

**Faith no 36**  
*Certain Faith by a Certain Sound*  
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This morning I would like to look at the subject of Faith once again, and this time I would like to show how it is necessary to hear a **certain sound** in order to enter into **Certain Faith**. we will call it *Certain Faith by a Certain Sound*.

Therefore, let us remain standing in Honor of God's Word and turn in our Bibles to **1 Corinthians 14:8** which we shall take for our text this morning and let's see what the Apostle Paul had to say concerning this subject of **Certain Faith** by hearing a **Certain sound**, and to fully understand this we must also understand that an Uncertain Faith is established through an Uncertain Sound.

**1 Corinthians 14:8** *For if the trumpet give an uncertain sound, who shall prepare himself to the battle?*

**Return and Jubilee 62-1122 P:75** *Mercy goodness, that's not it. The trumpet gives an uncertain sound, "Come, join this creed, come, join that creed." And the Bible's saying something else. Yes, sir, if the trumpet don't give a certain sound, you can't--don't know what to prepare yourself for. But when you see the Trumpet of God sounding the Word of God, and God vindicating it with signs and wonders as He said it would do... That's right. If the trumpet gives an uncertain sound, the Chief Captain won't vindicate the call. Now, brother, that was a stomach full. The Chief Captain won't vindicate the call. For He said in Mark 16, "All the world... And these signs shall follow them that believe." That's the Chief Captain. "In My name they shall cast out devils; they shall speak with new tongues." Hallelujah. That's the call. The Captain said, "I'll vindicate them by this." He said also in John 14:12, the Chief Captain said, "He that believeth on Me (not him that says he believes), he that believeth on Me, the works that I do shall he do also." Amen. That's the certain sound. Those Jews, said, "Why, you're a man making yourself God." He said, "If I do not the works of My Father then believe Me not." Amen. Let's have it for a church. Glory...?... Right. "These signs shall follow them that believe." Up and down through Louisiana in a buggy, an old T Model Ford with tires wrapped on with bailing wire, went your fathers preaching that against these dogmas that you've added to it. Come out of it. Return. Come back. Repent. Return back to where you come from. This is jubilee year. "These signs shall follow them that believe." Yes, sir.*

Now, the Apostle Paul doesn't just stop there on this but the entire **14th** chapter of **1 Corinthians** is dedicated to this thought that if you hear an uncertain sound it will affect what you do, and but if you hear a certain sound it will prepare you. So we are speaking this morning on this thought that a certain sound will produce a certain Faith, but an uncertain sound will produce an uncertain faith.

So let's begin with reading from verse 1 in **1 Corinthians 14:1** *Follow after charity, and desire spiritual gifts, but rather that ye may prophesy.* (The Greek word there is **propheteuo**: and it means **Divinely inspired speaking or preaching**). **2** *For he that speaketh in an unknown tongue* (The Wuest translation says here: A language that is not understood except by an interpreter) **speaketh not unto men, but unto God: for no man understandeth him; howbeit in the spirit he speaketh mysteries.**

I think we could possibly take an entire sermon on this one point, because he is not speaking of an angelic tongue or language, but he is speaking of someone who is not speaking your language, then how can you possibly understand his language or what he is telling you.

Now, brother Vayle told me he had this problem, because he said, "*Brian, you can teach this Message better than I can,*" and I said, "*yeah right brother Vayle, and you know that all liars will go to the lake of fire*". And then he smiled at me, and he said, "*what I mean is that you make it so simple that people can understand what you're telling them, I wish I could do that,*" And yet that was the attraction many had to his ministry because he did take it so deeply, and yet that is also what disturbed him so much because although people gravitated to his ministry, and liked to hear him, yet they could not process in their mind what he was saying. Now, you that sat under his ministry know that is the truth.

But God made him that way, and brother Branham said that God would use that depth to bring this message to the colleges and intellectual people, and it was so wonderfully expressed in the seven Church ages book, and the other two books he did. In fact he told me his real anointing was not in teaching but in writing. I think he had an anointing in both.

**3** *But he that **prophesieth** (Divinely speaks and preaches under inspiration) **speaketh unto men to** (1)**edification, and** (2)**exhortation, and** (3)**comfort.** **4** *He that **speaketh in an unknown language** (A language that is not understood except by an interpreter) **edifieth himself;** but **he that prophesieth** (he that speaks and preaches by Divine inspiration) **edifieth** (buildeth up) **the church.****

