

Desperation no 2

You've got to do something for God to honor

March 5, 2016

Brian Kocourek, Pastor

Desperation pp. 6 **You've got to do something for God to honor**. *You see? You show Him... The people that's got everything handed to them so easy, they don't usually, they don't do nothing for it. You see? You've got to... The gift is free, that is true, but you've got to... It seems like that, you know, like they say, if you was born with a silver spoon (you've heard that), you don't appreciate. But **when you have to work for it, you appreciate the valuation of it**.*

There are two thoughts brother Branham is telling us this paragraph, number 1) **You've got to do something for God to honor** and number 2) **when you have to work for it, you appreciate the valuation of it**.

Now, since these two thoughts are completely different thoughts, we will focus only on one of them at a time.

Tonight we will focus our thoughts on number 1) **You've got to do something for God to honor**.

Now we spoke a little bit on this last Sunday, but did not get too much into it, because it was not the subject of our study.

But notice he said, *you've got to do something for God to honor*. That's just like what Jesus said in **John 14:12-13**. He says you must be a believer first, and if you believe God no matter what it is that He wants you to believe, but if you will believe Him regardless, then He will honor or reward your belief by *giving you whatsoever you ask for in prayer*.

John 14:12-14 *12 Verily, verily, 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 unto my Father. 13 And **whatsoever ye shall ask in my name, that will I do**, that the Father may be glorified in the Son. 14 **If ye shall ask any thing in my name, I will do it**.*

From his sermon, **Man running from presence 65-0217 P:33** brother Branham said, *And when you see then in this day now when the Word of God has made these promises of things that we see happening now, then **we've got the responsibility to either face up to it or get away from it**. You just can't stay neutral; **you've got to do something about it**. **Some move's got to be made**. You can't come in that church door and go out the same person you come in. You're either further away or closer to God every time you come in or go out there. Oh, how easy it is for people to shirk these things. And I want us to think of these when we start into the official services tomorrow night, that I want you to notice when something is confronted, if there's a question about it... If there's a question about it, there's got to be an answer.*

Matthew 7:24 *Therefore whosoever heareth these sayings of mine, and **doeth them**, I will liken him unto **a wise man**, which built his house upon a rock: 25 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. 26 And every one that heareth these sayings of mine, and **doeth them not**, shall be likened unto **a foolish man**, which built his house upon the sand: 27 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it. 28 And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine:*

Again we hear Jesus tell the same parable in the Book of Luke but he begins by speaking of a good tree being known by bringing forth good fruit. In other words it is known by what it does.

Luke 6:45 *A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh.*

Now, this word *evil* was translated from a Greek word *poneros*, which means **Derelict**: which is means: **left or deserted; abandoned:2. neglectful of duty; delinquent; or negligent.**

That means when their should have been fruits on the tree but there was none. And we know according to the story in **Matthew 21** that when he passed by the tree and it hadn't born any fruit Jesus cursed the tree and it dried up. And then the next day when they came by it now had a different use, it became good only for fire wood. So in as sense it now bore a new kind of fruit, it became useful to men as fire wood.

Matthew 21:18 *Now in the morning as he returned into the city, he hungered. 19 And when he saw a fig tree in the way, he came to it, and found nothing thereon, but leaves only, (now, listen, it had leaves but no fruit. It had Life but no evidence of that life being of any use. Nothing to show for it having life.) and said unto it, **Let no fruit grow on thee henceforward forever. And presently the fig tree withered away.** 20 And when the disciples saw it, they marvelled, saying, How soon is the fig tree withered away! 21 Jesus answered and said unto them, **Verily I say unto you, If ye have faith, and doubt not, ye shall not only do this which is done to the fig tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done.** 22 And all things, whatsoever ye shall ask in prayer, believing, ye shall receive.*

