

#51 O Fools and slow of heart to believe all

1 Last week we spoke from brother Branham's sermon The Spoken Word is the Original Seed, and in paragraph 35 where he said. "Jesus said the Scriptures must be fulfilled. That is, that all that's written in the Scriptures... Now bear this in mind, 'cause you who are getting the tape now; at the end of these tapes you'll find I come back to that again, that all that's in the Scriptures must be fulfilled. Now, let that soak just a minute, class. See? All that's in the Scriptures has got to be fulfilled. Then if God said anything, there you are; It's got to be fulfilled. Or if it isn't, that's not the Word of God. Then if that isn't the Word of God, then where are we at? Let's get something that looks like God or anything we want to do: as the Bible said, "Eat, drink and be merry for tomorrow we die." See?

2 This evening I would like to continue reading before we focus in our thoughts.

3 36 Now, if that is not the Word of God, then we're all lost; and if it is the Word of God, God is absolutely honor-bound. The God Who is the fountain of all honor, Who is the beginning of all honor, Who is the source of all honor, Who's the source of all Truth, has got to stand by what He said. And if this isn't God's Word, then who is God? Where is God? or is there a God?

4 37 "Oh," you say, "Brother Branham, I feel it." Oh, the heathen can tell you the same thing on his idol. Traveling does something to you, when you see it yourself. "So I believe I could look and see this." Yes. "I believe, if I believe because I was changed like this, because..." I do that too, but remember heathens do the same thing. Why, the morals of Africa would snow... Some of them tribes would make Americans here that call themselves Christians feel ashamed of themselves, the morals and cleanness amongst the people who worship heathen idols. So maybe that's God. See what I mean? You--you see, when you look at the thing in the face, here's a great big circle here you've got to cover; so you've got to have somewhere to come back and place your hands.

38 Now, let's take the Lutheran claims. They fail. Let's take the Catholic claims. They fail. Let's take the Baptist claims, Pentecostals. They fail. So you can't put no confidence in them. But there's not one thing written in this Bible but what God has proved by somebody that it's the Truth. It's the Truth. As I've often said, "Maybe my faith won't climb where Enoch climbed, but I certainly wouldn't stand in anybody's way that could climb there." Great faith...

5 39 Now, getting this background that the reasons why I believe the Bible, and that's where I take my text. Now, next thing I want to say, that I do not believe the Bible contradicts Itself, and I have offered a challenge world around for any persons who claims such to come, prove it to me. Come, prove it. The Bible doesn't contradict Itself; it's you contradicting the Bible. God cannot contradict Himself. If He does, then He isn't God. And if this Word is God then, and It's contradictory, then you make God contradicting Himself; then where is your God then? Kind of gets thick, doesn't it, complicated? 40 If God contradicts Himself, He's not no more than I am or no more than you are, for He can contradict Himself. The Word's there, but It's hid from the eyes of the wise and prudent. That's why someone says that Matthew 28:19, where: "Go ye, teach all nations, baptizing them in the Name of the Father, Son, Holy Ghost"; Acts 2:38 said, "Repent and be baptized in the Name of Jesus."...?... they're contradictory... It isn't a contradictory.

6 Luke 24:25 "Then He said unto them, O fools and slow of heart to believe all that the prophets have spoken."

7 We hear these words by Jesus to the believers that were walking home to Emmaus. These were not unbelievers, they were Christian Believers. Now, some who might read this might take offense to calling these

believers fools, or using the title Christian Fools, but I did not come up with that title on my own. Jesus called them that himself.

8 He called them fools because they were slow of heart to believe all the Scriptures concerning Messiah. These were not worldly Jews he was talking to. These were believers in the Message of that hour.

9 But these disciples that he was speaking too were not balanced in their understanding of the Scriptures. theology: They believed certain parts of God's Word but refused to believe other parts of the Scripture that didn't suit their thinking.