Then the Apostle Paul says, **5** *I would that ye all spake with tongues, but rather that ye **prophesied:** (speak and preach by Divine inspiration)) **for greater is he that prophesieth** (speaks and preaches by Divine inspiration) **than he that speaketh with **tongues,**** (A language that is not understood except by an interpreter) **except he interpret, that the church may receive edifying.** **6** *Now, brethren, if I come unto you speaking with **tongues,*** (A language that is not understood except by an interpreter) **what shall I profit you,** **except I shall speak to you either by revelation, or by experiential knowledge, or by prophesying,** (speaking and preaching by Divine inspiration) **or by doctrine?** **7** *And even **things without life giving sound,** whether pipe or harp, except they give **a distinction in the sounds,** how shall it be known what is piped or harped?* in other words no one ever wrote a symphony that consisted of only one note. That would not be music, it would be monotonous.*

**8** For if the trumpet give an uncertain sound, who shall prepare himself to the battle?

Now, in the **Seven church ages 54-0512 P:13** Brother Branham tells us what a trumpet represents. *Now, a trumpet represents war, a seal, a mystery unfolding*; In military the trumpet calls out a declaration of war, and the tactics of battle to either charge or retreat, or many other military commands. But concerning the Word of God the sounding of a trumpet he aid has to do with a mystery unfolding. and so Paul saying, if the trumpet give an uncertain sound, who shall prepare himself, ie: in war *for battle*, or in the church hearing an uncertain sound who can prepare themselves for the mystery that is unfolding?

**9** So likewise ye, *except ye utter by the tongue*, (your tongue) words easy to be understood, then how shall it be known what is spoken? *for ye shall speak into the air.*

Now, I have heard some preachers in this message who were striving to make a name for themselves, Try to go into mysterious subjects to such a degree that I honestly had no clue what they were talking about. And that is what the apostle Paul is talking about here. *"except ye utter by your own tongue, words that are easy to be understood, then how shall what you are speaking about be known or understood by others? for if others do not understand what you are saying then you are simply speaking into the air.*

Therefore it is necessary for ministers to take this message and not try to impress others with your knowledge, but to make it so simple that even children can understand what you are saying.

My father was a very accomplished Lawyer and he told me when I was in High School to always write and speak using short and articulate sentences. Use simple language that all can understand.

I read last week where they say why Donald Trump has been so successful in getting his message across is because he speaks to the lowest common denominator so all can understand his message. But in our western world we have been taught by the university educators to speak above the students and that is a technique they use to baffle the students into thinking they are smarter than the students.

I once saw a hat that said, *"if you can't dazzle them with diamonds them baffle them with Bull you know what."* And that is what so many in leadership positions do.

Verse **10** *There are, it may be, so many kinds of voices (languages) in the world, and none of them is without signification.* (that means *significance or meaning*).

**11** *Therefore if I know not the meaning of the voice, (language) I shall be unto him that speaketh a barbarian, (a person who utters confused and unintelligible noises) and he that speaketh shall be a barbarian (a person who utters confused and unintelligible noises) unto me.*

**12** *Even so ye, forasmuch as ye are zealous of spiritual gifts, seek that ye may excel to the edifying of the church. (to that which builds up the church and not self).*

**13** *Wherefore let him that speaketh in an unknown language pray that he may interpret.* (pray that he may be able to also break it down so you can understand what he is saying.)

**14** *For if I pray in an unknown language, my spirit prayeth, but my understanding is unfruitful.* What do you produce by speaking in a language that is not understood even by your own self?

**15** *What is it then? I will pray with the spirit, and I will **pray** with the understanding **also**: I will sing with the spirit, and I will **sing** with the understanding **also**.* **16** *Else when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest?*

Br. Vayle had told me he knew a preacher one time who could speak fluently in 7 languages, and he went into a church in Canada where they believed in the gifts operating openly in the congregation, and was totally shocked when he heard three people cursing God and two praising God in languages that no other person in the church understood. And yet people heard these unknown languages and said "amen" to what they did not understand, so in effect they were saying amen to curses towards God.

And the apostle Paul said, "*how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest?*"

**17** *For thou verily givest thanks well, but the other is not edified.*

If you speak more than one language he is saying you should make sure when you speak, you make others to know and understand what you have said in your other language, or only you will benefit from what you have said.

**18** *I thank my God, I speak with languages more than ye all: **19** Yet in the church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown language.*

In other words, Paul had died to Paul, and he was now living for others. And really that shows motive and objective right there. Br. Branham said, "*Eternal Life is living for others.*"

**20** *Brethren, be not children in understanding: howbeit in malice be ye children, but in understanding be men.* In understanding grow up.