Now, we see the significance of this story in a parable Jesus tells us in **Luke 13:6** *He spake also this parable; A certain man had a fig tree planted in his vineyard; and he came and sought fruit thereon, and found none. 7 Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none: **cut it down; why cumbereth it the ground?** This word **cumbereth** was translated from the Greek word **katageo** which means *to be (or render) entirely idle (or useless), to abolish, cease, do away with, become (or make) of (none or without) effect, fail, loose, bring (come) to nought, put away (down), vanish away, make void.**

In essence he says, "this tree takes up space and soil in my garden but isn't producing anything, so cut it down, and get rid of it, so another can take its place". *8 And he answering said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it: 9 And if it bear fruit, well: and if not, then after that thou shalt cut it down.*

Now, back to our story in **Luke 6:46** *And why call ye me, Lord, Lord, and do not the things which I say? 47 Whosoever cometh to me, and heareth my sayings, and **doeth them**, I will shew you to whom he is like: 48 He is like a man which built an house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock. 49 But **he that heareth, and doeth not**, is like a man that without a foundation built an house upon the earth; against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great.*

So, here we see Jesus making a comparison between those who **hear and do** vs those who **hear and do nothing**. The ones who do are considered wise and the ones who do nothing are considered fools.

We find brother Branham tells us the importance of doing in his sermon, **Have not I sent thee 62-0124 P:65** *You've got to act. You've got to do something. And when you will take God's promise, and know that it is God's promise, and act upon it, you'll see the mighty miracles of God return back to the church of the living God. That's right. You'll do it.*

You can't claim to Love God and just stand there and do nothing about it. Jesus said in **John 14:15** *If ye love me, keep my commandments.* And again in **John 14:23** *Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.*

Because he gave us the example of how to love the Father. He said in **John 14:31** *But that the world may know that I love the Father; and as the Father gave me commandment, even so I do. Arise, let us go hence.*

From his sermon, **Unveiling of God 64-0614M P:19** Brother Branham said, "There's several setting here, a number, that was with us the other day when He came in a whirlwind, told us the day before, Brother Banks Wood, them, when He said, "Take up this rock; throw it up in the air, and say, 'THUS SAITH THE LORD. You will see it right away.'" And I picked up the rock up on top of the mountain, threw it up in the air, and the... 'Course, coming down, it started a whirlwind (See?), the suction of it. You have to do something to cause something to follow it. Jesus took a piece of bread and broke it, then multiplied from that piece of bread. He took water, poured it into a pitcher. Elijah took salt, put it in a cruse; cut down a stick, throwed it on the water. It's something to symbolize. And picking up this rock and throwing it into the air, and coming down started the whirlwind.

Brother Branham said in his sermon, **Conference 60-1125 P:43** "Now, Moses cried to the Lord and the Lord said, "Rise up and go forward." And when Moses went right straight and stepped his foot into the water, when that taken place, the Red Sea opened back, and Israel crossed over to a great victory.

Now, the actual Scripture says it this way, **Exodus 14:15** And the LORD said unto Moses, Wherefore criest thou unto me? **Speak** unto the children of Israel, that they **go forward**:

So Moses was commanded to speak and then the people were commanded to go forward, but if Moses had not stepped into that water and the water opened up, the people would have never went forward. So you have got to do something to show that the conditions have been met.

How our Faith is manifested by our works, or as brother Branham said, "Faith without works is dead".

My commission 51-0505 P:35 *The 14th verse of the 2nd chapter of Saint James. And I will read even the 26th inclusive. Listen close to the reading now. What does it profit, my brethren, though a man say that he has faith, and have not works? can faith save him?... (It can't. If you believe God will save you, you've got to believe it and then confess it that He has done it, before it will come... And then it works righteousness. You see?) 14 If a brother or sister be naked, and destitute of daily food, And one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them those things which are needful to the body; what does it profit? Even so faith, if it has not works, it's dead, being alone. Yea, a man may say, Thou hast faith, and I have works: show me thy faith without thy works, and I'll show thee my faith by my works. Thou believest there is one God; thou believest well: the devils also believe, and tremble. But will thou know, O vain man, that faith without works is dead? Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with works, and by works was faith made perfect? And the scriptures was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God. Ye see then how that by works a man is justified, and not by faith only. Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent them out another way?... (Now, the last verse, listen closely.) For as the body without the spirit is dead, so faith without works is dead also.*

