
THREE KINDS OF BELIEVERS



Let's bow our heads. With our heads bowed, and our hearts, I wonder how many would like to be remembered in prayer, will just lift up your hand, say, "Lord, remember me, O Lord." There's a lot of requests here, the handkerchiefs laying on the desk.

² Dear Heavenly Father, we are assembled again this evening under this roof, where You have met with us so many times, and have expressed Your love to us; as we try in our humble ways to express our love and grate'ness to You, for what You have done for us. And tonight we come again, Lord, as a needy people, for we are ever in need of Thee. And as long as we're here on earth, we know that'll be the cry, for we are in a battle. And we're . . . The battle is raging, and You promised and said how the enemy would be like a roaring lion. He is loose among the people, and we can see it everywhere, like a roaring lion devouring what he may, because he knows his time is short. But we have—we have a—a Father who cares for His little ones, and to Thee we flee with our requests, tonight, Lord. We pray that You'll grant them.

³ And these handkerchiefs laying here, Father, means that there is sick people somewhere in the land, and that's calling and needing Thee, and believing on Thee, to exercise their faith here to send these handkerchiefs. God, grant that every one of them be healed.

⁴ We see Your mighty power, Lord, just a few moments ago there in that room, restore the perfect memory to a boy that was lost. We see Your great power, time after time, moving the sickness and revealing the secret of the heart, and showing the people, and setting them straight in order. We thank You, Lord God, 'cause that's beyond any man. That's beyond anything that any of us would know, how You can reveal the very cause, and what did it, and how it is. That's You, Father. And we know, that, "The Word searches out the heart, and as a Discerner of the thoughts and intents of the heart," so we thank Thee for this.

⁵ And now, Lord, we believe that the people now, with their heads bowed, are thinking on these things, and it's the Holy Spirit that's speaking to them. And grant that each one of their requests may be answered. Save the savable, Lord, tonight. The lost, may they come in and be saved.

⁶ We're so thankful to see that great, huge pile of wet clothes there, knowing that the grave has been opened; and the old-man's sin has been buried, for many of them. And I thank Thee for it, Father. And

may they walk in newness of Life, the rest of their days. Through Jesus Christ's Name, we ask it. Amen.

7 The Lord bless you, grant the request that you had on your heart to be answered.

8 Now, I believe Billy said that Brother Wheeler had a little baby. Was that right? Did I make a mistake there, to be dedicated, or something another, or dedication? [Brother Neville says, "I believe there was three or four babies."—Ed.] All right. If you'd like to bring them up now, we'd be glad; if the elders will come forward, lay hands upon the little fellows, for dedicational service. And we'll try to be just brief. And we want these little fellows, that wants to come to the Lord Jesus, wants to bring their—their little jewels that God has given them. We always try to make a way for them, because we don't know what tomorrow holds.

9 My mother used to tell me, "Don't put off, tomorrow, what can be done today." That's right, 'cause you don't know what tomorrow holds, but we know Who holds tomorrow. That's the main part. We know Who holds tomorrow.

10 Brother Wheeler, the Lord God bless you. And this is Sister Wheeler. I'm certainly happy to meet you. And I...my grand privilege, first time, I believe, as I know of, to meet you. And this is your baby. What's its name? [Sister Wheeler says, "Carlena Rebecca."—Ed.] Carlena Rebecca. Well, what a fine little girl, pretty as she can be. Now, little Carlena Rebecca Wheeler.

11 Brother Wheeler is one of our deacons here in the church, and God has blessed their union, to this little one. I believe you have, about, I know, two other girls, don't you? [Brother Wheeler says, "Three."—Ed.] Three other girls. They are really fine ladies, as I understand, and so I pray that God will make Rebecca just like the rest of them. See? And then that will be satisfaction with you all, won't it? That's right, 'cause they're very sweet children.

12 I don't know whether she'll let me hold her or not, but, if she don't, we'll lay hands upon her. Would you like to come over here to me, Rebecca? You want me to hold you? That's very fine. What a pretty little girl!

Now let us bow our heads.

13 Gracious Heavenly Father, as we stand here before this deacon, tonight; and truly a fine office he holds, for a deacon must be found blameless, the husband of one wife, controlling his family well. For, if he doesn't know how to control his family, how can he control the house of God? And we thank Thee that this brother has met these qualifications, and we find in him the Spirit of God.

14 And he brings now his little baby daughter here, to be dedicated. You have placed it in their arms for raising. God, and how thankful we are, that we can say, their desire is that she'll be as the rest of her sisters. Grant, Father, that this will be so. And may the child live and—and be a great service to You, Father. And now, in the Name of Jesus Christ, we give this baby to You for a life of service. Make her healthy, strong; may she live a long life, until Jesus comes, if that's possible. And then, Father, we believe that she'll be raised in the admonition of Christ. And we give her life to You, for a life of service. Amen.

15 God bless you, Rebecca. And God bless you, Brother Wheeler and Sister Wheeler. The Lord be with you.

16 How do you do? Now here is another little girl with a great big smile on her face. And what's her name? [The mother says, "Rhonda Renee Coats."—Ed.] Rhonda Renee Coats, is that right? Are you any relation to Jesse and them, Jesse Coats? ["No."] I just thought. . . I knowed some of the Coats here in town. I knowed them real well, and been—been friends of mine for—for a long time.

17 Rhonda, Rhonda Renee. Wonder if you'd come over to me, Rhonda? I'll—I'll give you right back to your mother, as soon as we give you to the Lord Jesus. Now, isn't she sweet!

Now let us bow our heads.

18 Heavenly Father, as Your elder and I stand together tonight, in agreement and in harmony in the Gospel, this mother brings this little Rhonda Renee to You for dedication. You have placed it into her arms, for care, and the first thing she can do is present it back to You. As Job said of old, the Lord gives these things. And we pray, God, that You'll keep her safely until the hour that You're to take away. And, God, grant that she'll live a real Christian life and be an example to others, as she comes up. Bless her home, and may it be dedicated to You, a full service, with true hearts. And now, God, we give to You little Rhonda Renee Coats, in the Name of Jesus Christ, for a life of service. Amen.

Very sweet! God bless you, sister.

19 How do you do! [The sister says, "Robert Paul Schamel."—Ed.] Robert Paul Shane? ["Schamel."] Schamel.

20 Well, what if. . . And you're kind of young yet, I don't think you could raise much fuss about it. Don't laugh at me like that. Look at here, if you want something to laugh at. Robert Paul, what a beautiful name!

Let us bow our heads.

21 God, as this young girl comes here; just, to us, would be a child. And she is giving her little boy, O God, as a life of service to You. It's the fruit and the results of their union. I pray, God, as Your elder and I laying hands upon this little fellow, that his life will be dedicated to You. Grant, Lord, if there is a tomorrow, may he pack the Message that his—his parents is listening to, God. Grant it. And I pray that You'll bless their homes, and may the child be raised in the admonition of God, and will be a—a loving disciple of Yours. We give him to You in the Name of Jesus Christ. Amen.

22 Well, he—he's just one fine boy. That's all. Yes, sir. Couldn't ask for nothing sweeter, could you? There is nothing in the world could be any sweeter, that's right, than that little fellow. All smiles! That sweet?

23 That's one time my wife envies my job, holding those babies. She loves to hold them. And I do, too, but I'm always afraid I'll break them. They're so, you know, so cute and delicate-looking, but, you know, they're—they're tougher really than what we would be.

24 Now, I told you I was going to get out. . . Well, I've only got thirty-five minutes. I'm going to have to hurry, won't I? Let's see. I—I—I don't mean to—to misjudge anything, or say anything wrong, but I'm going to try real hard, because. . . You know, after we get way up the—the road, we're not—we're not just as active as we used to be, you know. The miles sometimes gets rough, and two or three services a day, why. . .

25 And what does the main part, is those visions. Preaching doesn't hurt me. My, I can stand here all day long, don't bother me, but I. . . But just those visions, and when people are on these interviews, that's what they must have. See? That's what they're here for. It's something that can't be settled just by laying hands on. It's got to know the root, the start of it, what causes it, what did it, and then what to do to get out of it. That's what they're here for.

26 Now, the meeting starts, day after tomorrow night. . . or, no, I beg your pardon, it's Wednesday night, at Shreveport, Louisiana. And if any of you have friends around in there, why, tell them come on over. Life Tabernacle, I think, is where it's—it starts, unless it gets across the auditorium, if they can get that, which it gives them a little more seating room. But they got the balcony upstairs, and the big main floor, and then a floor down below that. So, I don't know exactly how many they can seat, but it's a. . . If it gets too bad, maybe we can get the auditorium just across from it, which will. . . I don't know how many it seats, either. I've had services there, but I don't remember. This is a—an annual convention.