**21** *In the law it is written, With men of other languages and other lips will I speak unto this people; and yet for all that will they not hear me, saith the Lord. **22** Wherefore languages are for a sign, not to them that believe, but to them that believe not: but prophesying (speaking and preaching by Divine inspiration) serveth not for them that believe not, but for them which believe.*

**23** *If therefore the whole church be come together into one place, and all speak with unknown languages, and there come in those that are unlearned, or unbelievers, will they not say that ye are mad?*

**24** *But if all prophesy, (speak and preach by Divine inspiration) and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all:*

In other words if someone comes, say as a visitor, and hears the sermon which is clear and well understandable, and they go outside afterwards and hear the people expressing the same things that were taught only using their own words to express it again, they will be convinced the church has something special. But if they walk outside and the people are talking about cars or food or other worldly things, they will know there is something out of line here. The people are not in sync with the Holy Ghost and their hearts were not touched at all.

**25** *And thus are the secrets of his heart made manifest; and so falling down on his face he will worship God, and report that God is in you of a truth.* There you go, that's the church of the Mighty God Unveiled.

**26** *How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying.* What does Paul mean here? Remember he is talking about an uncertain sound. If everyone comes to church and has their own little kingdom they are trying to build then the kingdom of God cannot be built. They are not edifying or building up God's kingdom but their own. But if you do have a dream, or revelation, or doctrine that ties right into what God has just said from the one who has been prophesying (*speaking or preaching under divine inspiration*), then you are all building on the same foundation that Paul built upon.

But remember he taught us we need to be careful how we build, for he said in **1 Corinthians 3:11** *For other foundation can no man lay than that is laid, which is Jesus Christ. 12 Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; 13 Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. 14 If any man's work abide which he hath built thereupon, he shall receive a reward. 15 If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.*

Now, verse **27** *If any man speak in an unknown tongue,* The Wuest translation says here: *(A language that is not understood except by an interpreter) let it be by two, or at the most by three, and that by course; and let one interpret. 28 But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God.* (but in silence to himself so that he is not heard by the congregation).

**29** *Let the prophets speak two or three, and let the other judge. 30 If any thing be revealed to another that sitteth by, let the first hold his peace. 31 For ye may all prophesy one by one, that all may learn, and all may be comforted. 32 And the spirits of the prophets are subject to the prophets.*

In other words you cannot justify being outspoken in church and then say God made me do it. Paul says that is nonsense. Everyone has control of the gift that they are in possession of.

And then he adds, **33** For **God is not the author of confusion**, but of peace, as in all churches of the saints.

**34** Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. **35** And if they will learn anything, let them ask their husbands at home: for it is a shame for women to speak in the church.

**36** What? came the word of God out from you? or came it unto you only? **37** If any man think himself to be a prophet, (one who speaks or preaches by Divine inspiration) or (even if you think you are) **spiritual**, let him acknowledge that **the things that I write unto you are the commandments of the Lord**. **38** But if any man **be ignorant**, let him be (let him stay) ignorant. **39** Wherefore, brethren, covet to prophesy, (to speak and preach by Divine inspiration) and forbid not to speak with tongues. **40** Let all things be done decently and in order.

So we see this entire treatise by Paul concerns confusion which comes by hearing an uncertain sound. And an uncertain sound produces uncertain Faith. Therefore, what he is driving at is to help us to understand if you want a certain Faith, you must it will come only via a certain sound.

Now, this takes us to **Romans 10:8** But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, **the word of faith, which we preach**; Notice he says, Not just any word will not do, but the Word which we preach. "**the Word which we preach**," and in the book of **Galatians**, he also warned us that "**if we preach any other Gospel than what He preached we are cursed with a curse.**"

Now, we find in the church at Galatia that they began to deviate from what Paul had taught them. Notice he says in **Galatians 1:6** ¶ **I marvel** (I'm shocked and I'm astonished) **that ye are so soon removed from him that called you into the grace of Christ unto another gospel:**

Notice here that Paul is telling us that these people had become removed from the Gospel as he had taught it unto **another Gospel**. Now this word **another** was translated from the Greek word **heteros**, which means of **a different nature**.

Now, to know the nature of anything is very important because **every seed will bring forth after its nature**. And what Paul is saying is that **although you might be using my words to say what you are saying, yet a very different nature is coming forth and it is affecting the way you believe**. Because, notice in the very next verse he says, **7 Which is not another**; and the Greek word that this word **another** was translated from is the Greek word **allos**, and **not heteros**. The word **allos** means **a totally different one altogether**.

So the Apostle Paul says you have been removed *to a Gospel of a different nature*, yet not a totally different one, and then he continues by saying, *but there be some that trouble you, and would pervert the gospel of Christ*. So notice the change is a perversion of what he said. In other words perhaps they were using the same phraseology or the same words, and yet by the understanding a result of their presentation is a total perversion of the original.

Now he also said the same thing in **2 Corinthians 11:1-4** where he speaks of the people receiving *another* spirit. That word is also *heteros*, speaking of a spirit which has a different nature.

