

#117 "God working in us to will and to do"

1 Hebrews 13:20 Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, 21 Make you perfect in every good work to do his will, working in you that which is well-pleasing in His sight, through Jesus Christ; to whom be glory for ever and ever. Amen.

2 Let us pray, dear Gracious and Loving father, we are so thankful for Your coming down to us in this hour to lighten Your Children with your presence and your spirit of Wisdom and Revelation in the Knowledge of Who you are and how we are related to you. We thank you for teaching us of the relationship you had with your eldest born son, Jesus and for bringing to us the knowledge of the Son of God, that we might be joint heir with Him in all that you have in-store for them that Love you. Help us to open our hearts and our minds to what you would have for us to know this day, for we ask it in Jesus Christ's precious name, Amen.

3 In brother Branham's sermon The Spoken Word is the Original Seed, which we have been studying now since January 13th, 2008, brother Branham said in paragraph 89 The works that Jesus did, if a man has the Seed of God in him with the Spirit of God watering that Seed, the same works that was manifested in Jesus, Him being the original Seed of God, His death brings you back to the original Seed of God, and if the same Spirit that was within Him is in you, then the same works will be manifested. You don't believe that? All right, let's turn over to Saint John 14:12. You say, "I'm a believer, Brother Branham. I sure am a believer." All right, I'm going to see if Jesus would call you one, see if the Word of God calls you one... Verily, verily,... (absolutely, absolutely)... I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go to the Father.

4 Now, notice that he is talking about the works that Jesus did will be done by those who have the same Spirit, the same seed of God in them that was in Him. Now, that makes sense since the Spirit is the Life, and if we have the same God-Life in us then the same works will also present themselves. But Jesus had many different sort of works that He did when here on earth, so which of these works are given for us to do also?

5 Now, I do not wish for us to be confused as to what works we will do, for certainly there are many different kinds of works that the Son of God did when he was here on earth. Therefore understanding what works we will do is important because as we begin to understand our roles in the family of God we come to understand that each of us is given certain gifts and certain roles that we must do in the edification of the family.

6 John tells us of a time when the people wanted to know this very question and so they asked Jesus in John 6:28 Then said they unto him, What shall we do, that we might work the works of God? So they wanted to know what works they were to perform? And if I have a role in the family, then I want to make sure I am doing the right role, because if I am not, then I might be doing what was ordained for someone else in the family to do.

7 And that would be no good. For you see, no one can take your place in the family. Though we be brothers in Christ, yet you have your specific role in this family and so do I. Brother Branham had his specific role in this family, and no one can take over his role or take his place since he has left us. Just the same as if you have a child that dies, the other children can never take the place of that child. That child as every child is special, and no one can take another's place.

8 So when they asked Jesus what they could do to do the works of God, he simply said in the next verse, 29Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent. Now, that may not seem enough to you, but that is all God requires from you and I until we are called on to perform our own special role in the family, whatever that might be.

9 We read this morning from the book of Hebrews that the Apostle Paul wrote, 13:20Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, 21Make you perfect (that word was translated from the Greek word Katartizo which means to complete thoroughly, i.e. to repair or adjust: to fit, frame, mend, join together, prepare, or restore.) in every good work to do his will, working in you that which is well-pleasing in His sight, through Jesus Christ; to whom be glory forever and ever. Amen.

10 Now, before we go into what Paul is telling us here, let me read from several other translations to get a better understanding of what Paul is saying here.

11 NIV Hebrews 13:20 May the God of peace, who through the blood of the eternal covenant brought back from the dead our Lord Jesus, that great Shepherd of the sheep, 21equip you with everything good for doing his will, and may he work in us what is pleasing to him, through Jesus Christ, to whom be glory forever and ever. Amen.

12 Notice that the word katartizo was translated here as equipping, so that we understand that it is God that places in us everything we have need of in order to bring about the result he is speaking of here mainly the ability to become well pleasing to God. Because that is what it is all about. We want to have the same testimony that the eldest son had with our Father, and that is that we are well pleasing to Him.

13 The Translation called The Message puts it this way...May God who raised up Jesus from the dead also provide you with everything you need to please him, Make us into what gives him most pleasure.