27 Three years ago I was down there, and we started a revival, in the Name of the Lord, and it's never ended, since. Just constantly going

on, just constantly; every day, people come in, being saved, baptized, and going on with the Lord like that, ministers and everything coming right in. And we just . . . As long as it keeps on like that, and I get to stay here, I want to visit it all the time, and just put in my few words and—and go ahead.

28 Now, that'll begin Wednesday, and end Sunday. Christian Business Men's breakfast is . . . I don't . . . forget the name of that hotel . . . I believe it's the . . . called . . . They, they'll tell you when you get there. It's the businessmen's breakfast.

29 Had a great time there, to you businessmen here, the last time there. The Lord saved a—a rabbi, out of the city. And, oh, I don't know what all taken place. Was a great time in the Lord, there, preaching on the Blood Covenant. So we . . . That's what the Jews know about; it's the blood. "Without shedding of blood, there is no remission," you see.

30 Now let's get right straight to the Word, and I'll do my best to keep my word to you.

31 And now, if the Lord willing now, Sunday after Christmas, if you're on your holidays and riding around, it's not slick and everything, why, you—you're around here close, why, drop in. And we're aiming to have a service here Sunday morning, of—of—of a Sunday after Christmas. What is the date then? [Someone says, "Twenty-ninth."—Ed.] Twenty-ninth, the twenty-ninth day, and that's the Sunday after Christmas, twenty-ninth day. Now, if anything occurs that we, something, we won't, and can't be here . . . We don't know about the future, you know. But if anything happens, why, you that live out of town, that come in, like the folks from down in Memphis . . .

32 I wanted to hear Brother Ungren sing *How Great Thou Art*. And I don't . . . Is he here tonight?

33 And, so, and I always have so many things, I can't get them all done, can't get them all done. God bless you, you people.

34 Now let us turn in the Scriptures now for just a—a little Scripture reading. Where, if my words fail, This won't. And then God will bless you for staying, just on account of listening to His Word. "Faith cometh by hearing, hearing the Word of God." Is that right? Now as I was thinking . . . While, you're turning to Saint John the 6th chapter, beginning with the 60th verse, and reading the 71st, inclusive. Saint John 6:60.

35 Now I was thinking, as I was looking out the window a little while ago, and looking at the setting of the sun and seeing how all nature has a law. And when the wintertime comes, the law, automatically, of nature, runs the sap down into the tree roots. It buries.

36 As Job said, “Oh, that Thou would hide me in the grave, that Thou would keep me in the secret place until Thy wrath be.” And now, that’s it, “If Thou would hide me!” See, he saw the—the nature, the tree, the life go down into the roots; Brother Way. “And there stay until the wrath be passed, and then call me and set me a time.” See?

37 Nature has a law. There is a law of nature; there is no way at all to get around it. It’s a law of nature. And then there is a law of the spirit; there is, also, no way of getting around that.

38 I was speaking to a couple this afternoon, about, you cannot totally annihilate anything. Human beings can’t annihilate. They can tear down, but not annihilate. And someone said, “Well, what about taking and burning a piece of paper, does that annihilate it?” No, sir. It only breaks the chemicals apart, the heat of the fire. It goes right back to the gases, what it was in the beginning. You cannot annihilate. And if the world stood long enough, that same gases, that and—and chemicals was in that paper, could come right back and be a piece of paper again. That’s exact. You cannot annihilate. Exact.

39 God, then. If there is a resurrection to everything, back again, and no annihilation, there is a resurrection of the just, yeah, and we are got to come back. That’s all there is to it. There is no way at all of doing. No matter if you’re burnt up, if you’re drowned, wherever takes place, they cannot annihilate.

40 Just remember that every part of you was here, when God spoke the world into existence. He put your body here right then. And there is nothing can take it away except God. It’s all back into His hands again. See? And He is the One, the One that, the Creator, was the One Who made the promise, so we’re sure that there is Life Eternal. And we have the assurance in our heart now, that now we have Everlasting Life, Eternal Life that cannot die, in us now. All right.

41 Saint John 6. Let’s begin now with the 6th chapter of Saint John, and beginning with the 60th verse.

Many therefore of his disciples, when they heard, heard this, said, This is a hard saying; who can hear it?

Then Jesus knew . . . himself that his disciples murmured at it, and he said unto them, Does this offend thee?

What . . . if ye shall see the Son of man ascending up where he was before?

Is—is it . . . the spirit that quickeneth; and the flesh profiteth nothing; the words that I speak unto you, they are spirit (that’s Him), and they are life. (What did He say? “I am the Truth, the Life.”) . . . they are spirit, . . . they are life.

But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him.

And he said, Therefore I said unto you, that no man can come to me, except it were given unto him of my Father.

And from that time many of his disciples went back, and walked no more with him. (“Hard saying,” see, he couldn’t take it.)

Then said Jesus unto the twelve, Will you also go away?

Then Simon Peter answered him, Lord, to whom shall we go? for thou has the words of eternal life.

And we believe that and are sure that thou art that Christ, the Son of the living God. (My!)

Jesus answered him, Have I not chosen you twelve, and one of you is a devil?

He spake of Judas Iscariot the son of Simon: for he it was that should betray him, being one of the twelve.

⁴² Now, if I should call this a subject for tonight, and try my best to make that half hour count, I want to talk on: *Three Kinds Of Believers*.

⁴³ And I’ve often made the statement. And I thought, “Well, I’ll just believe I’ll preach on it one time, this afternoon.” I thought that.

⁴⁴ The first is believers, make-believers, and unbelievers. Now, that is quite a—a—a subject. But, as sure as we sit here tonight, that group is always gathered together. Wherever the people gather, we find this group, and always have found them, and we probably always will have them until the Coming of the Lord. And I want us, tonight, to picture ourselves, as I speak of these three groups, and see what group that we are in.

⁴⁵ Now remember, I’m speaking here to maybe. . . This church, packed again tonight, around, and the walls and corridors, but I’m also speaking the world around. See? In all different parts of the world, these tapes circulate through, ministries of the tapes.

⁴⁶ Now I want to speak of the three different types of believers now. Now remember, *believers*, my subject is *believers*. One of them is a true believer, and the next is a make-believer, and the next is a unbeliever. See?

⁴⁷ Now, the first group we’d like to talk about, is the believer. Because, I think he ought to be first, because he is the one that truly believes, now, believes like the disciples believed here. We’re going to use this Scripture reading for example. Now, the first is believers, genuine

believers. “And faith cometh by hearing, hearing of the Word of God,” the Word of God, which is Christ. See, believers!

⁴⁸ Now, did you notice this great statement that this believer made? Now, a believer doesn’t have to be a smart person in the world’s way of being smart. He doesn’t have to be an educated person in the way that these people try to—to say that you have to be; but you do not. You . . . This man that made this statement, the Bible Itself said that he was both “ignorant” and “unlearned.” Peter, he was not a really considered an intelligent person.

⁴⁹ In Isaiah 35, says, “There shall be a highway, and a way, and it shall be called, ‘The way of holiness.’ The unclean shall not pass over it.”

⁵⁰ I was talking to one of the deacons this afternoon, as we was talking about the bridges spanning across, and this new one. I said, “There is many expansions across bodies of water, bayous today.” And I said, “But there is one great expansion that reaches from earth to Glory, it’s called, ‘The King’s highway.’ The unclean shall not pass over it.” That’s right. It’s a—a road that’s built by Christ our Lord, the expansion that is made from this earth to another Land, and the unclean doesn’t pass over it.

⁵¹ Peter, this unlearned person, of a . . . standing near, when he had saw the thoroughly vindicated Word of the day, that God promised in that day that there would be a One rise up which would be a—a Prophet among them. And Simon was hard to believe it, because there would be so many impersonations of It. But when he seen the genuine, unfolded Word of that age, and hear Him properly identify Him, he—he was certainly convinced Who He was. And he was the one, said, “Lord, to whom would we go?” when it was asked him.

⁵² When the—the crowds was separating, between the believers, and unbelievers, and make-believers, there was all three of them standing right there in that one company of people; believers, make-believers, and unbelievers, right found in this chapter right here. And because that Jesus had spoke the Words the way He had, it separated His congregation. But it must be done.