**2 Corinthians 11:4** *For if he that cometh preacheth another (allos or altogether different) Jesus, whom we have not preached, or if ye receive another (heteros, of a different nature) spirit, which ye have not received, or another (heteros, of a different nature) gospel, which ye have not accepted, ye might well bear with him.*

Now, in this case they are preaching an *allos* Jesus and thus receiving a *heteros* spirit because their Gospel has become *a heteros* Gospel which is one of a different nature than what Paul preached. In plain English *they are preaching a different Jesus than Paul preached, not just one of a different nature, but a totally different one altogether, and because they are preaching this different Jesus the spirit which they receive is of a different nature, and thus the Gospel although they use the same terms becomes one of a different nature altogether.*

So we see that Paul was warning the people that it was not a different message altogether they were being removed to, but it was the same message wording or terminology, but the way they were putting it together it had a different nature because it had been perverted from the message he had first presented to them.

Again we see that an **uncertain sound will produce an uncertain faith.**

Now, The Apostle Peter warned us as well about this in **2 Peter 2**. ¶ *But there were false prophets also among the people, even as there shall be (future tense) false teachers among you, who privily (that means not openly but in a subtle manner, they) shall bring in damnable heresies, (so the question is bring into where?)*

The **Wuest Translation** tells us that *these false teachers are of such a nature that they will bring in along side of the truth destructive heresies even denying the Lord that bought them, ( “sayin no to” or disregarding or refusing the one who bought them) and (in doing so they will) bring upon themselves swift destruction. 2 And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of.*

Notice again that this uncertain sound produces an uncertain faith which leads to death and destruction. Notice then what these men do is bring '*the way of Truth into disrepute.*'

In other words they become a stain on the true revelation of Jesus Christ and those who stand for the Truth and are identified with the Messenger of Truth, but because they have come in along side of the truth and preach their heresy, they bring the rest of us who are doing all we can do to stand, and by association, the entire message is looked down upon and the reputation of God's Servant William Branham is brought into question by others.

Now, notice verse 3 ¶ *And through covetousness* (so we see their motive and objective is wrong to begin with, because it is greed) *through their greedy desires to have more shall they with feigned words* (and the word feigned means "To give a false appearance or to represent falsely or words that are made up with the motive to deceive, or to imitate so as to deceive:")

So you can see their motive is deception for the purpose to) *"make merchandise of you:"*

So we see the deep inner motive is money, money, money. Then these men are nothing but hirelings and just peddlers of the Message in order to make a living off the people by it. They are mere Hirelings. *"whose judgment now of a long time lingereth not, and their damnation slumbereth not."*

Now, in the second Church Age Irenaeus said, *"Their manner of acting is just as if one, when a beautiful image of a king has been constructed by some skillful artist out of precious jewels, should then take this likeness of the man all to pieces, should rearrange the gems, and so fit them together as to make them into the form of a dog or of a fox, and even that but poorly executed; and should then maintain and declare that this was the beautiful image of the king which the skillful artist constructed, pointing to the jewels which had been admirably fitted together by the first artist to form the image of the king, but have been with bad effect transferred by the latter one to the shape of a dog, and by thus exhibiting the jewels, should deceive the ignorant who had no conception what a king's form was like, and persuade them that that miserable likeness of the fox was, in fact, the beautiful image of the king.*

Now, notice today we have **The Masterpiece** which is the **King of Glory Himself** presented to the people by the Words of a Vindicated Prophet, and he crafted His words so carefully and in such a way, as to present to us what He saw, when he said, *"My ministry is to declare Him, that He is here."* And *"He is "the Supreme Deity"* who has come down in our midst. And in doing so revealed *"the Mighty God Unveiled"* to us, but since that prophet is no longer on the scene to protect the image of this **Masterpiece**, others have come along, and have taken his quotes (those precious jewels) that presented to us the beautiful image of the Mighty King of Glory, those jewels or golden nuggets that Irenaeus spoke of, and those false teachers have disassembled the Message into sound bites, and quick quotes, and have reassembled them or rearranged them into the image of a dog or a fox and they have canvassed the world presenting their own opinions as *"the Image of The King"*.

And so others see this image is seen as a legalistic message, or a message of a personality cult, or an image of just Pentecostalism plus. In other words in no way is the Image of the Personal Presence of the King of Glory put forth, but one of many theological camps with a lot of fussing and stewing that goes on.

And Irenaeus continued, *“In like manner do these persons patch together old wives’ fables, and then endeavor, by violently drawing away from their proper connection, words, expressions, and parables whenever found, to adapt the oracles of God to their baseless fictions. We have already stated how far they proceed in this way with respect to the Fullness.”*

What Irenaeus is telling us is that an uncertain sound will produce an uncertain Faith.