Now, brother Branham brought out the balance between what Paul taught as we see in "Galatians 2:16 Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified. " and then what James taught where he said **James 2:17** *Even so faith, if it has not works, it's dead, being alone.*

In the message, **Works is Faith expressed 65-1126 165** Brother Branham said, "My subject is: *Works Is Faith Expressed.*" Now, remember: *Works Is Faith Expressed.* **Works show that faith has already took a-hold.** See? See? Now, we choose this because we... I believe that it might help us to understand. Now, listen real close, and we'll go into it like a Sunday school lesson. **Here James is expressing in his teaching from Genesis 22:1-9, what man seen in Abraham.**

Again Br. Branham said, **Works is Faith expressed 65-1126 165** Noah's works expressed to man, what his faith was in God's promise.

And again, he said, **Works is Faith expressed 65-1126 165** Moses, his works, expressed faith in the promise of the God that he believed.

Works is Faith expressed 65-1126 188 John the Baptist expressed his faith by his works, and when he said, *"There stands One among you now."*... Just think of that. St. John, I got the Scripture, **St. John 1:26.** See? He said...They said, *"You say the Messiah's coming? Why,"* said, "man, what's the matter with you? We been looking for Him for four thousand years." He said, *"He's standing right among you now."* Hallelujah. So is He tonight. (uh-huh) **He expressed his faith by his revelation,** because it was revealed to him that he knew he would baptize the Messiah. He was a man thirty years old. He knew he had to be there somewhere; he'd never knew who He was, and there He was standing right among them. He said, *"There's One standing among you now, Who you know not, and I'm not worthy to loose the latches on His shoes, but He'll baptize you with the Holy Ghost. And He's right among you now."* **He expressed it, his faith,** because he knew in his day he was to see and baptize God's Messiah. So, you see, the people could see the expression upon him; in the way he was preaching and the way he was acting was expressing that he had a true revelation from God.

Works is Faith expressed 65-1126 86 Now, the two men that were talking on faith: **Paul justified Abraham by what God saw in Abraham; but James justified Abraham by what man saw in Abraham.** See, now, James said, *"He's justified by his works."* Paul said, *"He's justified by faith."* But, see, **Abraham believed God; that's what God saw in him; he believed It.** But then **when he went to acting as though it was already done,** that's what man saw in him. And that's the same as it is to us, because **our works express what faith we have. But if we're afraid to act on what we believe, then we do not believe it.** See, you've got to believe it.

Matthew 7:21 ¶ *Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. 22 Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? 23 And then will I profess unto them, I never knew you: depart from me, ye that work iniquity. 24 Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: 25 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. 26 And every one that heareth these sayings of mine, and doeth them not,*

shall be likened unto a foolish man, which built his house upon the sand: 27 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it. 28 And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine: 29 For he taught them as one having authority, and not as the scribes.

Now, in getting back to what Jesus was saying in the parable, he continues with... and ye believed him not: but the publicans and the harlots believed him: and ye, when ye had seen it, repented not afterward, that ye might believe him.

Now, notice he was talking about doing work in the vineyard. Now, a vineyard is a yard with vines. It's just that simple. And we know that the vines represent the people who are grafted in.

Brother Branham preached a wonderful Message called Planting the vine and where to plant it. In it he talked about not only how important it is to have a correct vine, not a wild vine, but a genuine seed, but almost as important is where you plant that vine. because if you have a right vine planted in wrong soil it will not bring forth fruit.

We hear Jesus tell us a parable about that as well.

