

#155 All in the Name no 6 The Nature of the Name

1 Romans 10:13 For whosoever shall call upon the name of the Lord shall be saved.

2 Smyrnaean church age 60-1206 P:50 Now, a church... Now, the church name is associated with the nature of its character. Did you notice the Smyrna meaning "bitter"? And you notice each one of the church now, it's the church name has something to do with the character of the church. I could say something here; but I'd better not, 'cause you'd get me wrong. See? Your name does too. You might not know it, but it does. Oh, yeah. You say now, "It's numerology." No, it's not. When Jacob was born, they called him Jacob which was "supplanter"; but when he wrestled with the Angel, God changed his name to Israel, "a prince." Is that right? Saul was "Saul of Tarsus," a mean fellow; but when he come to Jesus, he's called, "Paul." Simon's name was "Simon"; when he come to Jesus, he was called Peter, "a little stone." Oh, yes, sir. Your name associates what you are... It has an impression upon your character.

3 That is why I've always been against young couples just naming their children with a popular name that the world likes. We should be very careful what we name our children. Too many young people today don't think in terms of what names really mean, and so they go after names that are popular. But popular name are not always names with a very good meaning. And don't ever forget when you name your child, that child is stuck with that name, and the meaning of that name.

4 Faithful Abraham 59-0424A P:7 Jehovah-jireh. Now, "Jehovah-jireh" means, "The Lord will provide Himself a sacrifice." Now, God has them compound redemptive Names: Jehovah-jireh, and Jehovah-rapha the Healer, and so forth, Jehovah our Buckler, Jehovah our Shield, and Jehovah our Peace, and... And all those Names are inseparable. That is the nature of Jehovah that He appears in. That's His nature: Jehovah-jireh, the Lord will provide for Himself a sacrifice, Jehovah-rapha, the Lord that heals all our diseases. Now, if He isn't Jehovah-rapha anymore, He also isn't Jehovah-jireh anymore. And if He isn't Jehovah-jireh, then there's no sacrifice for you, and you're in your sins. And if He is Jehovah-jireh, the Lord's provided sacrifice, Jesus Christ, then He's also Jehovah-rapha, the Lord the Healer. You cannot separate God's nature (See?), His compound redemptive Names.

5 And remember, everything God is, he placed in the name of Jesus.

6 Hebrews 1:1-4 God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, 2 Hath in these last days spoken unto us in his Son, whom he hath appointed heir of all things, by whom also he made the worlds; 3 Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high; 4 Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they.

7 And what name did he inherit? The name Jesus!

8 Notice Jesus said in John 5:43 I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive.

9 And we know that the name of His Father had many redemptive attributes added to it, but all that God was he poured into His son. And since the name is the very nature of the person, then listen to what Jesus tells them in John chapter 10.

10 John 10:25 Jesus answered them, I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me. They tell you who I am through the nature of those works.

11 God's provided way fellowship 60-0709 P:29 When we see Jesus, we see God in Him, see what God was and God's nature. He manifested; He displayed what God was, to redeem man back to Himself again.

12 Go wake Jesus 63-1103 P:55 Jesus said to them, "Search the Scriptures; for in Them you think you have Eternal Life: and They are They that testify of Me. They tell you what I am." Oh, I don't have to say I'm Methodist, Baptist, Presbyterian, or whatever. The life that you live, the words of God... If you are a part of that living Word, how can you deny what you are? And how can the Word keep from confirming what you are, if you are? See? How can a sheep be asked to manufacture wool? He can't manufacture wool. As long as he's a sheep, he will bear wool because he's a sheep. And a man don't have to work up nothing. If he's a Christian, he is because he is. See? That's what he's made up of. He is a Christian by nature. A apple tree is an apple tree because it's an apple tree. See? A peach tree is a peach tree because it's a peach tree. And a Christian is a Christian because Christ lives in that person, and makes... Christian means Christ-like, not a membership, but a vindication, God producing through you just what a Christian is. It's you getting out of the way and letting God come in, you taking no thoughts. Let the mind that was in Christ be in you. There you are. That's the real Christian. Oh, my.

