

Spoken Word no. 58

Say it the Way God said it.

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This evening we will continue with our study from **The Spoken Word is the Original Seed** and we will pick up at paragraph **42** *How many more could I pull out here that I've even got wrote down, that where people say It contradict Itself. I've asked for twenty-five years (almost thirty now) for someone to show me. It isn't there. No, sir. It's there, the Truth, all the Truth, and nothing but the Truth, and our faith rests right there, right there on what God said. Don't try to interpret It; just say it the way It says it. Don't put any private interpretation, and I believe that there's not anything else...* 43 *Now, I hope that if this hurts that it isn't me; I'm trying to say why I believe what I believe and the way I've acted the way I've acted, of the things that I done. I'm trying to show myself to the world, that I have done this because this is my conviction. I believe that any word that's added to this Bible and whoever is guilty of doing it, his part will be taken out of the Book of Life: Revelation 21, "Whosoever shall add to This or take from This..." I do not believe that any creed, any dogma, anything else, but just the literal Word of God is God's plan. Anything else is sinful and will be dealt with and will be eternally lost: any man, any creed, any denomination, or anything that will add to or take from one punctuation of this Word. God, Who is not a God of yesterday Who wrote a book and handed it out in a bunch of men's hands and let it be confused and everything else, then go to judge the world with that Book. But the God that wrote It lives, lives in It, and confirms His Word. (Now, in studying the tapes, I want you to study that real close right there, that remark. See?)*

And so we did last week, when we spoke on Vindication, and we showed by Scripture and the quotes of the prophet that God is only interested in vindicating his own Word. So if a man calling himself a prophet or any other office and comes with his own thoughts, then you do not have to hear them. God wants you to hear only His own Word, so when he sends a man, first he makes the man and then tests the man to make sure that the man, His prophet will only say what God tells Him to say. So God is not in the habit of vindicating anyone else's words, he only vindicates his own words. And I challenged all listening to my tape last week to show me one place where God is obligated to vindicate anyone else but His prophet who comes with his Word.

Now, that does not do away with those who have been faithfully taught, but as we read in the Church Age book, we are warned to say only what we were taught to say.

Church Age Book Chapter 4 - The Smyrnaean Church Age P:140 *In every age we have exactly the same pattern. That is why the light comes through some God-given messenger in a certain area, and then from that messenger there spreads the light through the ministry of others who have been faithfully taught.* (Now, notice that is how the light spreads to others, by men who have been faithfully taught. But that is also the problem we have today. Men arise thinking they are somebody because they can read a message from God's prophet and think they understand it all because they can read. But that doesn't mean they understand, it only means they can read. And so we read on...)

*But of course all those who go out don't always learn how necessary it is to speak **ONLY what the messenger has spoken**. (Remember, Paul warned the people to say only what he said, **I Corinthians 14:37**, "If any man think himself to be a prophet or spiritual, let him acknowledge that the things that I write unto you are the **COMMANDMENTS OF THE LORD**. What? came the Word of God out from you? or came it unto you only?") They add here, or take away there, and soon the message is no longer pure, and the revival dies down. How careful we must be to hear **ONE voice**, for the Spirit has but **one voice** which is **the voice of God**. Paul warned them to say what he said, even as Peter did likewise. He warned them that **EVEN HE (PAUL)** could not change one word of what he had given by revelation. Oh, how important it is to **hear the voice of God by way of His messengers**, and then say what has been given them to say to the churches.*

That is why God only vindicates his prophets, because God is only interested in vindicating his own Word. And the prophet's whole make up and nature is to receive the Word from God and then give it out to the people.

