

**Unveiling of God no 41**  
*The Frequency of God's Word part 5*  
*The Spiritual Veil upon the heart*  
August 5th 2018  
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This morning we will pick up in our study of brother Branham's sermon the **The Unveiling of God** from pp. 73 where brother Branham said, "*Does it make sense to you? See, it's a spiritual veil that's over the people, say, "I'm Methodist. I'm as good as anybody. I'm Baptist. I'm Pentecostal." Don't you realize that that thing is a traditional veil? It's hiding God from you. That's the things that keeps you from enjoying all...Oh, you say, "I shout and jump up-and-down." He said, "**Every Word...**" Eve believed every Word but one. See? It's the full Word of God, the promise of this hour made manifest. See? Notice now as we go on. I got plenty here to speak of, but I got about twenty pages, but it of notes, but I just won't speak on them all. See, I'll hurry...?..."*

*74 He's veiled by the natural veil before he could speak the Word to the people. Now, God has to veil Himself, as He promised, in human flesh... God... Do you get it? God has to veil Himself in human flesh and put a spiritual veil over them (say, "Well, I'm this and I'm that."), in order to speak to the people. When that veil, which is a traditional veil, is tore apart, then that... What they say, "Why, the days of miracles is past."*

Notice he tells us that back in Moses day it was a natural or physical veil God used to Hid His presence from the people. So Moses placed a veil over His face to hide the presence of God reflecting from his face from the people.

Now, this was not Moses choice but rather the people's choice. Now, I want you to think about that. Moses came down from having been in the presence of God for 40 days and nights, and when he came back to the people His face was glowing from the Shekina presence reflecting from his face as we see in the book of Exodus.0

***Exodus 34:29** And it came to pass, when Moses came down from mount Sinai with the two tables of testimony in Moses' hand, when he came down from the mount, that Moses wist not that the skin of his face shone while he talked with him. **30** And when Aaron and all the children of Israel saw Moses, behold, the skin of his face shone; and they were afraid to come nigh him. **31** And Moses called unto them; and Aaron and all the rulers of the congregation returned unto him: and Moses talked with them. **32** And afterward all the children of Israel came nigh: and he gave them in commandment all that the LORD had spoken with him in mount Sinai. **33** And till Moses had done speaking with them, he put a vail on his face. **34** But when Moses went in before the LORD to speak with him, he took the vail off, until he came out. And he came out, and spake unto the children of Israel that which he was commanded. **35** And the children of Israel saw the face of Moses, that the skin of Moses' face shone: and Moses put the vail upon his face again, until he went in to speak with him.*

Now, it is apparent as we read from Scripture that Moses face reflected the glory of God as he came down from having been in God's Presence for those 40 days and night. But it says the people were afraid to come near him. So he had no choice but to hide the glory of God from them, or else they would not come near him.

Therefore, it was not Moses that they were rejecting but the doxa of God, the Shekina Presence itself that they were afraid of and would not come near to.

John tells us the reason they would not come to the light in **John** chapter **3**.

**John 3:19** *And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. **20** For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reprov'd. **21** But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.*

Now, it seems to me that Joshua and Caleb had no trouble coming into the Light that was reflecting from Moses, but all the other people would not come into Moses presence while He was reflecting the glory of God. So we hear brother Branham tell us that Moses used a natural veil to hide the glory of God, the doxa of God, the very reflection of God's glory. But then he tells us that was then, but in this hour it is no longer a physical veil but a Spiritual veil that is over the hearts of the people that prevents them from seeing the doxa the glory of God. And remember that glory is God's Doxa, it is His opinions, values, and judgments. And it is a spiritual veil this time that keeps the people out from seeing The Glory, the doxa of God.

**2 Corinthians 3:7** *But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the **glory** (Doxa, opinions, values, and judgments) of his countenance; which glory was to be done away: **8** How shall not the ministration of The Spirit be rather (or more in degree) **glorious?** (doxa)*

So if the ministration of the ten commandments which was the written word of God to the people that would conduct their lives as to how they were to live was an expression of God's glory, his opinions, values, and judgments, How much more would the Ministry of The Spirit in the end time be greater in glory to that which Moses brought.

And then as if to show how that the ministration of the Written ten commandments would be almost miniscule compared to the Spoken Word of the Holy Spirit at the end time, Paul continues by saying...