John 15:1 *I am the true vine, and my Father is the husbandman. 4 Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. 2 Every branch in me that bears no fruit he taketh away: and every branch that bears fruit, he purgeth it, that it may bring forth more fruit. 3 Now ye are clean through the word which I have spoken unto you. 4 Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. 5 I am the vine, ye are the branches: He that abideth in me, and I in him, the same shall bring forth much fruit: for without me ye can do nothing.*

Planting the vine and where to plant it 59-0920 P:18 *In Saint John the 15th chapter, 1st verse, Jesus said, "I am the Vine, ye are the branches." Now, the branch and the vine is connected together. And God has always tried to get a people that He could so dwell in, that He could show His glory among His people. So we read here that David cried out and said, "O Lord God, come back to us again. We have sinned and have turned away from You. You Who dwells between the altar and the Cherubims, shine forth again." For he knew that one time He was God among men, and David knew that He was still God. The people had separated themselves from Him. God didn't shine forth anymore. It wasn't because He could not shine forth, it was because the people shut off His mercies to them by their sins.*

19 *Then David goes to our text, Psalms 80:7; he said, "You plucked up the vine out of Egypt, and You brought it out and planted it in a good place." That was Israel, God's people that was in Egypt. They were a good vine. They were God's chosen. But if a good vine isn't set in good ground, it will not bring forth good fruits. It depends on where the vine is planted will determinate the results of the crop. So God picks up Israel out of a barren ground. It's something like today. We've got in the land many great and fine*

believers, and they are mixed in all denominational churches. They come from different denominations and different walks of life. That's why in my ministry, I have never tried at anytime to run down any certain person, or any certain denomination; because in them all is good people. They are God's called and chosen people.

*20 Could you have condemned Israel while it was in Egypt? They just got off on the wrong foot, and their sins had separated them from God, and they were planted in Egypt. That's the way many people are in churches today: good people, just planted in the wrong place. Now, if a real believer is brought to Christ, and he's planted in some great denomination that doesn't believe in miracles, and signs, and wonders of the Lord. That person may be a genuine Christian, and a Catholic, Baptist, Presbyterian, Jehovah Witness, something else. **In that church, a genuine Vine of God, but the denominational creeds cuts off the Life of that Vine.** They can't bare its fruit. And usually, what fruits you get off of a vine that's stunted or not in good ground, is bad fruits. It'll come forth like apples and be knotty and worm eaten. It becomes a subject for all insects. A good healthy vine doesn't even have to be sprayed. It's healthy enough to throw off all of its enemies. **So is it with a born again Christian.** You don't have to be spraying them all the time and patting them on the back. **They're spiritually healthy enough to throw off all of the scandal of the world.** They are living off of the true nourishment.*

Now, brother Branham continues pp. **21** *A tree sometimes that's... A plant that's been into the desert places and doesn't have enough sustaining moisture, it'll bare little knotty fruits; and it doesn't look like the fruit that should come from the vine. And my brother, sister, that's what it is with the churches today. The sinner comes in after, maybe at home, coming under conviction goes and reads his Bible and goes to the church, and instead of finding great delicious apples, or great, the Life of the Lord Jesus being reproduced in the church, it finds little knotty, worm eaten, denominational plagued thoughts. "We Baptist, we got it. They haven't got nothing to do with it." "We Methodists, we got it." The arms of God reach from sea to sea, and from shore to shore, can save through the utmost. But that's what we find in these places where we go.*

Psalm 1:1-6 *1 Blessed is the man that walketh not in the counsel of the ungodly, (when a scoffer puts out their junk on Face Book, he doesn't pay no attention to it.) nor standeth in the way of sinners, (Notice he doesn't hang around the sinner, or the person who doesn't believe.) nor does he sit in the seat of the scornful. (He just won't do it, because there is no fellowship between a Believer and an unbeliever?, and what fellowship is there between someone who believes all the word and someone who scoffs at what you believe?) 2 But his delight is in the word of the LORD; and in his Word doth he meditate day and night. 3 And he shall be like a tree planted (rooted in deep) by the rivers of water, that brings forth his fruit in his season; (and notice he is not only drinking of the water of life, but it is also producing fruit in his life) his leaf also shall not wither; and whatsoever he does shall prosper. (That is the real seed of God, he prospers in whatever he sets his hand to do, because he is full of life.)*