⁵³ He was a great man as long as He healed the sick, but when it come down to the Doctrine and the prophecy, that’s what separated the—the chaff from the wheat. See? The chaff only wraps around the wheat. It’s not the wheat. It cannot be used. There is nothing in it. No Life in it. It’s the husk, and it cannot stay with the wheat. It won’t be heir with the wheat. And so it’s got . . . Just the grain is what we’re talking about, the heart of the grain of the wheat.

⁵⁴ Now notice, Peter was convinced that That was the Messiah. Now, don’t make any difference what all the rest of them said. It didn’t make

any difference what the priests said. Didn't matter to Simon Peter what the church said. He was convinced, himself.

55 Jesus told him, in one place where He asked, "Who does man say I am?"

56 "And some said You're 'a prophet,' and some said You're 'one of the old prophets raised up,' and—and You're 'Moses,' or 'Elias,' or someone."

He said, "I asked *you*. What do you think?"

57 And Peter said, "Thou art the Christ, the Son of the living God."

58 He said, "Blessed art thou, the son of Jonas; Simon, the son of Jonas; for flesh and blood never revealed this to you. You never learned it from a book, or from a creed, or from a catechism. You . . . My Father, which is in Heaven, has revealed this to you." There is a genuine believer; spiritual revelation of the Word. See? And up- . . . "Thou art Simon, and upon this rock, of your revelation of Who I am, I'll build My Church, and the gates of hell cannot prevail against It." See?

No wonder Simon said, "To whom would we go?"

Jesus turned and said, "Do you wish to go also?"

59 And they said, "Lord, who would we, where would we go to? For, Thou alone has the Words of Life. You're the only One."

60 For, not only did He have the Words of Life, He was the Word of Life. See, He was the Word of Life, and Simon thoroughly recognized this. And when he recognized it, that was what that kept his hold, because it was revealed to him that He was that living Word.

61 Now, that's a genuine believer, when the Holy Spirit; not some persuaded by some other person, not by some other thing. But when the Holy Spirit has revealed to you the Word Itself, and you see the Word made plain, vindicated; then the Spirit of God come and get into that age, for the Word for that age, and make It manifested.

62 How could a man kept from believing Luther if he'd knowed that? Luther was a reformer. The man-spirit went forth there for reformation. Wesley, the same way. They had to believe it. See, that was the—that was the message to the church age. That was exactly what was happen. That's what was to take place. You had to believe it.

63 And here we are, down to the Laodicean Age. And we're taught, in the Laodicean Age, that Christ was put out of His church; and was even knocking on the door, trying to get back in. So when we see that happening, we know what age we're living in.

64 And, then, we're at the closing of the history of the world. The book is now being finished. The last line will be wrote across it someday, and she'll be closed up, then time shall be no more.

65 And there is a great drama being set. And Angels are standing over the skies, watching. You know what a drama is. The actors are ready. You can see them acting.

66 You can see the evil one acting. You can see the villain of the play, how he's come on the scene with his cunningness, to deceive.

67 But you can also see the raptured Church making Herself ready. It's a great scene. You can see the Presence of God vindicating and making the great drama that's foretold here in this Bible, to act itself out. What a time to live, the most glorious time! The man of all ages has longed for this time. The prophets of old longed to see this hour, but wasn't privileged.

68 Now, there was a believer. Because, he seen it. He believed it. "We're fully persuaded that Thou art the Christ, the Messiah, the Word of God for this day, and we believe that." See, that was a real believer.

69 Let's just take up a few more believers, right quick, before we go to the next character. Let's take the prophet, Noah. When he, being maybe a farmer, perhaps he was in them days, a farmer. But when the scoffers and religionists of that day. . . The church had got to a low ebb, and God spoke to Noah, and told Noah that he was to build an ark. Noah never debated that with God. He believed It, that It was the Word of God, and went to work right quick making things ready.

70 That's a real believer. Don't fuss about it. When you're thoroughly convinced, that's it. Just like anyone, any faith, any way. "Faith cometh by hearing." If you can stand here, no matter what the doctor says is wrong with you! Which, the man has give you the diagnosis of the cases, and probably knows just what he's talking about, as far as his instruments and knowledge will permit him to know, but he says there is nothing left but death. But, you pray, and standing yonder in the future you can see a well man or woman standing there. Yes, that's it. And that's just it. You'll walk right into that just as certain as anything, because you believe it. God has spoke it. You know it's so.

71 Like the little woman coughing up the cancer, see. There was no doubt in her mind, that was going to happen. The cancer was dead, and it turned loose, and away it went. See? That's it. You believe it.

72 Like that father brought his little boy, a while ago, in there. And he's here in the building somewhere now. The little boy had had a fall, and lost his memory. He couldn't remember anything. Just in a few moments, after prayer, I asked him his name. He told me, and how old

he was, and there he was just as normal as any boy could be. See? They believe. And when God says anything, it must be that way.

And Noah believed God, and Noah was considered a believer.

⁷³ Daniel, when the church was in captivity down in Babylon, Daniel believed God. And no matter how much they said, “We’ll make a proclamation. They’ll not pray to no other god but this image out there,” of this holy man, or whatever it might be. Daniel didn’t pay any attention to that. He had heard God, for he was a prophet, and the Word came to him. And when the temple was dedicated, it was said, “If any man is in trouble in any country, and look this way towards the holy place, and pray, then hear from Heaven.” And Daniel believed God. He was a genuine believer, and even the lions couldn’t eat him. And that’s right, see, he was a believer. He had something real and genuine. He was a believer.

David, another believer, a little offscour of a boy.

⁷⁴ Daniel didn’t take the place with the modern church, neither did Noah take the place with the modern church. Not at all. They was believers in what God said to be the Truth. No matter what the modern world said, they believed what God said was the Truth. That’s genuine believers.

⁷⁵ Just same as Peter did, and the apostles, they believed that He had the Word of Life and was the Word of Life. I believe the same thing today. And every other thing against It is contrary, it’s not, it’s death. *This* alone is the Word of Life, and Christ is the Word.

⁷⁶ Now, David, a ruddy fellow. The first place, he was probably picked on by his brothers, ’cause he was a little fellow. He wasn’t big enough to bear an armor. He couldn’t go to war, and he was too little and scrawny. And, yet, he got out there, as a believer.

⁷⁷ And as he set back on the desert (watching a—a few dozen sheep that his father had give him to watch over, with a slingshot, in a country where there’s lions and bears and wolves, and so forth), David begin to look upon the shady green pastures, and knowed what it meant to a sheep to get down in that shade, and lay down in the heat of the sun; knowed what a good, cold drink of water meant, as he said, “As the hart thirsts after the waterbrook, my soul thirsts after Thee, O God.” See? He had cried, prayed.

⁷⁸ And one day the emergency arose, a lion grabbed one of his sheep, and took off. He thought, “The God that made me is superior to the lion!” See? And he took the slingshot and knocked the lion down, with a little rock in the slingshot. Now, if anybody ever seen a lion, one of them African lions, big woolly-necked lions that they have there in Palestine and Asia, they would know what one of them fellows was. When, a

great big three hundred magnum hardly will knock him down, and he knocked him down with a rock. And when the lion rose up after him, he grabbed him by the beard and killed him. That's the reason he knowed what he was talking about; he had had an experience. He had put God to the test, about His Word.

⁷⁹ And he—he wasn't afraid of Goliath, because, he was uncircumcised. He wasn't a believer, at all; and when Goliath come out and cursed him in the name of his gods.

⁸⁰ And Goliath, many times larger than he was; great big fellow, fourteen-inch fingers on him. Now, the fingers would be *that* long, see, fourteen-inch fingers, a warrior. And probably the coat of mail that he had on him, probably weighed three hundred pounds, or more, see, that he had on him. A helmet, and a great . . . probably the metal a inch-and-a-half thick. A great big giant like that, walking with a—with a weaver's needle which is claimed to be around twenty feet. He had a twenty-foot spear in his hand. Now how could anyone . . . A man like that could just stand and pick up a dozen man, and throw them like *that*, as they come up. What an opposition!

⁸¹ And there he was, standing there, boasting himself, bragging. When the . . . seems like the odds is down, you see, he said, "Let . . . Don't have no blood shed." Said, "Let—let some man come fight me, and then if I win, then you all just serve me; and then if—if—if you win, then we'll serve you." See, when the devil thinks he's got the odds on you, see, that's when he likes to make his brag. But he met the wrong man. He met the littlest man in the country, little, stoop-shouldered, ruddy-looking fellow.