And if Alpha has become Omega as Brother Branham warned us it would, then the same thing has taken place in this hour. The message has become perverted, and it no longer has the same pure nature as it was taught by William Branham, but there is a perverted nature that has taken over the Message where most of the people are Oneness in their thinking. Now, you can't lay that on William Branham because he flatly denied he was oneness as they are teaching it today. He said Jesus was not his own Father, and he said he was a dual being because God indwelt the Son of God.

Before Brother Branham left the scene he told a brother I know that there are already 17 different versions of the Message being preached. And that was almost 40 years ago. So in getting back to what the Apostle Paul said in **Galatians 1: 8** *But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.*

Then to make sure he was fully understood, he says again in verse **9**, *As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed.*

Notice here that the Apostle Paul is making it pretty clear that any other gospel is a perverted gospel if it is not presenting the same nature as what he already preached. And he is letting us know that an uncertain sound will produce an uncertain faith.

And then he tells us why in verse **10** ¶ *For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ.*

Now, that is a pretty important statement he is making here, because it flies in the face of all those who would use the pulpit to make gain for themselves and try to attract men to themselves rather than to God. He says, *“If I please men, then I should not be the servant of Christ.”* So you ministers out there that are listening to this sermon, you had better be very careful your motive is to point to the same image of the King of Glory that William Branham and Paul pointed us to, and not to build yourself your own kingdom here on earth.

Now, he is not saying *I should not be a servant of Christ if I please men*, as though it is up to him whether he should be or not. No, that is a bad translation.

Rather what Paul is saying is that ***If I please men rather than God***, then I would not be the servant of Christ, because ***you cannot serve both God and man***. Because it is not our message to begin with. It's either God's message you are preaching and believing or its man's. Take your pick. Because in verse **11** he says, ***But I certify you, brethren***, (that means ***I have made you fully aware brethren*** ) ***that the gospel which was preached of me*** (or out from me) ***is not after man***. **12** ***For I neither received it of man***, (I didn't get it from man) ***neither was I taught it***, (by man) ***but by the revelation*** (that word is apocalypses which is the appearing) ***of Jesus Christ***.

So Paul tells us that the Gospel he was preaching was made known to Him not by reading his Bible, and not from some man somewhere, but by Jesus Christ appearing to Him. And so it is a vindicated understanding that Paul was bringing to the people. And the same thing took place in this hour. br. Branham did not bring us something he was taught by other men, but he brought what was given by the appearing of Christ to him in this hour. The same Pillar of fire that appeared to Paul in the dessert is the same Pillar of Fire that appeared to William Branham over the water of the Ohio river.

Now, that brings us to **Romans 10**. Remember, the fundamentalist believes all he has to do is make an ***oral confession that Jesus is the son of God and he's in***, saved and filled with the Holy Ghost. But notice that they will read **Romans 10**: verses **9** and **10** but do not go back to verse **8** which speaks of the word which Paul preached that has a curse placed upon it that whosoever deviates one iota from it and produces another nature in the way they present it, there is a curse placed upon him.

And so we pick up at verse **9** now with that understanding. So let's read it again. **Romans 10:9** ***That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. 10 For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.***

Ok, now, if we really want to understand what Paul is saying here, we need to continue reading.

**11** ***For the scripture saith, Whosoever believeth on him shall not be ashamed. 12 ¶ For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. 13 For whosoever shall call upon the name of the Lord shall be saved.***

You see this is where the fundamentalist stops reading. Because **he believes that the calling upon the Lord is the confession that is being made**. But Paul clarifies to us that **just not any calling will do**.

Remember in **1 Corinthians 14**, The Apostle Paul devoted an entire chapter on this thought of your hearing either a certain sound or an uncertain sound, and **your faith all depends on what sound you are listening to**. **If you hear and recognize a certain sound your faith will be certain**, but **if you listen to an uncertain sound your faith will become uncertain** as the sound you are listening too.

For in the next verse he says, **14 How then shall they call on him in whom they have not believed?**

Now, this is a good question, because he is telling us that they could be calling and yet not really be believing.

*"And how shall they believe in him (The same Jesus Paul taught) of whom they have not heard?"*

Now, what if they have heard that **other Gospel** that Paul was speaking about in the book of **Galatians**? You know that **heteros** Gospel, that Gospel of a **different nature**? Now if they are using the same terminology yet the result is a perverted Gospel one of a different nature, then it has to be because the one sounding is of uncertain nature himself.

If they believed in that **other Gospel** of that different nature, then what nature do you suppose they would be receiving? The correct nature which is the nature of God? I don't think so. And so he asks the next question. *'and how shall they hear without a preacher?'*

Now, that is a very good question. **How can they hear if there be not a preacher** to speak the Word with the right nature. But Paul is not finished here, for he asks yet another question,

**15 *And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!***

So we see Paul asks the question, **And how shall they preach, except they be sent?** And this is actually the most important question of all, because what if they were not sent and they preached anyway? Then whose message are they preaching? If it is not God that sent them with a message, then who sent them and what message are they preaching?