10 As Jesus declared in his statement, they believed some Scriptures but they "did not believe ALL that the prophets had spoken", and the reason they did not was because they were unable to balance the two different parts of God's Word concerning messiah. And in this message today we have the same thing. When it comes to the doctrine of Christ; they walk by reason and logic rather than by faith.

11 In the Old Testament there were many prophecies concerning the coming Messiah that spoke of His glory. If there was one thing the Old Testament prediction made plain, it was that the Messiah would come with power, honor, and majesty. He would triumphantly come to Jerusalem, and reign as King.

12 Yet on the other hand, there were also many prophecies that spoke of a Suffering Messiah, that showed his humiliation, degradation, rejection, and even His death at the hands of evil men.

13 But the disciples that Jesus met on the road to Emmaus believed the scriptures concerning the King who would reign, but they couldn't balance that with the other Scriptures that spoke of his suffering and death, so they chose not to retain those thoughts in their mind. After all, If Messiah was to be King, with all power and majesty and His kingdom was to rule and reign over all the earth, then how could He, at the same time, he would come suffering, and be despised, humiliated and rejected of men? And because the disciples could not balance these two sets of prophecies concerning the first coming of Christ, they were unable to balance their doctrine concerning the first coming of Christ, and therefore, they refused to believe both, and Christ told them to their faces that they were fools. He says, "O fools, and slow of heart to believe ALL that the prophets have spoken."

14 I suppose some of us have wondered how it was possible for these disciples, these followers of Christ, who had been privileged to be with Him during His public ministry and those who had been so intimate with Him, had been instructed by Him, had witnessed His wonderful miracles; how it was possible for such men to err so grievously and to act so foolishly. And yet we need not be surprised; the same thing is happening all around us today. The message tonight is full of men and women who believe only portions of the Scriptures and portions of the Message, all the while claiming to believe all that is on those tapes. Yet the evidence of their unbelief of all that the prophets have spoken, is in what they do with the Scriptures they do not understand, or that does not fit into their Churches theology.

15 In other words, If Jesus Christ, the Son of God were on the scene tonight, he would have to say the same thing to many who claim to believe the Message that he said to those on their road to Emmaus, and he called them "fools" because of their slowness of heart to believe all that the Bible teaches.

16 Now some who hear this sermon tonight, may become angry: but most likely if you are one who does, then you are the one who needs this rebuke from our Lord yourself.

17 When we are given the Sword of the Spirit, we are expected to use it. Brother Vayle used to quote so often the Scripture, that declares, "Cursed is he whose sword does not draw blood." But is the Soldier of the cross uses

his sword of the word faithfully & effectively, then some are bound to get cut and wounded by it.

18 God always wounds before He heals. Jesus never used the Word to cut without their being a necessity to cut. Jesus, The True and Faithful Witness never hesitated to preach the whole truth of God, whether men would receive it or whether they would reject it. We all know it is not nice to call someone a fool, especially if we want to be liked and loved by others. And the one who is called a fool, feels his pride wounded by such words. But we need to be wounded, all of us. We need to be humbled; we need to be rebuked; we need to recognize that the Word of God is a two edged sword, and it must cut away all the unbelief we have in our hearts if we are to be made ready for the rapture.

19 Jesus Christ did not rebuke these disciples because they didn't understand, but because they lacked faith. The trouble with them is that they reasoned among themselves too much, and they tried to use logic rather than faith to believe what God had said would take place. I am sure they were proud in their hearts concerning their abilities to logically figure out the Scriptures, like so many I see in this Message that are so high minded and proud of themselves because they can logically tie together some quotes.

20 They probably thought in their minds, surely we are not asked to believe impossibilities and absurdities: both of these cannot be true; if one is true then the other cannot be true. Either the Christ is to be glorious and triumphant or else He's going to be a rejected and humiliated: they cannot both be true. And that is why Christ said to them "O fools, and slow of heart to believe ALL that the prophets have spoken." Slow of heart to believe. He did not rebuke them for a lack of understanding, but for a lack of faith.

