Life, and therefore Jesus tells us what that significance actually means to us.

Now, in getting back to **Matthew 13**, we pick up at verse **12** where Jesus says, “*but whosoever echoes not,*” (whosoever is not made up in such a way as to be able to echo my Words) “*from him shall be taken away even that he is echoing*”.

And then Jesus tells us why he uses parables and illustrations. **13** “*Therefore speak I to them in parables: because they seeing see not;*”

Notice he tells us that they are able to look with the eyes in their heads, but they are not able to see with the eyes of their heart.

“and hearing they hear not,”

Again he is telling them they can hear sounds with their ears, but they cannot make out what they actually mean. And since they are not able to listen then) *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:*

Now that is an awful position to be setting in. It's like the children of Israel who could see the acts of God but could not understand the ways of God. And so if you can see the supernatural you can at least know who is doing it. But if they could not understand the ways of God then they can never understand the reasons behind what God did. And thus there is no ability to understand cause-effect, and being in that condition they were bound to make the same mistakes over and over again.

15 *“For this people's heart”* - the word heart speaks of the understanding, so therefore, he is saying *“their understanding”* - *is waxed gross, and their ears* -the ability to listen attentively, are actually - *dull of hearing, and their eyes* (the prophets) *they have closed;* (and if they closed their eyes to the prophets, then they closed or shut them off willfully.

In other words, 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 again with their own ears.

This tells us 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 which is their own understanding.

We are taught in scripture that *“There is a way which seems right unto man, but the end there of are the ways of death.”*

Man cannot 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.

Paul tells us that in *1 Corinthians chapter 2* when he says, *“No man can understand the things of God except the Spirit of God be in him.”* And he also tells us in the same chapter that it is impossible for the man that has not the Spirit of God to even know and understand the things of God.

In fact **Revelation of God's Word is a gift from God** and either God gives it to you or you are else left on your own without it.

Jesus continues explaining to the disciples why he uses parables when he says, *“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,”*

You see if they were converted they would not see with their own eyes anyway, nor would they hear with their own ears, nor would they understand with their own heart, because being converted means they have the ears and eyes and heart of God.

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, As Jesus also said to the disciples “*Flesh and blood has not revealed this to you, but My Father which is in Heaven.*”

God has to give you a new understanding. You can't get it on your own no matter how much you study.

Then the **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.

So you see then, that it takes a mind that has been anointed from God to be able to see and hear the things that are freely given to us from God.

That is why God's Prophet said, "From his sermon **Why Are We Not A Denomination? 58-0927 59** he 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

Brother Branham said in the **Church Age Book Chapter 1 - Introduction - The Revelation of Jesus Christ P:9** "*The importance of revelation by the Spirit to a true believer can never be over emphasized. Revelation means more to you than perhaps you realize. Now I am not talking about this Book of Revelation and you. I am talking about ALL revelation. It is tremendously important to the church. Do you remember in **Matthew 16** where Jesus asked the disciples this question, "Whom do men say that I the Son of Man am? And they said, Some say that Thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona; for flesh and blood hath not revealed it unto thee, but My Father Which is in heaven. And I say unto thee, that thou art Peter, and upon this rock I will build My church; and the gates of hell shall not prevail against it." The Roman Catholics say that the church is built upon Peter. Now that is really carnal. How could God build the church upon a man so unstable that he denied the Lord Jesus and cursed while doing it? God can't build His church upon any man born in sin. And it wasn't some rock lying there as though God had hallowed the ground at that spot. And it isn't as the Protestants say, that the church is built upon Jesus. It was the REVELATION. Read it the way it is written: "**Flesh and blood hath not REVEALED it, BUT MY FATHER HATH REVEALED IT, and UPON THIS ROCK (REVELATION) I WILL BUILD MY CHURCH:**" The church is built on Revelation, on the "Thus Saith the Lord".*

But the natural man cannot see nor can he hear, and neither can he understand the things of God. 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, nor perceive, and thus have no clue as to what He was even talking about. And we will find out from Jesus own Words in **Mathew 13** when he is asked about his use of parables, he tells them that he uses them so that **those who are not ordained to see will not be able to get it, and those who are ordained to get it will.**

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

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

The very purpose of the parables for one group is to blind and for the other is to clench the nail concerning the doctrine. So we must be careful how we are hearing, and we must be careful in what manner we are hearing.

Next week we will examine deeper into this subject on the parables of God.

Let us pray...