Because the one who sends them it should be their message that the ones they send they will be preaching. And If they were not sent by God and went on their own accord, then it will be their own message they will be preaching. As brother Branham preached that message, **"Running without a message"**.

So you see **how important it is that God sends out somebody?** Because if he does not send out a man, then the man the people are listening to is preaching a message which is not God's message, but a message which is their own understanding and then if so, then it is of **another nature**, and if that is so then, **the people that will believe it, are believing a perverted Gospel**, and if that is so, then **they will be calling out to a false image**, and thus believing in a false hope, and thus when they call upon God to save them, He will not hear them.

**16 *But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report? 17 So then faith cometh by hearing, and hearing by the word of God. 18 But I say, Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world.*** So what is that sound producing? If it is a certain sound it will produce a certain faith, but if it is an uncertain sound it will produce an uncertain faith.

And what is an uncertain Faith? It is a faith that is not certain, full of doubt and uncertainty. It will be a faith that is not sure.

But the question still remains, did they actually hear what was being said, or just the **sounds** that were made.

And so we see in this verse of scripture, that we must first look at this word **confession** that is spoken of here, for in this Scripture we are told **Whosoever shall confess that Jesus is the Son of God**, and in this is made a promise that there is a **certain** benefit that we shall receive. And in this case it happens to be that **God will dwell in him, and he in God**.

So we must examine what it means to **confess that Jesus is the Son of God**, for in knowing what this confession is all about, we will also understand why **God will come into them that make this confession**, and we will also avoid the trap that has beset so many fundamentalists into believing that the confession is merely some magical words that are said by the believer.

Now, the word **confess** was translated from the Greek word **Homo-Logeo** or **Homo-logos**, and just about all Christians know the word **Logos** speaks of **The Word of God**.

We know that **in the beginning was The Logos and The Logos was with God and the Logos was God**. So we see that this word for **confession** is made from two Greek words, of which one is the word **Logos** which speaks of The Word.

Now, the first part of this two part word, "**Homo-Logeo**" is the Greek word "**Homo**", and it does not mean homosexual. It simply means "**the same**". We use it in the English language as a prefix with many words. We say **homo-centric** which means having the same center, or **homo-gamous** which is used in botany and means having one kind of flower on the same plant, or **homo-genous** which means having a similar nature and comes from the two words **homo** meaning the same and **genous** which speaks of the genes. So it speaks of having the same genes.

So you see the word **homo-Logeo** or **logos** means "**having the same Word**". and that is the only way you can have a certain sound is to have the same word that was spoken by vindication. So if we are to read this verse of Scripture correctly we must read it as follows: **Whosoever shall have the same words and say the same Words that Jesus is the Son of God, God will dwell in him, and he in God**.

Now, it says, **whosoever will say the same words**, and we must know who first said those same words, and then we have a clue as to the author of those words, and thus whose Life is expressed through those words. For Jesus told us "**as a man thinketh in his heart so is he, and out of the abundance of the heart the mouth speaketh**".

Then really what we are essentially and what we are intrinsically is **what we think in our minds or our hearts**. And **what we do must first come from what we think**, and then when we do what we think it brings our thoughts into a form of expression.

So when we read the statement, *Whosoever shall confess that Jesus is the Son of God*, we are thus saying, *Whosoever shall think and thus say the same Word*, and what is that Word we must think and thus say? "*that Jesus is the Son of God*".

William Branham taught us that *confession means to say the same thing*. And the reason he could tell us that is not because he was a prophet, nor is it because he just arbitrarily decided to call it that and we must believe it because he was vindicated. But the reason he could say that is because that is what the Greek word *homologeō* actually means. It means the "*Same-Homo, Word-Logeo*".

Now in the sermon **Christ 55-0221 P:49** William Branham said, "*You're not using your own thoughts; you're using His thoughts. Let the mind that was in Christ be in you.*" See? *Think His way of thinking; say what He says. Confession means to say the same thing.* Confess is *to confess the same thing, say the same thing.* Then don't confess your own mental conception. Be born again and *confess His Word, confess what He said.* That's confession. Say, "*By His stripes, I was healed.*" By His stripes, I have a right, by His wounds, right now, I have a right for salvation. I have a right for the Holy Spirit. He promised it to me. Said, "*It's in you and your children, and them that is far off, and as many as the Lord our God shall call.*" I believe it. It's for any generation. "*Lo, I am with you always, even to the end of the world.*" He died that He might raise again and be with His church all the way to the end of the world, to confirm the Word with *signs following*. How far was that to be? "*Go ye...*" *Did it end it with the apostles?* **Mark 16** said, "*Go ye into all the world, and preach the Gospel to every creature.*" It's never met there yet, just about one third of it. God's depending on us.