21 I'm afraid we have the same sickness in the Message today. There are many who only believe what they can understand, and if there is something else that they cannot understand, they do not believe it. We see that all over the world concerning the teaching of William Branham concerning the Godhead, or as I like to call it, the Doctrine of Christ.

22 For you see, you can show them hundreds of quotes that the prophet said, and show them how that those hundreds of quotes will line up perfectly with the Scriptures, and yet they will look for a quote somewhere that will justify their Unitarian belief and reject all that the prophets have spoken.

23 Since they have subjected themselves to their own Unitarian theology (or rather they have adopted themselves to someone else's Unitarian theology), when they hear a sermon (no matter how much Scripture and quotes there are in it that would refute their belief) Since they cannot fit it into their theology, they won't have it. They place a higher value on tradition than they do on be true to the Scriptures. And That is what was the matter with these disciples: they could not see the consistency of the two things and therefore they were only prepared to believe the one.

24 The same thing is true today with many preachers. There are multitudes of preachers in the Message tonight whose theology is narrower than the teachings of this Bible. What I mean by that is that they will not teach from all the Bible or all the message. I know of preachers in other countries who have instructed other preachers to not use certain quotes from William Branham and the Scriptures when teaching the godheads to their people. They say it only confuses the people.

25 Then we have those who will not preach the Gospel to anyone outside their circle or camp because they are so Calvinistic that they do not believe the Gospel is the power of God unto Salvation. So they say, I have tried to share with others and no one seems willing to hear, therefore no one is willing to hear, and therefore why try.

26 For example, right in this Message there are people that are so Arminian that they refuse to teach on

Predestination. And yet there are others who are so Calvinistic that they do not believe that you have a choice to believe or not believe.

27 Right in this Message, there are preachers who read God's Word, and they see that the gospel is to be preached to every creature, and that God commands all who hear that gospel to believe in Christ; then they come across some texts on election, predestination:-"Many are called but few are chosen," and they say, Well, I cannot balance this out, I cannot see how it is possible to preach, unhampered, a gospel to every creature, and yet for election to be true. And because they cannot balance the two things, they neither believe the two nor will they preach both. They cannot harmonize election with a gospel that is to be preached to every creature, and so the Arminians preach the gospel but they leave out election.

28 And there are many Calvinists in this Message who equally come under the rebuke for the same. They believe in the sovereignty of God, but they refuse to believe in the responsibility of man. They cannot understand how that it is possible for God to fix the smallest and greatest events, and yet not to infringe upon man's accountability-men themselves choosing the evil and rejecting the good-and therefore because they cannot see both they will only believe in one.

29 Listen! Roman 9 tells us that God is in charge, and before either Jacob and Esau were born God loved one and hated the other, but that does not say that that man hasn't been endowed with understanding; and that man hasn't been given a will to make his own decisions. If man were nothing more than a block clay, it would be easy to understand how that God could fix the place that he was to occupy and the purpose that he was to fulfill; but, it is very far from easy to understand how that God can shape and direct all history and yet leave man fully responsible and not infringe upon his accountability.

30 Now to get around having to deal with both sides of the spectrum, some just deny its existence. They teach younger ministers to not teach doctrine, that way the people don't have to think and that way they won't get confused. The Arminians present the "free-will" of man in such a way as to virtually dethrone God, but on the other hand, some Calvinists present a kind of fatalism reducing man to nothing more than a block of clay, exonerating him of all blame and excusing him for his unbelief and his sinful nature, and saying, If I am elect then I can do what I want to do.

31 But they're both equally wrong. When the Calvinist says, All things happen according to the predestination of God. I heartily say Amen, but if the Arminian says that when a man sins the sin is his own, and that if he continues sinning he will surely perish, and that if he perishes his blood is on his own head, then I can say amen to that as well.

32 Now listen a little more closely still. When the Calvinist says that faith is the gift of God and that no sinner ever does or can believe until God gives him that faith, I heartily say Amen; but when the Arminian says that the gospel commands all who hear it to believe, and that it is the duty of every sinner to believe, I also say Amen. What? you say, You are going to stand up and preach faith and duty, duty and faith? I know that may be jolting to some of you, but listen, whose Gospel is it? Yours or God's!