⁸² He said, "Do you mean to tell me that you, the—the army of the living God, will stand there and let that uncircumcised Philistine defy the army of the living God?" Why, he was shocked at it! Why? Why? He was a believer. The others were make-believers. See? See, he was a genuine believer. He said, "If you're afraid, I'll go fight him." See? What a challenge for a little guy like that! And so he was a believer, and he done just exactly what he knowed that God would do. He's . . .

⁸³ When that uncircumcised Philistine cursed him in the name of his gods, he said, "Am I a dog; a little bitty runt of a kid come out like that? Why," said, "I'll pick you up on the end of my spear, and I'll hang you up there in the tree and let the birds pick your flesh." Oh, my! Oh, what a horrible fellow he was!

⁸⁴ David said, "You meet me with a sword and a spear, with an armor. You meet me in the name of a Philistine. But, I meet you without a sword or a spear, an armor, but I meet you in the Name of the Lord God of Israel."

85 There you are. That's a believer. That's his fortress. That's his shield. That's his defense. Amen! That should be the Church's defense. Any believer, That's his defense. No matter what takes place, what the world says, anything else, your defense is the Lord God of Israel. That's it. "The Name of Jesus Christ is a mighty tower, the righteous run into it and are safe." That's our defense, is Jesus Christ.

86 Notice, and when it come to pass, we know what happened. David, nowhere to hit but that one little place when he dropped down his—his—his cover over his face. One place to hit was right here in his forehead. And before he could get with any distance to the—the giant, God directed the killing mark, and he slew the giant. See? God did it. Now, we notice he was a believer.

87 Now, another believer was Abraham, and he was of the . . . a Chaldean of the city of Ur. And he was called upon to do something that was . . . and believe something that was totally, physically impossible. "But he didn't stagger at the promise of God through unbelief," says Romans 4, "but was strong, giving praise to God."

88 When Abraham was seventy-five years old, and his wife sixty-five years old, and had been living together since they were young boys. It was his half sister; a young boy and a young girl. And that was, they had lived together, without any children at all. And God told Abraham, "Separate yourself from the unbelievers." God always calls from, separation. "Separate yourself from the unbelievers and walk with Me, and I have made you a father of many nations. I've already done it."

89 And Abraham believed it. That's a believer. "How You going to do it, Lord?" he never asked the question. God said He would do it, and that settled it.

90 When the first month passed, and Sarah was still . . . She was past menopause. "Anything different?"

"Not a thing."

91 But Abraham still believed it. Twenty-five years later, there was still no difference, but Abraham still believed it. That's a believer. That's not a make-believer. That's a believer. Twenty-five years later, Abraham was stronger than he was at the first place. "He believed God, and it was imputed unto him for righteousness." Because he be- . . . That's the genuine believer.

92 Now, after a while I'm going to let you search and see what class you're in.

93 Now what did Abraham do? "Staggered not at the promise of God," the impossibilities.

⁹⁴ What would a man seventy-five years old, with a sixty-five-year-old wife, do, if they went to a doctor and said, “We want to make arrangements, the hospital. We’re going to have a baby”? And then, twenty-five years later, said, “Doc, you still holding the hospital open?” See? See?

⁹⁵ It makes you act funny. Your decisions are odd, to the world. But it’s a believer, no matter how strange it seems. The Bible said, that, “He was fully persuaded that God was able to perform what He said He would do.”

⁹⁶ That ought to be the achievement of every believer this afternoon. God is able to keep every Word that He said He’d do. I don’t care what the denominations say, words, “Day of miracles is passed, and all this is telepathy and all, it’s fortunetelling. It’s . . .” It doesn’t matter to me what they say. I still believe. If that gun is zeroed to the target, it’ll hit the target. And I believe if a believer is zeroed with the Word of God, it’ll hit the same thing. If the Word of God ever promised it, it’ll do it again. I’m fully persuaded of that. That, when we see we’re in this age when it’s supposed to be here, it’s supposed to be here. These things are supposed to take place.

⁹⁷ That’s the reason I do believe that when that Bride is called out and elected, and set in the Book of Life, there will come a sound from Heaven that’ll take such a baptism of the Holy Spirit into that Bride that’ll take Her from the earth, in a Rapturing grace. God promised it. Don’t care how many science, and how many astronauts they signed up, and everything else, and how many million miles they can see; I don’t care nothing about that. There is a Heaven, and there is a literal Jesus Christ There that will come in a body form to receive His Church to Himself. No matter how old the story seems, it’s still the Truth. God said so. That’s—that’s what believers believe.

⁹⁸ God said, “I’m the Lord heals all thy diseases. I am God and I change not.” Amen! And God is Word. And if God don’t change, how is the Word going to change? See? “I am God, and I change not.” The Scriptures says that. God said it, Himself. And if He cannot change, then He is the Word. “In the beginning was the Word, and the Word was with God, and the Word was God.” The unchangeable Word! “And the Word was made flesh, and dwelt among us.” Amen! Yes, sir.

⁹⁹ God raised up bodies, all down through; Moses, and Ezekiel, and Jeremiah, and Isaiah, and Elijah’s, all down, where His Word temporarily come. But the full Word was made manifest in this Man Jesus Christ. Which, He was God in the—God in the fullness of the Godhead bodily. There He was made flesh. I believe that, every Word.

Job, another believer.

¹⁰⁰ Sometimes, believers put to the test. Not sometimes; every time! “For every son that cometh to God must be chastened, tried, child-trained.” Remember, the trials, the dusty roads, the hot sun of persecution, but the loyalty of your heart beats that material till she is ready to go into the mold. God’s children is made up correctly on His Word, for they are living examples, and the Word of God living through them. See? The trial comes to shake you, to put you to the very bottom, to see where you’ll stand. They tested, try every son that cometh to God.

¹⁰¹ Job went through the trials and the tests. His children taken; everything else taken. The church members come, accused him of being a secret sinner, and tried to say everything against him, but yet he wouldn’t listen to any of it. He knowed he had met God’s requirements. He knowed there’s no need of Satan trying to tempt him. He knowed it was the devil. And as long as Satan can make him believe that his sickness was his God doing it, he had Job whipped. But when Job once struck that revelation, that it was not God! He was only going through his trials to make him something. It wasn’t God doing it. It was Satan doing it.

¹⁰² And same thing today. He’ll try to tell you these trials and thing is your God trying to put punishment upon you. It isn’t so. No, sir. It’s Satan doing that, and God permitting it, to temper you; to make you see if you’re—you are tied to this earth, by the earth cares, or whether your treasures is in Heaven. “For wherever your treasures is, there you are also.” That’s right. Your heart is where your treasures are.

¹⁰³ Job, tried, yet he said, “I know my Redeemer liveth; at the last days He’ll stand upon the earth. Though after my skin worms destroys my body . . .”

¹⁰⁴ Did you notice? The skin worms was already in him. Your skin worms is in you. You’re in a sealed-up casket without any air in it, or any how, but the skin worms are already there. They’re right in you, and they’re ready to be called to duty at any time. Remember Caesar, he cankered right in the street. The skin worms eat him up, right in the street, his own skin worms. They’re right there, ready.

¹⁰⁵ “Though after my skin worms destroys this body, yet in my flesh shall I see God.” Amen! You cannot annihilate it. Though the skin worms eat it up, it still will come back again. “Whom I shall see for myself. Mine eyes shall behold, and not another.” He said it, Job. Why? He was a believer. In trials he was a believer. In persecution, he was a believer. He was a genuine believer.

¹⁰⁶ Joseph, another believer, he couldn’t help being what he was. He was a prophet. God made him a prophet. He didn’t want to be different

from his brothers, but he was different. God made him what he is. Nobody else could take his place.

¹⁰⁷ Nobody can take your place, no matter how little. You say, "I'm just a housewife." Nobody can take your place. God, in His great economy, has so set so, the Body of Christ, in order, till there is no one can take your place. How I would like to take Billy Graham's place, any of us ministers, but we can't do it; but, just remember, Billy can't take our place. See, we all have a place, some of us are evangelists, some prophets, some teachers, some pastors, whatever we are; some housewives, some mechanics, some farmers, whatever it is, God has set you in your place. See?

¹⁰⁸ Joseph was a prophet. He couldn't help because he could interpret dreams. He couldn't help because that he saw visions. Watch how true he was. No matter if it cost him his fellowship with his brothers, he was true, because he believed those dreams. He believed that, the dream that he had, that they would all bow to him, the sheaves would. It come to pass because he believed it. He was a genuine believer. How . . .

¹⁰⁹ I got five minutes; and ten pages, notice now, notice, of Scripture wrote out here. The woman . . .