But notice the unbeliever. **4 The ungodly are not so:**(ungodly, those who are not God like) **but are like the chaff which the wind driveth away.**(they are flaky, they vascillate back and forth like chaff driven by the wind) **5 Therefore the ungodly shall not stand** (they cannot stand) **in the judgment, nor sinners in the congregation of the righteous.** **6 For the LORD knoweth** (the Lord watches over) **the way of the righteous: but the way of the ungodly shall perish.** (The ungodly are left to themselves.)

In paragraph **22** brother Branham says, "It is like David also said again in the **Psalms 1**. He said, "Blessed is the man that will not join up with these scoffers and ungodly people;" not connect with them, not set in the seat with them. You know scoffers that say, "The days of miracles is past"; and "the Baptism of the Holy Spirit is just a make belief."Blessed is the man that'll not do that. Blessed is the man that'll stand forth from such a thing. They don't want to mix those together, and you cannot mix those things together. **Blessed is the man who won't assemble himself** unto one of those things that denies the power of the Lord. The Bible said, "Come out from among such, for the day will come when they will be heady, high-minded, lovers of pleasure more than lovers of God, having a form of godliness, but denying the power thereof; from such turn away."

23 Blessed is the man that will not assemble himself with these scoffers, making fun, calling the true Church a bunch of fanatics."He shall be like a tree that's planted by the rivers of water. God has put him in a choice spot. His fruit shall not wither. He will bring forth his leaves and fruits in the season. Watch how David worded that. "This man is blessed. He will be planted," not just set out. You know, I like to see anything planted. Now, Israel in Egypt was not planted, they were just set out. It wasn't their original home ground. And a man that's a Christian, that rests his eternal destination upon some denominational creed, he's not in his right place. He was born to be free and a child of God, to worship God. But he's under a creed; he can't bring forth his fruits. **Yet something in him is longing to do it.** He shall be like a tree that is planted by the rivers of water: rivers, plural; water, singular, many rivers coming into the one channel.

24 In other words, he will be like a man in the Scriptures that believes all of God's Word, where the power and the nine spiritual gifts can flow through one God into his innermost being. People don't believe in shouting. The thing of it is, they haven't got spiritual joy, and the joys of the waters of Life can flow through. That's the whole lot's the matter with the Branham Tabernacle. Because that unbelief, **the cares of the world has bound the people until it cannot produce spiritual growth.** That's what's the matter with our nation. That's the matter with our churches. They have no joy, and the joy of the Lord has departed, as was written one time in the Scripture, the Hebrew word of "Ichabod," which means, "The Presence of the Lord has departed." **That's over our churches, because that we left off of the original foundation, and placed ourselves into creeds and denominations, and permitted the things of the world to dry up our experience with God.**

Jesus tells us in **Matthew 13** that not only is it important what seed is sown, but it is also very important where that seed is sown, what kind of soil it is sown in for it to survive. And he lets you know what kind of fruit you produce will tell you a whole lot what kind of soil the Word in you has been planted in. Now, I am going to read you two different parables in Matthew 13, and I want you to notice that not only is it important what kind of seed is sown, righteous Word seed or wrong seed, wild seed. But it is also important what soil that seed is sown into.