33 It's God's. Whose voice is it that spoke to us the Message? Man's voice or god's voice? It's God's. To whom has God commanded the gospel to be preached? To every creature. What does the gospel say to every creature? It says, "Believe on the Lord Jesus Christ." It says, "Whosoever believeth in Him should not perish but have everlasting life." It says, "The gospel of Christ is the power of God unto salvation to everyone that believeth."

34 God Word commands us, It does not invite us. God commands every man, woman and child that hears that gospel to believe it, for the gospel is true; therefore it is the duty of every man to believe what God has said. Let

me give you the alternative. If it is not the duty of every sinner to believe the gospel, then it is his duty not to believe it-one or the other. Do you mean to tell me it is the duty of an unconverted sinner to reject the gospel? I am not talking now about his ability to believe it.

35 Brother Branham said, If I were not for this Word I would be against it. God hates that Laodicean luke warmness. He said, be either hot or cold, but because you are luke warm I will spew thee out of my mouth. And what is the Mouth of God? It is his Word.

36 Some of you say, Well how can it be his duty to believe it, when he cannot do so? Is it his duty to do an impossibility? Well, listen! Is my responsibility measured by my ability, by my power to perform? If you buy something and then when the bill comes to pay it and you don't have the money to pay, you don't have the power to pay, but does that take away your responsibility to pay? No way!

37 A woman once said to brother Vayle, I don't understand therefore I am not responsible. And he said, Look, lady,... YOU are responsible therefore you had better understand.

38 INABILITY DOES NOT MEASURE OUR RESPONSIBILITY. Man is responsible to do many things that he is not able to do. You that are Christians are responsible to live a sinless life, for God says to you, "Awake to righteousness and sin not," and He said, "he that is born of God doth not sin."

39 John said in 1 John "These things write I unto you, that ye sin not." So God sets before you a standard of holy perfection. There is not one of us that is capable of measuring up to it, but that is our responsibility, and that is what we are going to be measured by when we stand before the judgment-seat of Christ.

40 Now then there are many Arminian preachers who are afraid to preach sermons on certain texts of the Bible. They would be afraid to stand up and preach from John 6:44-"No man can come to Me, except the Father which hath sent Me draw him." They would be afraid to stand up and preach from Romans 9:18-"Therefore hath He mercy on whom He will have mercy, and whom He will He hardeneth." Yes, and it is also true that there are many Calvinist preachers who are equally afraid to preach from certain texts of the Scriptures lest their orthodoxy be challenged and lest they be called Free-willers. They are afraid to stand up and preach, for example, on the words of the Lord Jesus:-"How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" Or on such a verse as this:-"The kingdom of heaven suffereth violence, and the violent take it by force;" or "Strive (agonize) to enter in at the Strait Gate." And to show you that I am not imagining things, I am just going to read you three lines. Listen! "

41 The thing I am trying to get across to you tonight is to be consistent with the Holy Spirit, and to teach as the Holy Spirit shall enable, the whole counsel of God; to leave out nothing, to withhold nothing, and to give a proportionate presentation of God's truth. Do you know, that most of the doctrinal errors I have seen in this Message are because men are afraid to show all the scriptures and quotes on a subject.

42 I just did battle with a brother in Trinidad over the Church Age book, and after giving him many pages of quotes and Scriptures to show him his error, he put on his own website that we gave him none. Now, to me that man shows himself to be a liar, and a thief since he has also taken copyrighted information off of our Website.

43 But you see they will not show all the Scriptures because they can not balance the truth. So what they present is a twisted version of the Message for their listeners to receive. And what does that do then to those who receive their presentation? It brings them down to hell with them. "O fools and slow of heart to believe ALL that the prophets have said."