¹¹⁰ Nathanael, he was a believer. Is that right? Nathanael, when he saw what took place; and it worked on him, that Jesus told him who he was, and said he was a—an "Israelite indeed," and there was "no guile" in him, and told him where he was the day before, "praying under a tree." He saw him when—when Philip called him. He was a believer.

¹¹¹ There's many standing there, said, "This is the devil's spirit. The devil does Divine healing." That old devil hasn't died yet today. They believe that the devil does Divine healing.

¹¹² Jesus said, "If Satan can cast out Satan, then his kingdom is divided, and a kingdom can't stand." See? Satan said, in the . . . He can't do it. So, Satan cannot cast out Satan.

¹¹³ So Nathanael was a believer. And when he seen the Word made flesh, vindicated that he was a believer, he said, "Thou art . . . Rabbi, Thou art the Christ. Thou art the King of Israel." He believed it.

¹¹⁴ When the woman at the well saw it, she believed it. She is a believer.

When blind Bartimaeus . . . When a woman come by . . .

¹¹⁵ Everybody was crying, going on. Some of them saying, "There's a whole . . . I hear You raise the dead. There's a graveyard full of them up here; come up and raise them. Let us see You do it." See, that same devil that said, "If Thou be the Son of God, command these stones to be turned to bread." Same one put a rag around His face, hit Him on the head, said . . . passed the stick, one to the other, said, "Now, if You

will tell us who hit You, we'll believe You." Them soldiers, see, making fun out of Him. It looked like the card chip was down, on Him.

116 But just remember, God is always on the scene. See? He's right there ready, at any time.

117 Now Jesus said, "I could speak to My Father and straightway He would send Me twelve legions of Angels." Oh, what would one Angel do? See? But, you see, but He could send twelve legions just at His command. But He had a job to do. He had something to do. He had to go through that.

118 You've got something to do. God's got something for you to do. You may have some heartaches and some troubles, you may have some disappointments, but do we pray to shun them? No. "Lord, take me through them, whatever they is. Whatever it is, don't let me escape them. If they're set for me, just give me grace to go through that. That's all."

119 Now notice, blind Bartimaeus, he knew, that they was told, "This is that Prophet of Galilee. He is the Son of David. We believe it." Some of the believers must have told him that. "We believers know that He is the . . . that Son of David."

120 And he knew, if He was, He was the Word. And if he knowed He was the Word, he knowed He could discern the thoughts of the heart, so he cried, "Thou Son of David, have mercy on me." The unbelievers was hollering *this*, and *that*, the church members. That didn't stop blind Bartimaeus at all. He said, "O Jesus, Thou Son of David, have mercy upon me!"

121 Perhaps He couldn't hear him. But He knowed he was crying, and He stopped and turned around. There was a believer. He said, "Thy faith has saved thee." Amen.

122 He said that to the woman with the blood issue, the same thing, "Thy faith."

123 Cause, she said within her heart, "If I can touch His garment, I'll be made well."

"Thy faith has saved thee." See, she was a believer.

124 That's the same thing that saved William Dauch, sitting there, the other day, with a complete heart failure, and a heart attack, a man ninety-one years old. "Thy faith has saved thee." Why? He's a believer.

125 Reverend Tom Kidd here, even going into his . . . nearly, I guess, way in around ninety years now, old, close to it. And when he was seventy-nine years old, they took him to the hospital with a cancer on the prostate. The doctor says, "He hasn't got a chance."

126 But when we walked in that morning, seen that little patriarch with the shawl over his shoulders, sitting there, beating the little cane, he was almost beside himself. He said to an old woman setting there, he called her grandmother; knowed her, one of his members for years. Said, “You look as white as snow,” beyond his mental thinking.

127 Yet, when the Power of God struck the room, he’s alive tonight. That’s been four years ago. A man nearly eighty years old, and here he sets tonight, perfectly sound and well, from the cancer. See, not a make-believer; a believer! That’s it, believe! He takes God at His Word.

128 Just the same as blind Bartimaeus was. Blind, but yet he knowed, if he could attract the attention of Jesus Christ, he would get what he wanted.

129 The woman knowed, if she could touch His garment, she would get what he wanted—she would get what she wanted.

130 Tom knew. He had faith, if I’d pray for him, he would get what he wanted.

131 Ain’t that the same faith that Martha said, “Even now, Lord, whatever You ask God, God will do it for You; my brother is laying yonder, dead, four days in the grave; but You just ask God, and God will do it for You”?

Said, “Thy brother shall rise again.”

132 And she said, “Yes, Lord, in the last days, at the resurrection, he’ll rise. He was a good boy.”

He said, “But I am that resurrection and Life!”

“Yes, Lord, I believe that, too.”

“Where you buried him?” That’s it. It’s over. Yes, sir.

133 The queen of the South come up in that generation of unbelievers, that’s right, and stood there and believed what she saw to be of God. The Bible said, “She’ll raise up in the last day, with that generation, and condemn it, because she came from the utmost parts of the world to hear the wisdom of Solomon.”

134 Moses was a believer. Though he tried intellectually, he had tried every scheme he could, but it wouldn’t work. He tried to take Israel out, knowed that he was called to do it. He tried the mathematical way. He tried the military way. He tried the educational way. He tried every way, but it wouldn’t work. But then he took God’s way.

135 What happened? There was a Fire on a bush up there, one day, that wouldn’t leave. From there the Word spoke to him, and said, “I AM.” Not, “I was,” or, “I will be.” “I AM.” And He is still the “I AM.” He is the Word, the Eternal, everlasting Word.

136 Moses did not doubt. The difficulties against him, every nature against him, everything against him. But, a crooked stick in his hand, he went down and took over the whole nation, drowned it in the Dead Sea out there, and took Israel to the promised land. Why? He believed God. Right. He had a . . .

137 That's the believer. We could stay . . . Now I've stayed my half-hour on the believers.

138 Got two more classes. We'll hurry through them, 'cause they're not important, anyhow. No.

139 Then, secondly, there comes now the unbeliever. Let's speak of the unbeliever next. What does the unbeliever do?

140 We see the believer (what?) accepts the Word; every race, every generation, from all the way from Noah, all the way up. We could take six months of revival right on that right there, bringing up the characters. They believe. The believer don't question. The believer believes It, regardless of what It sounds like or what anybody else has got to say about It, how impossible It seems to be.

141 The believer believes It, believes (what?) the Word. Not the creed; the Word! Not the denomination; the Word! Not what somebody else says; what the Word says! Now, remember, that is the believer. The believer doesn't question. The believer doesn't say, "How can it be? If I can get It explained!" That's the unbeliever. Uh-huh. It's the believer, that, no matter what It is, "If It's the Word, It's the Word! That's true." That's the believer.

142 Now the unbeliever. Now we see what's . . . We'll take the unbelievers. We find out that they did all right as long as they get patted on the back and called disciples. As long as (they) everything went fine, they were all right. But when this Prophet that they believed to be a prophet, and knowed was, that could heal the sick, and so forth, what did He do? When the real Truth and the rebuke came, contrary to what they believed, they couldn't take the Word.

143 They could take the miracles, and they performed them. They went out and cast out devils, preached the Word, and still unbelievers. Matthew 10, He sent them out, two by two, the seventy, and they cast out devils, insomuch that Jesus rejoiced, and said, "I seen Satan falling like light from Heaven." See, they cast out devils; Judas right with them. Here comes the unbelievers.

144 But as soon as Jesus begin to say that He was something, that He was "the resurrection," He was "the Life." "What would you say if you seen the Son of man ascend up from where He come from?"

145 “Now, this Man trying to say He come from Heaven, that’s too much for us. We can’t believe It.”

146 He said, “What is it? The flesh that you’re talking about, profit nothing. It’s the Spirit that quickens.”

147 There you are. The Spirit quickens the Word. It’s the Spirit, not the creed. The Spirit, of the Holy Ghost, quickens the Word to you, and becomes alive, and there you are, you see it. By faith you see it. You know it’s so because the Word said so, and the Spirit quickens the Word to you. There you are.

148 Now He said, “What will . . .” And as soon as we did this, we find out, the unbelievers, when you say something that they don’t agree with, they walk out on you. “I just won’t!” Oh, that’s getting so dense, in the world today. Start and just say something . . .

149 They gather in. I notice at meetings they’ll gather in, great crowds, and you stand up, start saying something. Now, as long . . . They just set there, just watching, just waiting. Then as soon as you say, “Now, Jesus Christ identified Himself as Messiah, because that He was a Prophet,” that jug is done full, away it goes. Somebody . . . and away they go. What is it? Unbelievers!