13 You must be born again 61-1231M P:121 When you're born again, God vindicates you. That's how God vindicates all of His nature. What? By their fruits. That's the way He vindicates His ministry. That's right. All of His servants are vindicated the same way He vindicates nature. How do you know it's a peach tree? 'Cause it bring peaches. How do you know it's an apple tree? Bearing apples. How do you know it's a Christian? Christian signs bear from it; Christian life comes out of it. How do you know he's a teacher? The Word comes from him. How do you know he's a prophet? The Word comes through him, bears record, vindication. It proves itself. How does it become that? When it dies and becomes one. That's right. When we die and become a new creature in Christ Jesus, it gets us with our calling; we stay with our calling. The fruits of the Spirit follow us when we are His servants. When we are born again, the fruits of Christ's Life follows us. That's right. How do you know it's a peach tree? It's got peaches. How do you know he's a Christian? He acts like Christ; he walks like Christ; he talks like Christ; he lives like Christ, above sin, victorious. What does he do, say, "See what I done"? Christ didn't do that. He gave all praise to the Father. That's right. That's how you know it. By their fruits you shall know them. What must..."Verily, verily, I say unto you, except a man be born again he cannot even understand the Kingdom of God."

14 That is why you can go anywhere in the world and right away you will notice those who are truly Christian, stand out because "by their fruits you will know them." They act like Christ, they talk like Christ, and they are interested in the things of Christ and therefore they receive the Words of Christ, and the doctrine of Christ". And the doctrine is not just a mental put on to them, it is life itself, and it is manifested in the way they live their life. That's the real Christian. The One who is Christ-like.

15 But you can also go anywhere in the world and you can tell those who are not born again, and you will find them in the very same churches as the real believer. And how do you know they are of the world and are not born again? By their fruits you shall know them also. Because they live like the world, and act like the world, and they talk like the world, Why? Because they are of the world. And each country has it's own peculiar nature as well.

16 Why? 63-0626 P:54 Wife and I went over to the supermarket, here some time ago. We seen a strange thing,

a woman with a dress on. It was a strange thing in our country. And Meda said to me; she said, "Bill, I know that them, some of them women sing in choirs down here in the churches." She said, "Oh, I know them." And she said, "Now, why, what makes them?" I said, "Well, you see, honey," I said, "being a missionary, as myself," I said, "well, we are of a different country." She said, "A what?" I said, "We are of a different country, a different nation." She said, "Aren't we Americans?" I said, "We live here, but this is not our home. We are pilgrims. We're seeking a City whose Builder and Maker is God. I went into Finland; I seen the way they acted in Finland. I went in, and down into Germany; I seen the way they had their German spirit. I went down into Switzerland; they had the Switzerland spirit. I come to America; they got a American spirit." She said, "Well then, what about us?" I said, "We are born from above, heavenly, where purity, and holiness, and righteousness, and honesty." Yes. I said, "Therefore, those who profess that, look not upon the things of the world. But we plainly say by our lives and the way we live, that we have a God, we have a Kingdom, we have a place that we're going. And this is not our home." Amen. My, I like that. I begin to feel pretty religious right now. Yes, sir. I believe in this old-time Holy Ghost salvation. Oh, brother, sister, it does something to you. The same God, lived one time, still lives today. His same, His same doctrine of holiness just lives tonight the same as it ever lived, just the same thing. Yes, sir. Notice, the people has got away from the doctrine of it, that's all. Yes. Now, yes, sir.

17 Greater witness than John 53-1107 P:3 It's been one of the most amazing things that I have noticed a long the lines of my ministry for our Lord Jesus, is the peculiarity of people. And the study of human life is one of the greatest things that a person can study: to watch nature of people. And the different parts of the nations and worlds to where you go, you'll notice that there's a different attitude that people take towards Christ, towards His service, and towards His servants, towards worship. And one of the things has been, that one type of meeting will just be wonderful in one part of the country, where it won't work in the other part of the country. Now, I believe, mostly what is the to blame for that is the way the people are taught. And the church will never live higher than its pastor teaches. You seldom find that. If you got a good, sound, sane, Gospel teacher, you'll usually find that type of church. And it's just where your pastor leads you, the pastors that you feed on.

18 But I have talked to brothers in this Message from all parts of the world, and I've been shocked to find some brothers right in this Message thought a certain president was good for this country. And that rascal was one of the most perverted people to ever enter the white house. By their fruits you shall know them. We should never judge a man by his social standing, or even by his politics, but only by his character. And that man didn't have Christ-like character, he was a pervert. And when I told them that they said they were just judging him by how he compared against the politicians over in their country. You see, they were not letting the Word Judge, they used another standard, the standard of the world. And anyone who is over sixty years old knows the worlds standards have been constantly changing for the past 50 years. We must get our eyes off the vessels and look at the nature that is operating in those vessels. And a Christian will be know because He is Christ Like.

19 From that time 60-0716 P:130 People, (Oh, God), can't you realize? Don't pay no attention to this little stoop shouldered, bald headed man standing up here trying to tell you these things. Don't look at me, uneducated, uncouth; don't notice that. Watch the nature of the Spirit that's working through here. Believe the Lord Jesus! It isn't me; I don't know you, know nothing about you. It's Him, Christ fulfilling His Word to what He said He would do. Remember, the end is drawing nigh. Seek ye refuge while you can, while the doors of mercy is open to the Gentiles. Take refuge; that's THUS SAITH THE LORD.