44 But sometimes it is not so much a denial of God's truth, as this man does, but with others it is more a disproportionate emphasis of it. Let me give you a simple illustration. The most comely countenance with the most beautiful features would soon become ugly if one feature were to grow while the others remained undeveloped. You can take the most beautiful baby there is in the world tonight and if that baby's nose were to grow while its eyes and its cheeks and its mouth and its ears remained undeveloped, it would soon become unsightly. The same is true with every other member of its face.

45 Beauty is mainly a matter of proportion and this is true of God's Word. It is only as truth is presented in its proper proportions that the beauty and blessedness to it are maintained in the hearts and lives of God's people. The sad thing is that almost everywhere today there is just one feature of truth being disproportionately emphasized.

46 And listen again! If God's truth is to be presented proportionately and effectively then each truth of God's Word must be presented separately. If I am speaking upon the humanity of Christ, if I am seeking to emphasize the reality of His manhood, how that He was made like unto His brethren in all things, how that He was tempted in all points as they were--sin excepted --I would not bring into my sermon a reference to His Godhood; and if you were to hear me preach the next twelve Sunday nights on the manhood of Christ and never refer to His Deity in those sermons, I hope none of you brethren would be so foolish as to draw the conclusion, Oh dear me, Brother Pink no longer believes in the Godhood of our Saviour.

47 Again, if I am preaching on the wrath of God, the holy hatred of God for sin and His vengeance upon it, I would be weakening my sermon to bring in at the close a reference to His tenderness, mercy and love, for in my judgment that would be to blunt the point of the special truth I was seeking to press on the unconverted. And, in the same way, if I am pressing on the unconverted their need, their duty and importance of seeking the Lord, calling upon, coming to and believing on Him for themselves, I would not bring in or explain the work of the Holy Spirit in conversion.

48 Each truth needs to be presented separately that it may have its clear outline presented to the heart and to the mind. And after all, my friends, we are not saved by believing in the Spirit, we are saved by believing in Christ. We are not saved by believing in the work of the Spirit within us (no man was ever saved by believing that); we are saved by trusting in the work of Christ outside of us. O may God help us to maintain the BALANCE OF TRUTH. There is something more in this Book, brethren and sisters, beside election, particular redemption and the new birth. They are there, and I would not say one word to weaken or to repudiate them, but that is not all that is in this Book. There is a human side. There is man's responsibility. There is the sinner's repentance. There is the sinner's believing in Christ. There is the pressing of the gospel upon the unsaved; and I WANT TO TELL YOU FRANKLY THAT IF A CHURCH DOES NOT EVANGELIZE IT WILL FOSSILIZE: and, if I am not much mistaken, that is what happened to some of the Strict Baptist Churches in Australia. Numbers of them that once had a healthy existence are now no more; and some others are already dead but they are not yet buried; and I believe one of the main reasons for that is this--they failed at the vital point of evangelism. If a church does not evangelize it will fossilize. That is God's method of perpetuating His work and of maintaining His churches. God uses means, and the means that the Holy Spirit uses in His work is the preaching of the gospel to the unconverted, to every creature. True, the preaching will avail nothing without the Spirit's blessing and application. True, no sinner will or can believe until God has quickened him. Yet he ought to, and is commanded to.

49 Christ said to them, Ye are fools because ye are slow of heart to believe ALL.

50 O sinner, Christ is saying to you tonight, "O fools and slow of heart to believe all." You do believe much as you sit there. There are some of you who believe that Jesus is the Son of God. There are some of you who believe that He is the only Saviour who can save any sinner. You believe that, then why not believe all? Why not believe in Him for yourself?

- 51** God's prophet said Jesus could not be his own Father, can you say it?
- 52** God's prophet said Jesus and his Father were not one like you finger is one, Can you say it?
- 53** God's prophet said God indwelt Jesus at the river Jordan, can you say it?
- 54** God's prophet said God left Jesus in Gethsemane, can you say it?
- 55** God's prophet said I am not a Oneness, can you say it?
- 56** God's prophet said Jesus was a dual being, can you say it?
- 57** Let's bow our heads in prayer...