150 Now you say, “You’re making that up.” I’m not. I’m saying just exactly what the Bible says here.

151 They were unbelievers, and they walked out. Though they were disciples, but it—it was contrary to what . . . They said, “This, who could believe a thing like That?” See? They was Pharisees and Sadducees that had come out, joined and went in with Him.

152 Because, see, when the—when the supernatural is displayed, it produces three different types. It did down in Egypt. It produced the unbeliever, the believer, and make-believer. It did all three classes. Just wrote down here, till we just go on and on through the night, explaining it, how it is. Everywhere, you find it, you see them three. Always that way, see, you find them.

153 Now watch, these seventy, they walked out because It didn’t agree with what they believed to be right.

154 We haven’t got no thought coming. It’s what He said! You deny your own thinking. You just say what He says. That’s really confession. *Confession* means to “say the same thing.” If I confessed that a certain thing taken place, I say the same thing that taken place. That’s what real confession is. “And He’s the High Priest of our confession.” See? Saying the same thing God said, see, that makes it right, ’cause you’re just repeating God’s Word.

155 Now notice, the seventy walked out. What did they do? And they—they went out just because that—that they disagreed. Their—their—their wisdom, their—their church affiliation had, was—was too much. That was too much for them to think, that this Man standing here, that the . . . All the rest of the people believed that That was illegitimate born. “He had no rights to call Himself God. And He was just a man.” Said, “We don’t stone You for a good work You do, but we—we stone You because You, being a Man, make Yourself God.”

156 And the Word said He was God. “His Name shall be called ‘Counsellor,’ ‘Prince of Peace,’ ‘The Mighty God,’ ‘The Everlasting Father.’” Their very Scriptures that they read!

157 And the very day that they were singing the Psalm, the 22nd Psalm, “My God, My God, why has Thou forsaken Me? All My bones they stare at Me.” “Not one bone shall be broken.” The very song that they were repeating in the temple, there hung the Sacrifice screaming the very words that David said eight hundred years before, and was too blind to see it.

158 And, today, the very God that spoke of this age is on the scene doing exactly what He said He would do, and they’re too blind to see it. That’s unbelievers. They walk out and say, “Oh, I can’t believe stuff like That. I never heard of That in my life!” Don’t make any difference what you heard. The Bible said It would be here, and it’s His Word.

159 They had never heard of That, either, but It was there just the same. See? That’s right. They were unbelievers.

160 Just like Eve was, she was very religious, of course, so, but she—she did not believe the true Word. And she had to make herself a religion, so she made some fig leaves, see, but it wouldn’t work. *Religion* means “a covering.”

161 Cain did the same thing. Cain couldn’t believe that That was right. He said, “God is holy, God is pure, and God is beautiful. So I will get me some flowers, and I’ll take of the—the flowers and I’ll make a fine, great altar, and I’ll—I’ll show my reverence to Him. I’ll get up before it, and I’ll bow down before Him and worship that God. And I’ll put flowers on the altar, because, you know, my father and mother eat some apples, some fruit, in the garden of Eden, and that’s the thing that brought me out. And so, that’s, I will go back, ’cause I’ll make it beautiful. God just can’t turn my big cathedral down. Why, I’ll be too big of a cathedral! I’ll make it so pretty till it’ll attract God’s attention.” Satan is the one that dwells in beauty. That’s exactly what the Scripture says.

162 That’s the reason, sometimes, a pretty woman is a bait for Satan. If he can just get a hold of her, he can twist more men into hell than he could with all the barrooms in the country. That’s right. See? Or,

handsome, some great handsome man that wouldn't—wouldn't stand up in his trueness of manhood, see, again, he can swing them women to the devil, and to send them to hell. Yes, sir.

¹⁶³ Notice, Satan dwells in beauty. What did he try to do in the beginning? Make a more beautiful kingdom than Michael's was; moved over in the North, and took two-thirds of the Angels with him.

¹⁶⁴ See whose—whose son that was then, had that nature in him? Satan's son. Certainly, it was. Now he built the altar, and he knelt down and he worshipped. He went through everything that (Cain) that Abel did.

¹⁶⁵ But Abel knew that it wasn't that. He . . . It was blood that took them out. He knew that that was it. It was the sex, blood. So he took a little animal, and offered it upon a rock, and chopped its neck.

¹⁶⁶ Notice Cain, he . . . God told him, He said, "Why don't you worship like your brother, and you'll do all right. You'll do well if you'll do that." But, no, he knowed too much about it. See, he rejected the original, a vindicated Word. If that ain't his children today! See?

¹⁶⁷ Now look, "God had testified," the Bible said. Hebrews the 4th chapter, or the 11th chapter, "God testifying of His gift, that he was righteous." God vindicated his offering. God made proof that that was what He accepted; that was His Word, His plan.

¹⁶⁸ And told Cain, said, "Do the same thing, and live." But do you think he would, he would forfeit his idea? No, sir. He was an unbeliever, and he walked right out. That's right. Cain did the same thing. Nimrod did the same thing. Unbelievers! He did not believe.

Belteshazzar, the same thing, though, or . . .

¹⁶⁹ Nebuchadnezzar, though having Daniel as his god, called him Belteshazzar, which was the name of his god, saw Daniel do the great works of God. And then he knowed that—that Belteshazzar believed, or that Daniel was a god, so he made an image to him, and put it up out there and made everybody to worship it, and so forth. See, the Gentile kingdom come in with forcing of the worship of a image of a holy man, and the Gentile kingdom goes out with the forcing of the image of a holy man, see, same way.

¹⁷⁰ And there was a handwriting on the wall, of unknown tongues, at the beginning of the Gentile kingdom, that no one could read but that prophet. And there is a handwriting on the wall today, that's right, "Ichabod," that the glory of God has departed from them things. And the handwriting is on the wall and can be read by the spiritual mind that believes in spiritual things, has been born of the Spirit of God.

171 Old Belteshazzar goes out and gets these vessels of the Lord, to drink wine in them. Why? He was an unbeliever. He thought he was a believer, but he was an unbeliever. See, that's it, he disbelieved the Word.

172 Ahab, he was an unbeliever, though he—he act like he wasn't. No, no, he was amongst the believers, but he was an unbeliever. What did he do? He married an idolatress, and brought it, idolatry, right into Israel. He was an unbeliever. We know that.

173 They deny the whole of the Word of God to be true. The unbeliever is, see, now remember, he's a hypocrite. And he—he acts like that, he says he believes It, but he denies It. He said, "Well, so much of It is well." But if all of it isn't right, then that makes him an unbeliever. You've got to believe every tittle and every jot, and everything that's said in There. It's got to be true. If It isn't true, if you say now, "I don't believe That," well, then you're a unbeliever.

174 There's a guy said to me, one time, a—a minister said, "I don't care, Mr. Branham, how many people you could produce that—that you said was healed, I wouldn't believe it."

175 I said, "Certainly not, you can't believe it. You're a unbeliever. It wasn't for you. It's only for the believers."

176 You've got to believe It. See? And they do not believe It. So when you see a person in that, well did Paul speak of (the prophet), saying that they'd be "heady, highminded, lovers of pleasure more than lovers of God; having forms of godliness, but denying the Power there, the Power of the Word; from such turn away." Notice, they deny the whole of the Word, but in every form they're religious. They are unbelievers in the true Word, though It be vindicated.

177 All through every age, God vindicated the Word of these people I've talked about, Noah, and on down through Moses, and all the prophets, and forth. God spoke through the supernatural and vindicated the Word, and yet those people walked right out on It.

178 And here is these disciples standing there, them seventy, and watching Jesus do the things that He did, and know the Scripture, and Him telling them that that was the age that this was to take place. And then when He said something, "The Son of man! What would you say?" When He begin to tell them about breaking the bread, and so forth, and went ahead telling them about great, spiritual things.

And they said, "Oh, This is a hard saying!"

179 He said, "What are you going to say then if, the Son of man, you see Him ascend up into Heaven where He come from?" Said, "Is it the flesh, or is it the Spirit, that quickeneth?" See?

¹⁸⁰ And then they moved away, said, “Oh, That, no, I can’t believe That.” See? They walked right out, on the Word. They won’t even stay to see what takes place. That is the—that is the unbeliever.

¹⁸¹ They, what do they do then? We find out that they, that these people, these believers, a so-called believers, but in the forms of religion, and they fail to see the identified Truth of the Word of God because It’s against what they believe. See?