14 The Amplified Version puts it this way, May the God who raised up Jesus from among the dead, also make you what you ought to be and equip you with everything good that you may carry out His will; while He Himself works in you and accomplishes that which is pleasing in His sight So we see that it is God's good pleasure to work into you that which is necessary in order to do His will. So we see that God uses the blood of the everlasting covenant to restore us or prepare us to do His Will and notice he says working in us that which is well pleasing in His sight, and it is all made possible through the blood of our Eldest brother Jesus Christ, because the Life is in the blood.

15 Therefore this morning we want to look at the Blood of the everlasting covenant to better understand what it does for us, and how it brings about the relationship with God that is well pleasing in His Sight.

16 So what is this Covenant? And why it is called the everlasting covenant? And why is it that this covenant makes us to "do the Father's will in every good work that we do? And why does it work in us that which is well pleasing in His Sight?

17 Now, we know in nature that when life begins it comes from the male entering into the seed of the woman, and in uniting with the seed of the woman produces every attribute and characteristic that will come into manifestation in that seed. But in the spiritual birth it is the life that was in the Father, that fully lived itself out in the Son, that enters into us, and brings us life, and quickens.

18 Now, the word "will" means, "A desire, a purpose, or determination." In these three definitions, we see that

to will means to exercise the desire, the purpose of the determination. Therefore mere choice can never be considered a power in itself for the will is what motivates or causes the choice or choosing. So we are looking at the power behind our doing, and that is The power to will it. And if our being able to receive the will of God is based on what God does for us, then it has nothing to do with our ability to choose.

19 Paul said in his letter to the Philippians 2: 13 For it is God which worketh in you both to will and to do of his good pleasure. So we see the mere fact that we are ever able to be well pleasing to God comes from what He does for us and in us, and not what we do or are capable of doing ourselves. For it is God which worketh in you (it is not him that runneth, or even him that willeth, but God that sheweth mercy. That is what Paul said in Romans 9. Romans 9:14 What shall we say then? Is there unrighteousness with God? God forbid. 15 For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. 16 So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy. 17 For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth. 18 Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth. 19 Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will? 20 Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus? 21 Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour? 22 What if God, willing to shew his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction: 23 And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory,) both to will and to do of his good pleasure

20 You see, Paul also said in 2 Corinthians 8:11 Now therefore perform the doing of it; that as there was a readiness to will, so there may be a performance also out of that which ye have.

21 You see, Paul is saying here, that God has placed a desire to do His will, and so with the equipment that he has given you to do His will, then just do it.

22 Ephesians 3: 20 Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us,

23 So if that power is not working in you, then there is no way you can accomplish that which is pleasing to God anyway.

24 Notice how Paul places this in Philippians 2:13 For it is God which worketh in you both to will and to do of his good pleasure.

25 Colossians 1: 29 Whereunto I also labour, striving according to his working, which worketh in me mightily.

26 1 Thessalonians 2: 13 For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe.

27 Now, there is a difference between the will, you're willing to do so, and the action of choosing, itself, and the will to choose is not left to the person who is indifferent. Therefore if God wishes for us to choose Him, He does not leave it up to us to do so, but actually becomes involved in our choosing to the point that He worketh in us to will and to do.

28 In Matthew 4:1 we read, "Then was Jesus led up of the Spirit into the wilderness to be tempted of the Devil"; but in Mark 1:12, 13 we are told, "And immediately the Spirit driveth him into the wilderness. And he was there in the wilderness forty days, tempted of Satan". If we do not have an understanding of our will in contrast to our ability to choose or even to make a right decision, it would be utterly impossible for us to harmonize these two statements of the will, because to be led and to be driven show two different motivations. That Christ was "driven", implies it was by a forcible motive or powerful impulse, such as was not to be resisted or refused; that he was "led" denotes his freedom in going. Putting the two together we learn, that the leading was very powerful in its own right. So, here we see the liberty of Christ's will and the urgent leading of the Holy Spirit married together in a unity of spirit, and of mind. While the sinner may be "drawn" and yet "come" to Christ "the drawing" presents to him the irresistible motive, the "coming" signifying the response of his will "as Christ was "driven" by the Spirit, and yet was "led" by that same Spirit into the wilderness. This shows us then how the two wills must work together to become united, as the will of the Son united with the will of His Father, and therefore responded to the Father's will by going up into the wilderness.

29

30 Jesus put it plainly by saying, "Father my will is that you take this cup from me, but nevertheless, not my will be done, but Thy will be done". Notice in this that Jesus recognized and acknowledged that the will of His Father supersedes his own will, and so he is joining his will to His Father's will in order to bring into effect what God's will is for him to do.