Deuteronomy 18:18 *I will raise them up a **Prophet** from among their brethren, (not an apostle...not a pastor... not a teacher.... Not an evangelist....but a prophet.) I will raise them up a **Prooooooopheeeeeeeet** from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them **all** that I shall command him. 19 And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him. 20 But **the prophet, which shall presume to speak a word in my name**, which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die. 21 And if thou say in thine heart, How shall we know the word which the **LORD** hath not spoken? 22 When a prophet speaketh in the name of the **LORD**, if the thing follow not, nor come to pass, that is the thing which the **LORD** hath not spoken, but the prophet hath spoken it presumptuously: thou shalt not be afraid of him.*

So God made it crystal clear that if the man says God told him to tell you something and if that thing does not come to pass, then get away from that man. So God must back up that man if God sends him with a message. Therefore the backing up of that message is what we call vindication. Outside of that you are not vindicated. God backs up only His Word. He vindicates only His Word and His prophet that he sends with it. Now, let's see what William Branham vindicated prophet of god has to say about this.

God has a provided way 62-0728 P:45 *And when God sent a man down, a prophet, who the Word comes to, he had the original Word of God. "I have heard the groans of My people and I remember My promise." Hallelujah. That God don't change. He stays with that Word, **letter by letter**. Not only that, but **He had vindicated His prophet. He came down. He had a Pillar of Fire over him, a vindicated him**. He was God's... **That was God proving that the man was right, because he's exactly with the Word**. Oh, my. He preached the Word. God worked with him, confirming the Words with signs following. Exactly what God told Moses to do, Moses done. Moses had a lot of impersonators. But in every case God always rode the tide above all the impersonators and brought it out*

right. Jesus said... The Bible speaks that, "In the last days as Jannes and Jambres withstood Moses, so will men stand up in the last days" impersonation: promised it.

Investments 63-0126 P:45 You see, God watches over His Word to vindicate It. And how can He vindicate It when we deny that It's the Truth. See?

So what we are concerned with and what we should be concerned with is what we have been told in our day by God's vindicated prophet. And our souls hang over hell by the faith we have in "thus saith the Lord". So where is your faith in that word then? It should be resting in what we have been told.

And brother Branham said, ***our faith rests right there, right there on what God said. Don't try to interpret It; just say it the way It says it. Don't put any private interpretation, and I believe that there's not anything else...***

Can you say amen to that?

So when we teach doctrine are we saying what the prophet said? Or are we adding our own thoughts to it. If we can not back up what we say by Scripture and the vindicated Word for the hour in which we live, then we do not have anything to say, and we would be better off saying nothing.

Now, the Apostle Paul makes it very clear in the Book of Romans why we need to hear only those that God has sent.

Romans 10:13 For whosoever shall call upon the name of the Lord shall be saved. 14 How then shall they call on him in whom they have not believed and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?

Martin Luther in speaking of this said, *In other words, even though they say they hear, thy boast in vain, unless they hear true preachers; for to hear false prophets means as much as not to hear. They hear and they do not hear; They have ears, but do not hear, nor do they preach the Word of God.*

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! ?

Again Luther said, *This is directed against all conceited teachers and arrogant instructors . If you will notice in verse 14-15 there are four statements that Paul makes that of which follow together in such a way that one leads to the other, but so that the last forms the foundation on which the others rest. Thus we see from what Paul said, that it is impossible that those preach who are not sent, It then is impossible for those to hear who are without a preacher, and it is impossible for them to believe who do not hear, and thus it would be impossible for them to call upon the name of the Lord who do not believe. And thus it would be impossible for them who do not call upon the name of the Lord to be saved. So then, the entire source and origin of salvation rests on this, that God sends out someone, Now, would just anyone do? Not according to God's Word. God will send out a true minister of the Word. Because if God does not send out any, then they who preach, preach falsely, and their preaching is not really preaching at all. In fact, it would be*

better for them not to preach, because what they are preaching is not what God wants the people to hear, and therefore is false. Then also they who would hear such an one would hear error, and it would be better for them not to hear. Then also they who believe based on hearing this error, would believe based on false doctrine, and it would be better for them not to believe. Then also they who call upon Him would call falsely (upon a false Lord), and it would be better for them not to call.