20 Invisible union of the bride 65-1125 P:88 Your name of your first nature was born and put in a Book of Life, and all your deeds was wrote in it too. Everything you done under that nature was put in a Book called the Book of Life. You notice in Daniel, when he come to the Ancient of Days, Whose hair was as white as wool... Ten thousands time ten thousands came with Him to minister to Him: the Bride. And then the Books were opened, and another Book was open, which was the Book of Life. See? There's saints already there, the church, the Bride. Huh? Another Book was open which was the Book of Life.

21 Now, let me skip ahead to paragraph 92 Now, your old book is gone with your old union. Now, your name in your old has been transferred. Now, you say, "Do you mean to tell me, that my old book..." God put it in the sea of His forgetfulness. You stand perfectly before God. Now, your name is now in the new Book, not in the Book of Life, but the Lamb's Book of Life. What the Lamb redeemed, not the old book of your natural union, but you're new Bride. Hallelujah! Your new Life is in the Lamb's Book of Life, your marriage certificate (Hallelujah.) where your true eternal germ from the beginning takes hold.

22 So, you see what he is saying here is when you are married your name is changed. You take on the name of the Groom. You used to be called church, now you are called His Bride using His name, and when you receive that name you receive the nature of him.

23 Souls in prison now - 63-1110M And He never left His body see corruption, neither did He leave His soul in hell, but raised Him up on the third day, and He's alive forever more. And we will have a body like His Own glorious body. That's why we're baptized into His Name that we might come forth in his name, in His death, in His resurrection, that we rise again testifying to the world that we have new Life, that the old man is dead. We buried that first nature. See, that first nature's gone, and now we are the nature of Him. He lives in us, and we don't do our own will; we do His will. We don't think our own thoughts. The mind is what thinks. The mind that was in Christ Jesus is in every believer.

24 Identification 64-0216 P:23 God came down. And the Character of God was Christ. He was the Reflection. He was God made visible: notice, God made visible. In the beginning was God. He wasn't even God then. No, a God's an object of worship. Only thing He was, was the eternal, and in Him was attributes. And those attributes were thoughts. And those thoughts was expressed to words, and word was made manifest. What is it? It's all God becoming tangible. And you are part of God. And Jesus come to redeem those that was put on the Lamb's Book of Life before the foundation of the world. It was in God's thoughts. And that's what He come to redeem. And them, as soon as it strikes to them, they see it, because the life is in there. But if the life isn't in there, then what can they do? See? They don't see it. They'll never see it. See? And the whole thing is, Jesus said, "At that day you'll know I'm in the Father, the Father in Me, I in you, and you in Me." The whole thing is God becoming material, like a husband and wife becoming one together: God and His church becoming one.

25 The Token 63-0901M P:138 And it displays His power. John 14:12, says, "He that believeth on Me, the works that I do shall he do also." New Testament is new covenant, new life. Shows Jesus has met every requirement for us that God required to make us back truly sons and daughters of God, under the Blood where there is no more condemnation. Romans 8:1, "There is therefore now no condemnation to them that are in (not those who are believing it), those who are in Christ Jesus, that walk not after the flesh, but after the Spirit." "And My Word is Spirit and life?" Oh, couldn't I take a text from that, and stay about a couple more hours, but we'll hurry over it. You see? No more condemnation; free from sin; free from the cares of the world. No condemn... Why? To them that have been by one Spirit baptized into one Body, there the Blood of the Lamb has been applied. The God of heaven has accepted you. And your... His life is in you, and you are sons and daughters of God. Your character is God's character. What is it? A little pushover? No, sir. God's a God of judgment. He's a God of correct. It must be on the line. Nothing else will do. That's the kind of character you are, because you're the character of your Father. See? Watch.

26 Jesus said in John 17:26 And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them.

27 Matthew 10:41 He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward.

28 In Galatians 1:6 The Apostle Paul said, I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel:

29 Notice that Paul is telling us that these people had removed themselves from the Gospel he had taught unto another Gospel, one of different nature. Now this word "another" was translated from the Greek word "heteros", which means of a different nature.

30 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.

31 Notice in the very next verse he says, 7 Which is not "another"; but there be some that trouble you, and would pervert the gospel of Christ. Now, this word "another" was translated from a different Greek word "allos", and not "heteros" as we see in verse 6.

32 The word "allos" means a totally different one altogether. And Paul says you have been removed to one 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.