**9** *For if the ministration of condemnation be **glory**, much more doth the ministration of righteousness exceed (or super abound) in **glory**. (In Doxa, which si the opinions, values, and judgments of God).*

So the apostle Paul is making a comparison of the two exoduses, the one came with the Law, with the ten commandments that did nothing but let man know he was a sinner, and by the breaking of these ten commandments he showed his true nature. But Paul tells us that the Glory that shall be revealed when The ministry of The Spirit comes, it shall super

abound in Glory, in Doxa in the opinions, values, and judgments of God. And in verse 10 he continues this contrast to the two exoduses by saying,

**10** *For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth.*

Notice Paul's wording here. He says, *even that which was made glorious*, that word is doxazo, and it speaks of the doxa of God manifesting in the *zoe*, in the life of the people. That means the opinions, and values and judgments of God's law manifested in the life of the people. And Paul continues saying, "*even that which was made glorious... even that glory, even that doxa*, even those opinions, values, and judgments that were expressed in the life of the people from the Glory that shown from Moses face, Even that doxa that was given to the people of the first Exodus was actually *no glory at all when compared to the glory that shall excell when The Ministry of The Spirit shall bring forth Its glory* that shall enter and manifest in the life of the people at the Exodus when The Spirit comes to manifest Himself in His Own Glory.

So the Apostle Paul is making a comparison of the two Exoduses when God came down with the Word in Moses day, and that was just a small portion of the doxa of God, but Paul tells us when the ministry of the Holy Spirit comes, it will be the full manifestation of the doxa of God, since the full word will come at that time.

And then he adds, **11** *For if that which is done away was glorious, much more that which remaineth is glorious.*

And of course we know the law was done away in Christ who was the fullness of the Law. He lived the Law in such a way that he brought the full manifestation of the law down to just two of them, which he says in Mark chapter 12.

**Mark 12:28** *And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all? **29** *And Jesus answered him, The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord:**

Now, let's just stop here and look at what he just said. The first commandment according to Moses and Jesus is that there is only ONE Lord. So those who teach two lords are breaking the very first commandment and don't even know it. And then Jesus goes on to say that all the rest of the ten can be placed into one commandment.

**30** *And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. **31** *And the second is like, namely this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these. **32** *And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God; and there is none other but he: **33** *And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbor as himself, is more than all whole burnt offerings and sacrifices. **34** *And when Jesus saw that he answered discreetly, he said unto him,*****

*Thou art not far from the kingdom of God. And no man after that durst ask him any question.*

Now, let's not forget we are talking about the natural veil that hid the Glory of God from the people in the first Exodus and it will be a Spiritual Veil that will hide the glory of God from the people in the third Exodus. The Exodus when the Ministration of The Spirit reveals His full Glory, His full Doxa to the people.

**The Unveiling of God** from pp. 73 where brother Branham said, "*Does it make sense to you? See, it's a spiritual veil that's over the people, say, "I'm Methodist. I'm as good as anybody. I'm Baptist. I'm Pentecostal." Don't you realize that that thing is a traditional veil? It's hiding God from you. That's the things that keeps you from enjoying all...Oh, you say, "I shout and jump up-and-down." He said, "**Every Word...**" Eve believed every Word but one. See? It's the full Word of God, the promise of this hour made manifest. See? Notice now as we go on. I got plenty here to speak of, but I got about twenty pages, but it of notes, but I just won't speak on them all. See, I'll hurry...?...*

**74** He's veiled by the natural veil before he could speak the Word to the people. Now, God has to veil Himself, as He promised, in human flesh... God... Do you get it? God has to veil Himself in human flesh and put a spiritual veil over them (say, "Well, I'm this and I'm that."), in order to speak to the people. When that veil, which is a traditional veil, is tore apart, then that... What they say, "Why, the days of miracles is past."

Notice brother Branham says, in Moses day the veil was a natural veil that hid the glory, the doxa of God from the people, but now, it is a spiritual Veil where God who is The Spirit although he has come down in full view before the people, yet he has hidden Himself in full view of the people by a Spiritual veil.

**God has to veil Himself in human flesh and put a spiritual veil over them**

So the Apostle Paul goes on to say, **12** *Seeing then that we have such hope, we use great plainness of speech: 13 And not as Moses, which put a veil over his face, that the children of Israel could not stedfastly look to the end of that which is abolished: 14 But their minds were blinded: for until this day remaineth the same veil untaken away in the reading of the old testament; which veil is done away in Christ. 15 But even unto this day, when Moses is read, the veil is upon their heart.*

so there is a Spiritual veil that is over the hearts of the people, that When God comes down in this hour with a Shout, a Message, the people cannot understand what that Message is because there is a veil over their heart and thus they have no access into the glory, the doxa, the opinions, values, and judgments of God. Why? Because they just can't see it. They are blind to it. It is impossible for them to know it and understand the doxa of God.