¹⁸² It don’t make any difference what you believe, how loyal you are, how religious you are, or, that doesn’t have one thing to do to it. Sincerity, why, that don’t have nothing to do with it. I’ve seen people so sincere! I seen the heathens burn their children, feed them to the crocodiles, mothers with their babies. That’s more than a Christian would do. See? Sincerely they believe, sincerely, but were sincerely wrong.

¹⁸³ People say, “Well, this church has stood!” That, you’re sincerely wrong, if it’s contrary to the Word. “Well, now look, I don’t believe in such thing!” When, the Bible said It was so, though! See? “I don’t believe that we have to do *This*.” I don’t care what you think you don’t have to do. God said it must be done.

¹⁸⁴ “These signs shall follow them.” How far? “To all the world.” Who? “To every creature.” See, it shall be! Now, shall be, it’s going to be!

¹⁸⁵ And this Message of the hour that we’re now enjoying, the Presence of God, the latter day, the evening time when the Lights are shining, and the things that’s been opened up, and the Word vindicated and proved to be the Truth; both prophesied, comes to pass, all through scientific and everything, proved that It is, “Jesus Christ the same yesterday, and forever.” And, a man walk out on That, he’s—he’s an unbeliever. He’s beyond hopes. He’s numbed by the power of Satan, so there is no hopes for him. He is beyond hopes.

¹⁸⁶ Now that is what? The believer; now the unbeliever; now the third class, we’re speaking about, is the make-believer. That’s the boy, the make-believer! Now, remember, in there stood all three. Now, we find now, they do just exactly like their father does, Judas.

There was Peter and the rest of the apostles, believers.

There was the seventy, unbelievers.

¹⁸⁷ And there was Judas, hung right on, he was a make-believer. What do they do? This is the kind that holds on until they can find something, a fault in It. They are looking every time to find a loophole, see how it’s done, see if it’s a trick, if it’s a gimmick. They’re waiting to be sold out. They’re looking for that.

188 The unbeliever, he don't even wait around. He's condemned It, and walked out.

189 The believer, no matter what happens, he believes It, anyhow, for It's the Word.

There is your three classes.

190 The old unbeliever will walk out, on the first thing that's said, he don't like about it. Brother, he's going to throw his colors right then. He's an unbeliever. Paul said, "They went out from us, because they wasn't of us, in the beginning. They started with us." "Oh, you did run well; what hindered you?" See it? "They went out, because they wasn't of us." When they see the Word perfectly moving on, why, they wanted to get some kind of a gimmick they could work. See?

191 But the real believers don't question nothing. It's written in the Word, and they believe It, and they just go on. That's it. Always, it's written. If it isn't written, why, you just stay away from it, no matter what happens. It's got to be written. See? And they see that written Word and they believe It. And they see God moving in His Word, see the hour, the Message, the time, and they walk with It.

192 As I said this morning, how old Pilate must have walked the floor, at night, with his worried conscience, trying to clean himself. And he said, my, when no doubt he had called through the night, said, "I—I—I've—I've washed my hands, all night, and I still can't understand. See, they're not clean. I can never go to meet Him; I've got Blood upon my hands." Oh, my! See, don't never be guilty of that. See?

193 It's on your hands. There's only one way you can get It out; that's, accept It, that's right, become part of It. That's what It was shed for.

194 Now, the make-believer hangs around and acts just as pious as he can, but down in his heart he's trying to find what's—what's, you, how you do it. Oh, if the country isn't full of that part, of hypocrites! Yeah. That's a Judas. That's exactly. Hangs around, becomes part of the group; he was the treasurer, see. He stands around, he's always got his hand out for money. You can tell that, one thing, he's always fishing for money, and got his hand out for this. And he is a make-believer. He acts like a believer, but down in his heart . . .

195 You remember, he wasn't fooling Jesus. After the seventy left, and the believers made their stand; and He turned around to the believers, He said, "There is still something in you," for said, "I've chose twelve, and one of you is a devil." Jesus knowed, from the beginning, for He was the Word. He knowed the secret of the heart.

196 How hard it was! Stop a minute. Think deep, long, straight! How hard it must have been on Him, walking right there, and a man calling

Him, “Brother,” and knowed all the time that that was the deceiver that was going to try to upset Him, and sell Him for thirty pieces of silver. How hard it was to hold it in His bosom, and His friend walking along there. Even He said, “Friend,” called Judas His friend, “have not I been with you, all this time?” Knowing in His heart, and couldn’t say it. He knowed, from the beginning, who it was that would betray Him.

¹⁹⁷ There is that make-believer that’s just waiting. He’ll sing that, say, “Oh, I believe *this*, and I believe *this*, and I believe *this*. But, oh, you know, I heard somebody say it’s *so-and-so* times.” Oh, see, just long with ears.

¹⁹⁸ A real believer don’t hear nothing but the Word. That’s all. He watches the Word. He ain’t looking for no loopholes. He ain’t looking for no gimmicks. He believes God, and that settles it, and he just keeps going on. See? There is the believer.

¹⁹⁹ The unbeliever fills up in a minute, and he can’t stay to listen ten minutes of the Message. He’s got to get up and walk out. It’s against his creed, and he just won’t have no more to do with it, so he goes out.

²⁰⁰ Then, the make-believer hangs right on, that Judas. See, that’s the deceiver. That’s the—that’s the rascal, if I have to say such a word. Judas, he hangs around. This is the time, sometime, these make-believers are very popular with the people. That’s right, these make-believers, see. Some of them are mighty men, educated, doctor’s degree, big pay, everything. Some of them are great men, shrewd, just like sons of Satan would be.

²⁰¹ Look how Satan come right up there and agree with every bit of that Word; he’s just waiting to find that weak spot in Eve, to where he could show his power to deceive her, to betray her. That was—that was Satan. And here Satan is, in the form of Judas, in that age. That was Satan in the first age. What was he? Agreeing with the Word till just one little thing; he’s trying to find a place where he get a weakness.

²⁰² And that’s exactly what the Judas finds right now. He’ll come right along with the meeting, and watch right around until he can find that little spot that, he, “Oh, there it is! That’s it!” See? “Oh, that’s the way it’s done!” See? That’s just exactly.

²⁰³ Many of you remember up there that night when that man come out on the platform. He thought that there was a mental telepathy of reading the prayer cards, and how he thought he had it right then. Brother, he—he was sure he had it. And he come around. He belonged to a church that don’t believe in—in—in these, in the Gospel, the full Gospel. And he come up on the platform. I was tired. They was fixing to take me away.

204 That was at Windsor, Ontario. In there, come right across from— from United States there, right across from Detroit, at Windsor, the big auditorium.

205 And this man come up there with a gray suit on, and a red tie, intelligent-looking man, smart as a tack. He come to the platform. And I. . . He walked up. And I said, “Well, just let me have your hand.” I said, “I’m tired; I’ve seen so many visions. Just let me have your hand.” And—and I never noticed the man. And he put his hand over on mine. And I said, “Sir, there is nothing wrong with you. Go ahead.”

He said, “Oh, there is, too.”

206 And I said, “Well, let me see there.” I said, “No, sir, there is not one sign. No, sir, you’re a healthy man.”

He said, “Go look at my prayer card!”

207 I said, “I don’t care what you put on your prayer card.” I said, “I don’t have nothing to do with the prayer card,” not thinking, you see. I was tired and wore out. And my. . . But the grace of God, you see, was still there.

208 You remember, if He sends you, it’s His obligation to take care of you. It ain’t mine; it’s Him. He sent It. I’m just supposed to stand on what’s true.

209 When Moses threw his stick down, it turned into a serpent, and the magicians done the same thing, what could Moses do but stand there and wait for the grace of God? That’s all. Same thing. He followed out the commandments. And you know what happened, don’t you? See?

210 This man said, “Now,” he said, “there is. Look at my prayer card.”

211 I said, “Well, you might have had a lot of faith, and might have done it,” not thinking, you see. I done. . . not even paying attention.

212 Then he unbuttons his coat and pushed out his chest. He said, “There you are!” to the audience.

And I thought, “What’s going on here?”

213 He looked around. He said, “There you are!” Said, “See the gimmick?” That’s your Judas, a religious man, a preacher of a great denomination. Said, “There you are! I had ‘so much faith.’ Now, he’s got so weak, he can’t read the telepathy. See, it don’t come to him no more.” And there he said, “It’s not my faith was so great.” Said, “I put that on the prayer card, and now he can’t catch it, you see.” Said, “That’s the gimmick!”