*1 For such preachers do not preach,
2 such hearers do not hear;
3 such believers do not believe;
4 such callers do not call;
5 they will be damned because they would be saved by falsehood.*

Then we can see what **Proverbs 1:28** means when it says, "*Then shall they call upon me, But I will not answer; they shall seek me early, but they shall not find me: for that they hated knowledge and did not choose the fear of the Lord.*"

And so we hear Paul conclude in verse **16** *But they have not all obeyed the gospel. For Isaiah saith, Lord, who hath believed our report? 17 So then faith [cometh] by hearing, and hearing by the word of God.* And that speaks only of The true, revealed, and vindicated Word of God.

Then can you see the importance this evening of receiving a vindicated Ministry? Because *if it is not vindicated, then how do you know what you are hearing is not error?* And if it is error, then you would be believing an error, and if you believe an error, then you would be calling out in error to a wrong God, and if you call out to a wrong God, then how could you be saved?

Now, in **Mark 4:24** Jesus said, *Take heed what ye hear* and that means that we should *take heed or be careful in what way or in what manner we are hearing.* And then He goes on to tell us what he means. He says, *with what measure ye mete, it shall be measured to you.*

In other words, in other words, we could say that as, "*with what measuring instrument you use to divide my word that is the measure you will get. If you use a righteous measuring instrument you will get a rightly divided word, but if you use some other means to divide my word, then you will get what you are looking for.*" If you examine the Word with a Baptist filter you will get a Baptist answer. If you use a Catholic filter to divide the Word you will get a Catholic answer. And if you use a Pentecostal experience to measure the Word you will get a Pentecostal answer, and no more. But if you rightly divide the Word you will get righteousness which is right-wise-ness.

And then he continued, and *unto you that hear*, and we know that not every one can hear or else he would not be saying unto you that can hear. In **Matthew 13:10-17** and **Mark 4: 10-12** Jesus said, *not everyone is ordained to understand.* He said they have ears but can not hear and eyes but cannot see. And in **MATTHEW 13:13** He said, *Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand. 14 And in them is fulfilled the prophecy of Esaias, which*

saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive: 15 For this people's heart is waxed gross, and [their] ears are dull of hearing, and their eyes they have closed; lest at any time they should see with [their] eyes, and hear with [their] ears, and should understand with [their] heart, and should be converted, and I should heal them. 16 But blessed [are] your eyes, for they see: and your ears, for they hear.

And then Jesus continued saying, *and unto you that hear shall more be given. 25 For he that hath, to him shall be given.*

Now, we have covered this before, but that word “*hath*” is the Greek word “*echo*” and an echo is being able to repeat back the same words with the same expression so that it is clear that you do understand. I can use the same words with different expressions and it can mean exactly the opposite meaning to what I said.

I could say with assurance “*William Branham is a prophet of God!*” and you will know by my statement that I am sure of what I am saying, and that I am standing firm behind my statement. But I could say those same words, and instead of an exclamation mark, I could use a question mark, and it would give a totally different meaning.

“*William Branham is a prophet of God?*” and you can see it gives an entirely different meaning to what I said. Same words, but different meaning altogether.

Therefore, just being able to repeat the Word is not being able to echo the Word. A parrot can repeat, but it takes a certain gift from God to be able to echo it back, because in doing so, you are expressing the same spirit as the composer.

Now, let's continue, and “*he that hath not*”, and that means, “*to those who are not made in such a way as to understand and therefore echo or give back to God what He has given to you*”. And that is what true worship and sacrifice is all about. God does not require just any old sacrifice. What He requires is what He gives to us and we give it back to Him showing we know from whence it came in the first place. True sacrifice is giving back to God what He has revealed to you. Then he said, *and he that hath not from him shall be taken even that which he hath*, And the literal meaning of that is, “*from him shall be taken even that which he thinks that he hath*”. Then there is no way for them to rightly offer back to God anything because they don't even have it to begin with. So we need to be careful to say it like God said it, and that means you must understand what he is saying to give it back in the same way. To him that hath an ear, to him that is able to hear the true understanding of what is being said....

Let us bow our heads in prayer.