But the apostle Paul tells us in verse **16** *Nevertheless when it (the heart) shall turn to the Lord, the veil (the spiritual veil of traditions and creeds) shall be taken away. 17 Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty. 18 But we all, with open face (no traditions and no creeds) beholding as in a glass (in a mirror) the glory (doxa) of the Lord, (his opinions, His values, and His judgments) are changed into the*

*same image from glory to glory, (from doxa to doxa, from mans opinions to God's opinion, from man's values, to God's values, from man's judgments, to God's judgment) **even as** (which means in the same manner as) **by the Spirit of the Lord.***

In other words the heart will be changed into the same image because it will be changed into the same manner as the Spirit of the Lord is. And how will that take place? "**By one spirit we are all baptized into one Body.**"

And the same Apostle Paul explains to us in **1 Corinthians 2** that the only way we can understand the things of God is if we have His Spirit in us revealing to u HIs Word. There is no other way it can be done.

Notice in **1 Corinthians 2:7** the Apostle Paul tells us that God's Wisdom is hidden to all the world, but has been ordained to be revealed to us by His Spirit for our glory. His glory becomes our glory. His doxa becomes our doxa. His opinions, becomes our opinions, His values were ordained to become our values, and his judgments were ordained to become our values. "**But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory: 8 Which none of the princes of this world knew:** (now the princes are the rulers and magistrates, the elites, the educated ones, And he says none of them knew God's Glory, His doxa, His opinions, values, and judgments, because God kept it hidden from them. Just as brother Branham told us that like TV has always been here but it just took a certain crystal to be able to tap into that dimension to see it, and so Paul is going to tell us that it takes the Holy Spirit in us to be able to not only hear the Doxa of God, but to recognize the doxa of God and then to be able to act upon the doxa of God.)

*... for had they known it, they would not have crucified the Lord of glory. (had they known the doxa they would not have crucified the Lord of the doxa.) Had they known the opinions of God they would not have crucified the Lord who magnified the opinions of God in His Zoe, in His life. Had they known the values of God they would not have crucified the Lord who magnified those values in his Life.*

**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.**

There's that first commandment again in which that commandment opens up to man all the doxa of God. *the things which God hath prepared for them that love him.*

So all God has for us to see, to hear, to manifest, **God has prepared for those who love him.**

And then Paul tells us how those things that God has ordained for us will be revealed to us.

he says, **10 But God hath revealed them unto us by his Spirit: for The Spirit (and there is only One The spirit and that is the Spirit of God. For God's 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 the things that are freely given to us of God.****

So Paul tells us the very purpose of God giving us His own Spirit is for us to be able to know the things he has freely given us. Therefore unless God has given you His Spirit, you will never be able to know and understand the things God has freely given us because they are not for you. They are for only those who he also has given His Spirit to.

**13** *Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teaches; comparing spiritual things with spiritual.*

And to compare Spiritual things with Spiritual, is to compare Word upon Word. For Jesus said, "**My words are Spirit and they are life.**"

Then the apostle Paul nails this understanding down by saying, **14** *"But the natural man (the unregenerate man, the man who has not the Spirit of God abiding in him) **receives not the things of the Spirit of God:** (in fact not only does he not receive them, but to him they are foolishness.) **for they are foolishness unto him:** (in fact Paul says, it is impossible for him to understand the things of God) **neither can he know them,** (he says, and why is that?) **because they are spiritually** (supernaturally) **discerned.***

**15** *But he that is **spiritual** (he that is spirit filled) **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 this **spiritual veil** that is over their heart that blinds them from understanding the things of God is the fact they have only a natural spirit and not the Holy Spirit over their heart. And that was prophesied to take place by us by Isaiah and also by Jesus himself.

In the book of **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. And he tells them it is for the purpose of hiding from them what they are not ordained to know and understand.

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

He says, you are supposed to know these things but they are not supposed to know them.

Then He says, **12** *For whosoever hath,* (and the word **hath** should not have been translated hath. The Greek word **echo** should have been left as the word **echo**, because it means the same in English as it does in the Greek. 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 hear it over and over and over and over, and as you do the spoken Word becomes multiplied over and over and over and you are piling word upon word upon word, and it will take hold of your body. And it will bring you grace and peace and many divine blessing concerning your life.

But the people don't want to echo God's Word. They don't want His Glory, His Doxa, His opinions, values, and judgments. They want what the church says, and not what the Word of God says.