31 That is why Jesus the first born Son of God could say in John 5:19, and 5:31 "The son of Himself can do nothing, but what he seeth the Father doing, that the son doeth likewise." And again in, John 14:31 we hear Jesus say, But that the world may know that I love the Father; and as the Father gave me commandment, even so I do....

32 And again in John 15: 10 If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.

33 So we see that we do because we love Him. And the evidence that we love Him is that we do his will.

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

35 Now, human philosophy insists that it is the will which governs man, but the Word of God teaches us that it is the heart which is the dominating center of our being.

36 Prov. 4:23 Keep thy heart with all diligence; for out of it are the issues of life.

37 Mark 7:21 For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders.

38 Matt 15:8 This people draweth nigh unto me with their lips, but their heart is far from me.

39 It is the heart and not our will which motivates the man. If we give an individual two alternatives placed before him; and they are given a chance to choose, we naturally ask the question which one will they choose? And the answer is the one which is most agreeable to him, which means to his "heart" the innermost core of his being. Therefore, in real life we see the real choices given to man are to live a life of virtue and holiness, or to live a life of sinful indulgence and worldly pleasure; and we ask the question, which will he follow? The answer of course is

the worldly pleasure, because that's his choice. But does that prove his will is sovereign? not at all.

40 Why does the sinner choose a life of sinful indulgence? Because he prefers it and why does he prefer it? No, because he's a sinner with a sinners heart. Now, he may know better, and he may know the consequences of his decision and what effect it may have in his life, but he chooses it anyway. Why? because it gratifies who he is. So why does he prefer it? because his heart is sinful. In like manner if we confront the Christian with these choices, he will choose a life of holiness and virtue, because God has given him a new heart, and a new spirit. Therefore, it is not the will which makes the sinner impervious to the Gospel's cry to "forsake his wicked ways", but his corrupt and evil heart that resists. Jesus said why do you not hear my Words, because you have no place for my word in your heart. Then he tells us the reason they have no place for the word in their heart, when he says, ye are of your father the devil and the lusts of your father ye will do, fill ye up then the measure of your fathers. And they cannot help to manifest their hate for God because that is the seed genes that lay within them. Because Jesus says, ye are of your father the devil, he was a murdered and a liar to begin with, and John 8:38 I speak that which I have seen with my Father: and ye do that which ye have seen with your father. 39 They answered and said unto him, Abraham is our father. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham. 40 But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham. 41 Ye do the deeds of your father. Then said they to him, We be not born of fornication; we have one Father, even God. 42 Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me. 43 Why do ye not understand my speech? even because ye cannot hear my word. 44 Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it. 45 And because I tell you the truth, ye believe me not. 46 Which of you convinceth me of sin? And if I say the truth, why do ye not believe me? 47 He that is of God heareth God's words: ye therefore hear them not, because ye are not of God.

41 Therefore the will is not the primary cause of our action, any more than the hand is. Just as the hand is controlled by the muscles and nerves of the arm, and the arm by the brain; so the will is the servant of the mind, and the mind, in turn, is affected by various influences and motives which are brought to bear upon it. So when the Scripture in Revelations 22:17 asks the question, And whosoever will, let him take the water of life freely? It is apparent that unless God build the house they that build are building in vain, and unless God place within us The Will to do His Will, those who would come end up leaving again, as the Bible warns us that at the end time many shall fall away from The Faith.

42 WHEN THEIR EYES WERE OPENED 56-0420 16 Now, you Bible scholars, you who have been looking for a superman to come, that does things just at random, he will go out and whatever he wants to do, he does it. That never was in the Bible. And it never will be done by mortal beings in the will of God. If Jesus Christ... No man will ever live a life above His. And no prophet at any time ever did do anything without first God telling him to do it. Search the Scriptures and see if that's right, always. It's not the will of man; it's the will of God being shown to man.

43 QA HEBREWS PART 1 57-0925226 98 How could the will of man be a mightier force than the purpose of Almighty God? And man in his carnal condition to will what he wants to, more forceful than what an eternal, perfect God would be? Certainly not, it couldn't be. See? The eternal God, Who's purpose is perfect, how could you say that a carnal man down here, no matter how just and he might be, his purposes would no wise compare with the purpose of the eternal and Almighty God.