33 Now, let me read this for you with the right translation in place so you will better understand what he is saying here. 6 I marvel that ye are so soon removed from him that called you into the grace of Christ unto a gospel of a different nature: 7 Which is not really a different one; but it is the same Gospel that has been perverted 8 But though we, or an angel from heaven, preach any gospel unto you than that which we have preached unto you, let him be accursed. 9 As we said before, so say I now again, If any man preach any gospel unto you different with a different nature than that ye have received, let him be accursed.

34 Now remember, we are talking about the Name and the nature of the name this morning. And now Paul says, there are people who have taken the Gospel, and they have perverted the Gospel until they have received a nature that is different than the nature the Gospel should produce in you. It is a perverted nature.

35 And Paul says 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 preaches another (allos-a different one altogether) Jesus, whom we have not preached, or if ye receive another (heteros-one 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.

36 Now, notice in this case they are preaching an "allos" Jesus, a totally different Jesus and thus by receiving a totally different presentation of Jesus, they receive a heteros spirit, (a spirit with a different nature) because their Gospel or good news has become a "heteros" Gospel or a Gospel with a different nature.

37 In plain English they are preaching a different Jesus, not just one of a different nature, but a totally different one altogether, and because they are preaching this different Jesus the spirit they receive is of a different nature, and the Gospel they teach then becomes one of a different nature altogether as well.

38 That is why you can show the same Scriptures to them, or the same quotes from the same Vindicated prophet, but they receive it with a different nature than what you do.

39 So we see that in Galatians, Paul was warning the people that it was not a different message altogether they were being removed to, but it was the same message, only it had a different nature because it had been perverted from the message he had first presented to them. 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.

40 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.

41 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.

42 Notice here that the Apostle Paul makes 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 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.

43 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.

44 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 can not 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.

45 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, (out from man) neither was I taught it, (by man) but by the revelation (that word is apocalypses which is the appearing) of Jesus Christ.

46 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.

47 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 or her.

48 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.

49 In order to understand what Paul is saying here, we need to continue reading.

50 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.

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

52 and how shall they believe in him of whom they have not heard?

53 Now, what if they have heard that other Gospel that Paul was speaking about in the book of Galatians? 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.

54 And so he asks the next question... and how shall they hear without a preacher? And, 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,

55 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!

56 So we see Paul ask the question, And how shall they preach, except they be sent? and this is the most important question of all, because what if they were not sent and they went anyway? Then whose message are they preaching? If it is not God that sent them, then who sent them? Because the one who sends them it is their message they will be preaching. And if they were not sent by God and went out on their own accord, then it will be their own message they will be preaching.)

57 So watch the nature of those who are not called yet run. So you see how important it is that God does end out someone? And don't you think God will back up the ones he sends out? Because if God doesn't send out a man, then the man the people are listening to of following is either preaching a message which is not God's message, or they are leading the people down a path God that is not God's chosen path.

58 But then what would they be preaching, or pointing the people to? To a message which is his own understanding and if that be so, then it is of a different nature, and if so then, the people that will believe it, are believing a perverted Gospel, and if so then they will be calling out to a false God, and thus believing in a false hope, and thus when they call upon God to save them, He will not hear them.

59 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.

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 Whosoever shall confess (or say the same thing as Jesus said) 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.

60 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.

61 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 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.

62 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.

63 So you see the word homo Logeo or logos means "having the same Word". 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.

64 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".

65 Then really what we are essentially and 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 some 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".

66 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 homologeio means. It means the "Same-Homo, Word-Logeo".

67 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 borned 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.

68 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."

69 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.

70 In the book of Luke 12:8, and Matthew 10:32 we read, Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God: Here we find Jesus telling us if we say the same Word about Jesus before men, then He will say the same Word before His Father about us.

71 And in 1 John 1:9 If we confess our sins, (if we say the same Word that God says about our sins,) He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. But how many people would rather deny what the Father says, and try to justify there own actions instead of repudiating their own actions as God has repudiated them.

How many times over my 40 years in this Message have I met people who have had two sets of rules for conduct. They have one set for themselves and another set of rules for everyone else. But Jesus said we must say the same thing God says of us and of our sins. Thus as Brother Branham said, we do not try to interpret the Word for ourselves, we just simply say what God said, and that means we are to repeat His words, just like an echo. And if you hear an echo it sounds just like the original, only it repeats it over and over again. And when you echo you must have the same expression in the echo as was in the original Word.

The Apostle Paul tells us in the Book of Romans, chapter 10, that our confession is most important if we are to place into action what we actually do believe.

72 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.

73 So we see our salvation is not just dependent upon the act that the Son of God performed in dying on that cross, but it is co-dependent upon your confession of that act, and to what God has done, in raising him from among the dead, and saying the same thing he said about it.

74 Let us pray...