And so we read from his sermon **Hebrews Chapter 3 57-0901M P:25** where brother Branham says, "As *Isaiah* said in the 28th chapter, "***It must be line upon line, line upon line, here a little, there a little. Hold fast to that what's good.***" See, there's the way It comes: ***line upon line upon line, Word upon Word, Scripture upon Scripture. It must all compile together.*** That's why, I think in these lessons like we're having now, it's a great thing to the church, because it brings them to a place that ***all of the Scriptures tie together.*** And ***our experience must tie with that Scripture*** (Oh, here it is.), if it doesn't, then it's wrong.

**God keeps His Word 57-0120E P: 56** And many of those people join those big classical things just to be popular. They know different. The spirit of life that works in the world would tell them that's different, ***if they have any spark of life about them at all.*** They go after these fantastics of frogs jumping, and bugs a flying, shaking and jumping, and running, and everything, when they know that's contrary. But ***they go with it because of the sensation. I don't care about sensations; I want THUS SAITH THE LORD.*** That's right, ***what the Word says.*** Now, I believe in a heartfelt religion. I believe in the joy that I...?... know. I believe in the power of the Holy Spirit. I believe in Divine healing. I believe in all of the manifestations of the gifts, but ***they must be reverently placed in the body, working exactly in harmony with the Word.***

**57** When I go into a place and start preaching and make an altar call, a woman raised up and speak in tongues. Why, ***what a disgrace.*** What a pity that is. ***That shows that their pastor had, is not on the Word of God, or he'd have stopped that thing and said, "Don't you do that."*** See? Nothing against the gift, ***it's misused.*** See? And many things I could take hours with it. You know what I'm speaking about. That's all together Catholicism and Protestantism. But ***stay in the Word.*** Notice, now. And when he saw the vision, he went and told him; he said, "***Go on up.***" He said, "***How oft will I adjure you to tell me the truth?***" He said, "***But I saw Israel scattered like sheep having no shepherd.***" And he said, "***I told you; I told you. I knowed what he would say before you brought him here.***" That's right. He couldn't say nothing else. ***He had the Word of God and couldn't do no more but condemn the thing.*** **58** I say tonight in the light of the Bible; ***I condemn this nonsense sensation, fanaticism, and things that saying the Word of God is nothing to it, and the church is right, and all of this stuff.*** I condemn it, in the Name of Jesus Christ ***on the authority of God's Word.*** ***Let heavens and earth pass, but God's Word will remain forever the Truth.*** That's right.

Now, 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 laying word upon word upon word of God we receive a Grace and Peace that actually multiplies as well.

He said, "*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:* (to Doxa, to God's Opinions, God's Values, and God's judgments)

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

**13** *Therefore speak I to them in parables: because they seeing see not; (he tells us they are able to look with their eyes, but **they are not able to see with the eyes of their heart**) *and hearing they hear not.* (and although they are hearing with their ears, they are not able to listen and neither can they understand what is being said. Notice he says,) **neither do they understand.** what they are hearing.*

**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* (and the word the heart used here means their understanding, so he is saying 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, *lest at any time they shall see with their own eyes.*

Now catch what Jesus is saying here. He says these people are only looking through their own eyes. They are not looking with the eyes of God. So they are a people who are left to themselves.) *and hear with their ears,* (and notice their hearing is with their own ears. They are not listening with the ears of God. 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 even their understanding is with their own understanding, 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 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. That is what we just read a few minutes ago from **1 Corinthians 2**.

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.)

And that is what we are told in the very first Psalm of David.

**Psalm 1:1-6** *Blessed is the man that walketh not in **the counsel** of the ungodly, (he says you are blessed if you do not take the counsel of the ungodly, those who are not God like, and you are also blessed if you do not stand in the way or "the way of life" of the sinner) nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the Word of the LORD; and in his Word doth he meditate day and night. (Didn't Jesus say), "**blessed are they which hunger and thirst for righteousness sake, for they shall be filled.**"*

Now in getting back to **Psalm 1**: we continue ... "*And he shall be like a tree planted by the rivers of water, that bringeth forth **his fruit in his season**; his leaf also shall not wither; and whatsoever he doeth shall prosper.* Why? Because He is blessed.