And again from the sermon **Be not afraid it is I 62-0629 P:9** William Branham told us how to just say the same Word. He said, "*I just believe the Word and just stay right with the Word. And any level thinker will know that that Word is right. It's just got to be right. See? And I don't put any interpretation to it. I try to just read it the way it reads, then say the same thing. That's confessing. Confess means the same thing,* like, "*He's the High Priest of our...*" Well, King James puts it "*profession.*" But "*profess*" and "*confess*" *is the same thing.* See? So then "*to confess,*" that means "*to say the same thing He did.*" "*By His stripes I am healed.*" *I'm confessing.* See? *I am confessing the same thing that He said.* See? *I'm making a confession.* That's what it is in court. *You have to say the same thing.* Now, I am... *To my great High Priest, for He sits at the right hand of the Majesty to make intercessions upon my confession.*"

So we are looking at a promise of God that is promised to us, that if we have the same confession that God gave to us, then He promises to come into us and indwell us. Then if we have the same spirit that raised up Jesus it will do for us the same thing it did for him.

**Uncertain sound 62-0714 P:125** *There's no uncertain sound.* Jesus said, "**These signs shall follow them that believe.**" Up here too, there's a lot of sickness up here. I've held you back. I've held you back, 'cause you're ministers and singers. You're not... Don't think I don't know what you're doing. Put your hands on one another. Don't you doubt. Every believer, don't pray for yourself, pray for the man you've got your hands on. He's praying for you. Pray the way you'd pray. Jesus said, "**These signs shall follow them that believe. If they lay their hands on the sick, they shall recover.**" There's no uncertainty about it. That's a certain sound.

**Uncertain sound 62-0714 P:90** "**Search the Scriptures. In them you think you have Eternal Life, and They testify of Me.**" Listen what again He said. "**If I do not the works of My Father (if My works don't sound that certain sound of the Gospel), then don't believe it.**" Whew. He was... There's no uncertainty about that. "**If I don't do the things that God said I would do, then don't you believe Me.**" There's nothing uncertain about that. "You claim to be a Scriptural group," He said, "**and if I don't do the things that God said that I would do, then don't believe Me. If the Scriptures don't testify themselves through Me, well, then don't believe Me.**" Oh, there's nothing uncertain about that. No, indeed. "**If I do not the works, then don't believe Me. But if do the works, then believe Me.**" There's certainly is no uncertain sound again about that. And again, He said this. Listen now. "**I have power to lay My life down, and I have power to take It up again.**" Amen. Not nothing uncertain about that, was there? (I'm bypassing lots of Scriptures 'cause it's getting late.) "**I have power to lay My Life down. I have power to take it up again.**"

**Uncertain sound 62-0714 P:81** David, when he stood there by the side of Goliath, looking at him, and seen that bunch of tin soldiers (supposed to be God's army) standing there, cowards, backing off, David said, "**The God that delivered the lion into my hand, and I slew the bear, that same God will deliver that uncircumcised Philistine in my hand.**" Now, not, "**I hope He does, probably He will.**" He said, "**He will do it.**" Nothing uncertain about that. There is a sound that is certain, and that certain sound is God's voice. Hallelujah. Nothing uncertain about that. David said, "**He will do it.**"

**Uncertain sound 61-0429E P:79** *Let them call it whatever they want to. I don't care. That doesn't matter to me. I'm certain that it's God.* Amen. And I'm a riding on it. I been riding on it now for thirty-one years, and the ride is getting sweeter all the time, 'cause I'm nearing the gate. Amen. I'm still riding on it. When death strikes my body, I'll ride on it, just keep on riding. "**I am the Resurrection and Life,**" saith God, "**he that believeth in Me, though he were dead, yet shall he live. Whosoever liveth and believeth in Me shall never die.**" I'm riding on it. **There's nothing uncertain about that.** I'm riding on it. And it's His Word, and I believe it with all my heart. Do you believe it the same way? Everything else is uncertain. But that's a certain sound. "**He that believeth in Me, the works that I do shall he also.**" Let's bow our heads just now.

**Uncertain sound 61-0429E P:78** *It's a certain sound. It's God's sound. It's His voice. "Heavens and earth will pass away, but My Word shall never pass away."* And I'm a riding on It tonight. He promised these things in the last days. And I believe it's here.