44 The Bible tells us the way a tree leans that is the way it shall fall. Why? Because of a law we call gravity. Let me show you here. I hold in my hand now a song book. If I release it, what will happen? Yes, it falls. In which direction does it fall? downwards of course; always downwards. Why? because it must answer to the law of

gravity, and therefore its own weight sinks it.

45 But what if I desire for this song book to come off the floor and back onto my pulpit? How can I will it to be so? Therefore, I must lift it; a power outside of that book itself must raise it up. The Bible tells us, "what man by taking thought can add one cubit to his stature?" well, such is the relationship we as mere men have with God. While His divine power upholds us, we are preserved from plunging deeper into sin; but let that power be withdrawn from us, and we will fall, because our own earthly birth drags us down by the nature of the flesh. That is why Paul said in Romans 7, "who can deliver me from the body of this death, but I thank God through Jesus Christ our Lord who giveth me the victory". Then how can we conform to the image of the eldest son in a vast family of brothers? By an act of our own will? Absolutely Not.

46 But if the Spirit that raised up Jesus Christ from the dead dwells in you, it will quicken, it will make alive this body. That is the only way.

47 Romans 6:20 "For when ye were the servants of sin, ye were free from righteousness". Therefore, the sinner is free to do as he pleases, always as he pleases (except as he is restrained by God), but his pleasure is to sin. That is why the Scripture teaches us, it is "the Love of God constrains us".

48 Brother Branham said in his sermon, WHY SOME PEOPLE CAN'T KEEP VICTORY 57-0324 17 If God's in me, I only want to do those things that please God. It's the nature of the person that makes him do what he does. That's the nature. Its your nature that counts, not your circumstances. Circumstances should mean nothing in how we conduct our lives, or what we will to do.

49 He also taught us in his sermon, HEBREWS CHAPTER 7 PT 1 57-0915E 307-111 Then what difference does it make here, whether we have anything or whether we don't? Whether we're young or whether we're old, what difference does it make? The main thing, are you ready to meet Him? Do you love Him? Can you serve Him? Have you sold out to the things of the world? Have you met Melchisedec since the battle was over? Bless God. About twenty-one years old I was, and one day I had a battle with this, that, and the other; I couldn't make out whether I wanted to be a fighter, or whether I wanted to be a trapper, or a hunter, what I wanted to be. But I met Melchisedec, and He give me communion, and since then it was settled forever. Hallelujah. I've went on His side. I've been rejoicing on the road. And when it comes to the end of the road, and death stares me in the face, the way I feel now, I'll never dread it. I want to know--walk into the face of it, knowing this, that I know Him Who's made the promise (That's right.), that I know Him in the power of His resurrection. When He calls from among the dead, I'll come out from among them (That's right.), knowing Him in the power of His resurrection. What difference does it make whether I'm old or whether I'm young? whether I'm little or whether I'm big? whether I'm full or whether I'm hungry? whether I got a place to lay down or whether I haven't? "The birds has the nests, and the fox have dens, but the Son of man has not a place to lay His head," but He was the King of glory.

50 308-114 We're kings and priests tonight. What difference does it make whether we have or whether we haven't? As long as we got God, we're more than conquerors. We are more than conquerors. We set in the Presence of God in the fellowship of the Holy Spirit, taking spiritual communion from the hand of Him that testified, "I was He that was dead, and alive again, and I'm alive forevermore." Setting together in heavenly places in Christ Jesus, O blessed be His holy Name. What difference does it make? A tent or a cottage why should I care? They're building a palace for me over there; Of rubies and diamonds, and silver and gold, His coffers are full, He has riches untold.

51 308-115 I met Him one day when I come from the battle. I laid my trophies down. I ain't fought a battle since then. He fights them for me. I just rest upon His promise, knowing this, that I know Him in the power of His resurrection. That's all that matters. What else does matter? What can we do? "Why taking thought can add one

cubit to your statue? What do you care whether your hair's curly or whether you got any or not? What difference does it make? If you're old, if you're gray, if you're stoop-shouldered, if you're not, what difference does it make? Amen. This is just for a spell, a little space, but that's forever and forever. And as aeons of time roll on, and the ages roll on, you'll never change, and you're... through His ceaseless eternal ages. What difference does it make? I'm so glad I met Him. I'm so glad He give me communion one day, that same Melchisedec that met Abraham coming from the slaughter of the kings. Certainly. The God of heaven, the Elohim, the Great I AM, not the I was, the I AM (present tense). "And He blessed him."