But notice, as we read on..."*The ungodly are not so: but are like the chaff which the wind driveth away. Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous. For the LORD knoweth the way of the righteous: but **the way of the ungodly shall perish.*** Now, this word perish was translated from the Hebrew word "**abad**" which is a primitive root meaning; *properly, to wander away, i.e. lose oneself; by implication to perish*

Therefore, the ungodly are left to themselves and since they have no life in them, they can't help but to perish. "*There is a way which seemeth right unto a man but the end thereof is the way of death.*" And left to themselves they will get *their counsel from the ungodly.*

Notice how the Lord leaves those without Life, to themselves. The Scripture plainly tells us "*if we have not the Spirit of Christ we are none of His.*"

The Apostle Paul said in **Romans 8:9** *But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.*

But in the last verse of **Psalms 1** and verse **6** we are told that God takes an **active participation** in the ones Who are His Seed. "*For the LORD knoweth the way of the righteous*". This word knoweth is translated from the Hebrew word "**yada**" and means "**to know, to care for, to instruct, to watch over with an active participation.**"

But what does it mean when it speaks of the ungodly being left to themselves? It means they are not given any revelation. He does not actively involve Himself in their lives.

And of course this is why they do not actively ask Him for involvement in their lives as well. *"There is a way that seemeth right to a man, but that way is the way of death."* Without The Holy Spirit actively working in us to will and to do, we will never receive Revelation from God and we are hopelessly sunk and we will never even get to first base with God in our lives.

And that is exactly what the Scripture tells us. Paul said in **Philippians 2:13** *"For it is God which worketh in you both to will and to do of his good pleasure."*

And in order for *God to work in you*, He has to be in you. That means you have the Holy Spirit. You are born again.

Now in getting back to **Matthew 13:15** *"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 be seeing with their own eyes, nor would they be hearing with their own ears, nor would they be understanding with their own heart, but they would see as God see, and hear as God hears, and thus understand as God understand.) *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, as Jesus said to Peter, *"For flesh and blood has not revealed this to you, but My Father which is in Heaven."* God gives you that new understanding. Then that new understanding brings forth a new desire in your heart, and finally God gives you of His Own Spirit and places it within you. *"Christ in the you, the Hope of Glory." **Christ in you, the anointing of God in you, the Hope of Doxa,*** the Hope of having the very mind that was in Christ. Look, how else could you ***understand the things of God except the spirit of God be in you.***

**I Corinthians 2:9** *But as it is written, **Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. 10 But God hath revealed them unto us by his Spirit: for The Spirit searcheth all things, yea, the deep things of God. 11 For what man knoweth the things of a man, save the spirit***

*of man which is in him? Even so the things of God knoweth no man, but the Spirit of God knows. 12 Now we have received, not the spirit of the world, but The spirit which is of (of = out from) God; that we might know (and here is the key, we receive the spirit of God that we might know the things of God) the things that are freely given to us of God. 13 Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. 14 But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, (Why?) because they are spiritually discerned. 15 But he that is spiritual judgeth all things, yet he himself is judged of no man. 16 For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ.*

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

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

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

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

The very purpose of the parables then is for one group to be blinded by what is said, while the other the parable clenched the nail concerning the doctrine. So we *must be careful how we are hearing*, and we must *be careful in what manner we are hearing*.

In fact in the Gospel of **Mark Chapter 4:24** we hear Jesus warn the people to be careful in what manner they are hearing or listening. *"And he said unto them, Take heed what ye hear: with what measure ye mete, it shall be measured to you: and unto you that hear shall more be given."*

Now, the word "*what*" was translated from a Greek word which does not mean "*what*" as though it is speaking of "*a particular thing*" that 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.

**Deuteronomy 28** warns us of this very principle. "*You are blessed if you hearken to the Voice of God and you are cursed if you do not hearken to the voice of the Lord.*

And the word hearken means to pay close attention to and take heed to.

Because the Word is a two edged sword and it cuts coming and going. And if you mishandle this two edged sword it can kill you. But if you are careful with it, it brings life. But most people come to the Word with their minds already made up, that is what they will go away with as well.

Now, in getting back to what brother Branham was talking about, he told us that the people in this hour are blinded by a spiritual veil upon their hearts.

And the apostle Paul said in **2 Corinthian 2:14** "*Now thanks be unto God, which always causes us to triumph in Christ, and makes manifest the fragrance of his knowledge by us in every place. 15 For we are unto God a sweet fragrance of Christ, in them that are saved, and in them that perish: 16 To the one we are the stink of death unto death; and to the other the fragrance of life unto life. And who is sufficient for these things? 17 For we are not as many, which corrupt the word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ.*

And now that takes us to the Prophet of this hour and the true five-fold ministry. But I think I will hold that back until our service tonight, so let's bow our heads and our hearts in a word of prayer.