Now, the first parable deals with two where the seed is sown as we see in **Matthew 13:3** *And he spake many things unto them in parables, saying, Behold, a sower went forth to sow; 4 And when he sowed, some seeds fell by the way side, and the fowls came and devoured them up: 5 Some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth: 6 And when the sun was up, they were scorched; and because they had no root, they withered away. 7 And some fell among thorns; and the thorns sprung up, and choked them: 8 But other fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold. 9 Who hath ears to hear, let him hear.*

And then we read in **Matthew 13:24** *Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field: 25 But while men slept, his enemy came and sowed tares among the wheat, and went his way. 26 But when the blade was sprung up, and brought forth fruit, then appeared the tares also. 27 So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? 28 He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? 29 But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. 30 Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.*

Now, we know the good seed is the word of God and the bad seed is the word of the devil. And yet we see in the second parable that the two different seeds are both planted in the same field. So the first parable deals with the Word of God being sown in many different organizations where the different environments and different creeds in those organizations cause the seed to not produce what it is supposed to produce. No fault of the son of daughter of God in them organizational systems, but as he says because the soil is not prepared, it allows things to choke off the Life of the Word, and the seed bears no fruit. And in the second parable we see there are two who sow in the same field. This is what Peter speaks of in **2 Peter 2** where he tells us men will come right into the message sowing false doctrine alongside of true doctrine, and it will destroy the fruit.

The **Wuest Translation** says: **2 Peter 2:1** *But as there arose false prophets also among the people, even as also among you there shall be false teachers who will be of such as to bring alongside of true doctrine destructive heresies even denying the Lord who purchased them, bringing upon themselves swift destruction. 2 And many shall follow*

their licentious conduct to its consumation; on account of whom the way of truth will be reviled. These men will come into the Message and give a wrong understanding of the Word of God and the people will be caught up into what these men say as evil interpreters of the Word of Truth. 3 And in the sphere of covetousness with fabricated words they will exploit you, from whom: for whom from ancient times their judgment has not been idle.

Again brother Branham says from **Planting the vine and where to plant it 59-0920 P:57** *But if He really is the Vine and we are the branches, then the branch is just as much part... **The Life that's in the Vine is pulsating right through the branch. See? So it'll have to bring forth the same thing.** He promised it. "He that believeth in Me, the works that I do shall he also."*

And one last quote from **Planting the vine and where to plant it 59-0920 P:50** *First... We've talked about this. We've talked about this Vine, this heritage of God. Now, **if that is true, then if we are truly the predestinated branch to that Vine, then that same Holy Spirit has to come through us. And if It does, It'll do the same thing It did through Him; for He is the Vine; we're the branches. And if the Life that's in the Vine has to be in the branch to make the branch live. If it brings forth a difference from what that Vine brought forth, then it's the wrong vine.** That's what I'm trying to say. It's got to be the same Life.*

Man running from presence 65-0217 P:52 *Then **faith without works is dead.** If you say, "I believe it," and **don't make no act...** Just like the Message. If you say, "I believe it," **don't make no act, what good does it do?** See? **Noah went to work with his hammer and built an ark to confirm what he was talking about. That's what we have to do too. We have to go to work and prove our faith by our works. Our works proves our faith. Moses had to do it, and Elijah had to do it. Every prophet in his age had to stand up and face these responsibilities. But many of them didn't do like Jonah. He run; they didn't.***

Jehovah Jireh 2 60-0802 P:11 *And then, **Abraham**, we found out, didn't obey God just right. Now, he made ready and had faith in the promise. But see, **we can still have faith in the promise and then not obey, still it'll hinder us.** Now, you can say, "I've a... I believe in the Holy Spirit. I believe I should be baptized with the Holy Spirit." Now, **no matter how much you believe, you've got to obey that commission. See? Just faith alone won't work, because faith without works is dead.** That's right. Just like the borderline believers. Got people today, you find, in the Bible It said, "**For it is impossible for those which are once enlightened, and made partakers of the Holy Ghost, and fall away to renew themselves again unto repentance, seeing they crucify to themselves the Son of God afresh, and count the Blood of the Covenant, wherewith he was sanctified, an unholy thing, and done despite to the works of grace.**" Now, in **Hebrews 10** it also says, "**It's a fearful thing to fall in to the hands of the living God.**"*