**Uncertain sound 61-0429E P:67** Jesus said, "***He that believeth on Me, the works that I do, shall he do also; these signs shall follow them that believe,***" *a pedigreed Christian, one that's filled with the Holy Ghost. No uncertain sound about that.*

Just look at all the promises for the believer who has heard the certain sound and has recognize that certain sound, and becomes that certain sound manifested in their lives.

Jesus said in **Mark 16:16** "***He that believeth***" (ὁ πιστεύσας) ***and is baptized shall be saved; but he that believeth not*** (ὁ δὲ ἀπιστήσας) ***shall be damned.*** There's no uncertainty about that.

He said in **John 3:15** That "***whosoever believeth***" (ὁ πιστεύων) ***in him should not perish, but have eternal life.*** There's nothing uncertain about that.

In **John 3:16** we read, "***For God so loved the world, that he gave his only begotten Son, that "whosoever believeth" (ὁ πιστεύων) in him should not perish, but have everlasting life.***" There's nothing uncertain about that and look what it produces? Eternal Life.

In **John 3:18** we are promised "***He that believeth***" (ὁ πιστεύων) ***on him is not condemned:*** ***but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.*** Nothing uncertain about that.

And in **John 3:36** we see another promise, "***He that believeth***" (ὁ πιστεύων) ***on the Son hath*** (echoes) ***everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.*** There's nothing uncertain about that.

And what about **John 6:35** ***And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and "he that believeth" (ὁ πιστευων) on me shall never thirst.*** There's nothing uncertain about that.

And again in **John 6:47** Jesus promised us, "***Verily, verily, I say unto you, "He that believeth" (ὁ πιστευων) on me hath*** (echoes) ***everlasting life.***" Nothing uncertain about it.

And what about **John 7:38** "***He that believeth" (ὁ πιστευων) on me, as the scripture hath said, out of his belly shall flow rivers of living water.*** Nothing uncertain there.

And what about **John 11:25** Jesus said unto her, ***I am the resurrection, and the life: "he that believeth" (ὁ πιστευων) in me, though he were dead, yet shall he live:*** That's a promise of resurrection, and there's no uncertainty about that promise.

And understanding Who the Father is? In **John 12:44** Jesus cried and said, "***He that believeth" (ὁ πιστευων) on me, believeth not on me, but on him that sent me.*** No uncertainty there.

And what about Jesus promise to us in **John 12:46** *I am come a light into the world, that "whosoever believeth" (ὁ πιστεύων) on me should not abide in darkness.* No uncertainty. so then what about **John 14:12** where Jesus promised *Verily, verily, I say unto you, "He that believeth" (ὁ πιστεύων) 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.* If you are uncertain about this then what else are you calling God a liar about? If you are certain about this then they your life will produce the same works as in the life of Jesus the first born son because as a son also you have the same spirit and thus the same nature as the first born and you are then conformed to his image.

And what about the promise that our sins will be remitted which can only come when we receive a new nature by receiving the very nature of Christ?, **Acts 10:43** *To him give all the prophets witness, that through his name "whosoever believeth" (everyone who believes (ὁν πιστεύοντα) in him shall receive remission of sins.* Nothing uncertain here.

**Romans 9:33** *As it is written, Behold, I lay in Sion a stumblingstone and rock of offence: and "whosoever believeth" (ὁ πιστεύων) on him shall not be ashamed.* No uncertainty here.

And **Romans 10:11** *For the scripture saith, "Whosoever believeth" (ὁ πιστεύων) on him shall not be ashamed.* Nothing uncertain about this promise.

**1 Peter 2:6** *Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and "he that believeth" (ὁ πιστεύων) on him shall not be confounded.* and there is nothing uncertain about this promise either.

**1 John 5:1** *"Whosoever believeth" (ὁ πιστεύων) that Jesus is the Christ is born of God: and every one that loveth him that begat loveth him also that is begotten of him.* And that is just as certain as the one who spoke this to John was God Himself.

**1 John 5:5** *Who is he that overcometh the world, but "he that believeth" (ὁ πιστεύων) that Jesus is the Son of God? And this promise produces a certainty that we shall overcome.*

**1 John 5:10** *"He that believeth" (ὁ πιστεύων) on the Son of God hath (echoes) the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son.* There's no uncertainty about this either. we echo because it is the same Spirit, the same life in us that lived in him. That is as certain as there is a God who created all things, and who is our Life.

Notice in these 19 verses of Scripture we see each verse has one or more promises for the believer. Every promise is certain and will produce certain faith. And every one of these promises produces in us exactly what it said. Then for some to reduce the translation from "*whosoever*" to "*he*" making the promise singular dealing with only "*one*" person throws aside all these promises to *everyone who believes* and makes them exclusive to all but only one. And that is an uncertain sound my brothers and sisters, stay away from uncertain sounds that produce uncertain faith for this is the hour we need rapturing faith.