Rejected king 60-0610 P:46 He said, "My faith saves me." I said, "But, mister, let me tell you something now. **Faith without works is dead.**" And I said, "**The Holy Spirit don't live a life like that.**" See? And I said, "You may be disappointed." I said, "**Now, the faith's all right. But if the works don't follow the faith, then the faith's no good.**"

Perfection 56-0610 P:84 ...**faith without works is dead.** If you believe it, **then act like it...**

Book of Exodus 1 55-1005 P:52 Stand up there where Enoch did. My, when he took a little stroll one afternoon with God, and **walked on home with Him, just didn't want to come back.** Hallelujah. **Not one morning, one evening...** Amen. **the rapture, the resurrection...** He had a testimony, he pleased God, 'cause he believed God. Amen. That's what we need. That's what we want. That's what we have, but **you're afraid to use it.** Amen. After this meeting's over, if God willing we take our vacation, go up in the mountains to hunt. **What good did it do that man to give him a gun if he isn't going to use it? It's setting there, fine gun, but it'll never do no good unless he uses it. That's the way your faith is.** Oh, it's a fine faith. You read; you believed, and you have an experience with God; you believe. Yeah, but what good... **Faith without works is dead. Put it to work. Don't be slothful; get it going.**

Blind Bartimaeus 55-0818 P:14 Those Pharisees read the same Bible that the apostles read, but **they didn't have faith to put into practice what they read. Every denomination today reads the same Bible.** But what **I want to see, somebody's got faith enough, that'll step out and take the word of it.** Amen. That's what we need, **somebody to practice what they believe. Faith without works is dead.** Doesn't do you any good to have faith. You say, "I believe that's the Bible." Well, if it is the Bible, It's got promises. And if you believe that's true, well, the only thing you have to do is to let your faith loose with it. **Practice what you believe.**

Preparation 53-1111 P:37 Jesus never asked this, "Will I find righteousness? Will I find people that's living good?" Goodness and righteousness is what... Jesus said, "**Will I find faith when I return? Will I find...**" Somebody, oh they say, "I got faith." Well, **faith without works is dead.** "**Will I find somebody who'll stand at My Word and say, 'Every Word's right.' I'm not scared whether this one says so, or that says so, or nothing. I believe in God, and I'm accepting It, and standing right there on It.**" That's the thing. God is preparing a Church today to be saved just as He did in the days of Noah and that ark. **And the Body of Christ today is that ark.**

Faith without works is dead 53-0905 P:28 How many have faith? Raise your hands as a witness to God. Now, **your faith without your works is dead. You might as well not have faith if you're not willing to put it to work.**

We have found Him come and see 53-0511 P:23 But when you believe you have, you say, "Yes, I am." Then you believe you're a Christian; you can't show nothing that you are. But you believe you are. You believe you are. And then when you confess that you are, and when you confess Him, and He confesses you, **He's a High Priest working on what? Not on your crying, not on your repenting, not on your faith, but on your**

confession. No matter how much faith you got, it'll never do you any good, till you put works with it. For *faith without works is dead*. Is that right? Just like this...*The body without the spirit is dead*. Then when you say, "I believe Christ," then accept it, go saying so. Then you believe you're a Christian; you say you're a Christian; **you act like a Christian; you associate with those that are Christians; and it works righteousness.** After while everybody knows you are a Christian, because **you hold your confess. You act like it.**

Only one true living church 51-0727 P:12 Now, you might come and confess your sins to me, and ask me to pray for you, but **I cannot forgive you. If you sinned against me, I can forgive you. But if you sinned against God, He is the only one that can forgive.** And He has forgiven every person in the world, and ever will be in the world. They're already forgiven, but **it will never help them until they accept it by faith and then confess it.** And He's healed all the sick people, but it will never help them, until they confess it by faith, and believe it, and **act upon their confession.** "*For as the body is dead without the Spirit,*" says **James**, "*so is faith without works.*" **You got to believe it and act like it.** When you accept Him as your Savior, **you've got to believe it and act like Him.**

let us pray