214 And I thought, “What’s going on?” Then the grace of God came down.

215 I said, “Sir, why has the devil put in your heart to try to deceive God?” A modern Judas! I said, “You’re a church of Christ . . .” Excuse me. Well, I done said it. “You’re a church of Christ preacher. You belong to the church of Christ, from over in United States. And that man setting up there with that blue suit on, and your wife and his wife setting there, you set at a table last night that had a green thing over it, a—a spread like *this*, and you made up that this was ‘telepathy,’ and you were coming tonight.”

216 That man raised up. He said, “That’s the honest truth. God, have mercy on me!”

217 I said, “Sir, you put ‘TB and cancer’ on that card, and now you have it. It’s yours now.”

And he grabbed me by the pants leg, he said, “I didn’t . . .”

218 I said, “I can’t help. You go right ahead. That’s up between you and God. You wrote your doom right on your card.” And that got him. That was all of it.

219 See, make-believers, deceivers, trying to find some fault with God and His Word. That’s the Judases. That’s the ones. You see how Judas come out? See how that guy come out? That’s the way the make-believers happen. See, make-believers, oh, highly educated, sometimes, and a great showdown comes between the Word and their creed. And, when it does, they sell out to their denomination just exactly like their forerunner did, Judas. Judas sold out to his denomination; sold Jesus, the Word, to his denomination, and betrayed Jesus Christ after he claimed to be a part of It.

220 Ministers sometime claiming to be servants of Christ, and when the Word is thoroughly identified to be vindicated for that day, that it is the Message of the hour, and they’ll sell out there for popularity, to their denomination; just exactly like Judas did, betray Jesus to the Pharisees and Sadducees. That spirit don’t die, so there that’s amongst the believers, make-believers, and unbelievers. See, that’s just exact, come right down and sold Jesus for thirty pieces of silver; and many men will do it today for a meal ticket, for an extra hundred dollars a week; right, deny the God that’s standing in the midst of them, that bought their life, and with the full Word.

221 And they’ll say, “Oh, them days of miracles is passed!” or, “God don’t need such a thing as that today.” See? “Oh, I believe in Jesus Christ, the Son of God! ‘Hail Mary, mother of God, blessed art thou amongst women!’” All these other things they say! And some of them said, “I believe in the Apostles’ Creed. I believe in God the Father, Almighty, Creator of heavens and earth. I believe in the holy Roman Catholic church, and all this things.”

222 Tell me when apostle ever had a creed like that. If the apostles had one creed, it's wrote in Acts 2:38, "Repent and be baptized, every one of you, in the Name of Jesus Christ, for the remission of sins, and you shall receive the gift of the Holy Ghost." If there's any creed to them, that was it. They had no creed. It was the Word. That is true. It still remains the same. That's the prescription for the cure of the disease of sin, "And you shall receive the gift of the Holy Ghost! Repent and be baptized for the remission of sins, see, and you shall receive the gift of the Holy Ghost."

223 But they sell out, like Judas. That's the make-believer. Some of them are highly talented people. And this make-believer, watch that guy. That's the shrewd guy. This little guy that fills up quick, and jumps up and runs out, at every little phrase that he don't like, you don't pay no attention to him; he's just an unbeliever, to begin with. But when you see this guy, a make-believer, hangs on, see, that's the Judas. That's him.

224 Like great talents. I'm going to call names here. Which, I really shouldn't do it, but I'm going to call them, anyhow, so that you'll know it. Like, Elvis Presley, Red Foley, Ernie Ford, Pat Boone. Elvis Presley, a Pentecostal; Pat Boone, a church of Christ; Red Foley, a deacon in the church of Christ; and I think Ernest Ford is a Methodist. And all those people with those talents, smart, out on television. And people saying, "Well, aren't they religious? They sing songs." That don't mean one thing. Yes, sir. Deceiving the world!

225 What do they get out of it? Judas got thirty pieces of silver. Elvis, a fleet of Cadillacs, and a hundred, or two, a hundred and fifty million dollars, or a million dollars on records and things like that. Pat Boone and the rest of them. I don't care what church they belong to, and everything, it's hypocrisy. It's a make-believe. It's a front. That, their life proves out, that isn't right. Right.

226 Then there are those with the talents that is great organizers, worldly wisdom. They preach the Gospel, claim to; smart men, intellectuals. Listen, a man that's trained in that field, he is not a preacher. He's a lecturer. That's what's the trouble today, we have lecturers.

227 Jesus never said, "Go and train to do this." He said, "Go preach the Gospel, and these signs shall follow the preaching." See? See?

228 That's not learn to make a lecturer who can stand and just, my, put them flowery things in it, make you feel like you're sitting right in the presence of an Archangel. That isn't it. "Having forms of godliness," you see, that's a lecturer, not the Holy Spirit in action.

229 Some little fellow that wouldn't know his ABC's, might come down with the Power of faith with the Word; and make the Holy Spirit do things that that man knows nothing about, and deny it. See? There you are.

230 Great people! Yes, sir. Then, they are organizers. They are prosperous, successful, smart in worldly wisdom.

231 Just exactly like Satan did to Eve, that little, helpless woman. He came right to her and tried to sell her on the idea that she would be wiser than what she was, and that's what she was looking for. Instead of staying right what the Word said, he—he wanted to sell her on the idea she would be wiser, and she bought his product. And they still do the same thing today. "The wisdom of this world is foolish to God." Yes, sir.

232 No, sir! Oh, my, just the same thing that the Pharisees sold out, and did, see, with the wisdom that they know. But—but deny the whole Word of God.

233 When It's properly been proven and It's been vindicated to them, they still try to find something, and think It's a gimmick. They're not settled in their mind. They can't believe It. You can tell them anything, and they're back again; you can tell them anything, they're back again. And they just . . . And can't get It soaked in, you see. And watch them; they're watching for a time, just a loophole. That's all they want.

234 That's what, if it hadn't been for the grace of God, all my loopholes would be exposed, if I had any. See? It's the grace of God, 'cause there is no loopholes in the Word of God; just straight Gospel. I've always said, anybody, if you see me teach or do anything that's not exactly with the Word of God, you come tell me. Here is the thing that covers the loopholes that you're trying to find. Just put your eyes on That, and you'll see no loopholes, 'cause there is no loopholes.

235 Now remember, Judas thought he found one. That fellow thought he found one. Many times, they think they find it, but it proves out that it's not. That's the make-believers, hypocrites. They're ninety-five percent on the Word, so was Eve, but, ninety-nine and nine-tenths; but it was that one tenth that caused all death and sorrow.

236 That's the one thing that condemns the organization and things, 'cause they don't take the whole Word of God. That's the make-believers. We find that it's always been, but deny the true, a vindicated Word. These are always in each generation. We find them just as they go along, and also very religious.

237 Now, I'm fixing to close right now, 'cause I done took another half hour.

238 Jesus, we find out that He has warned us against these last days and these kind of people, that they be so much like the real thing, that they would absolutely would deceive the very Elected ones. What is that? That's the Judases, the—the people that goes so far up. Look, they—they even can cry, shout, claim to cast out devils, everything, and then turn back around and deny the Word. Exactly. They have a form of godliness. They'd—they'd—they'd almost. . . .

239 Look at where Judas came. Judas' spirit climbed into the Gospel, up to the place of Pentecost. But when it come to the time for his baptism in the Name of Jesus Christ, and these other things that goes with the baptism of the Holy Ghost, he walked out. He showed his colors. And that spirit can live in those denominations till it gets right to that Truth, then she drops right back, like the spirit that's on them, that forerun their coming; just as John forerun Jesus' coming.

“Now you say, ‘Jesus said they’d be so close.’”

240 Now, “Elected,” that's the kind that has had their name on the Book, from the foundation, of Life, that believes, or foundation of the world, that believes all the Word of Life. That's the Elected.

241 Now watch these people. Now, I say this with reverence and respects, with godly love; if I don't, I'm—I—I—I need a altar call, myself. Notice, Jesus said they would deceive the very Elected. Now, that wouldn't be Methodist, that wouldn't be Baptist; we know they're unbelievers, to begin with. But, it's Pentecostals' organization that took into that denomination, drew their lines, without the Word; and drew a line and put their own organization, and fenced out the Word. They would deceive the very Elected, so perfectly alike! Say, “They cry. They shout. They jump up-and-down. They claim healing services.” So did Judas, and so did all the rest of them. When they went out, come back rejoicing and everything, and even had their names written in the Lamb's Book of Life.

242 But, remember, the Bride don't—don't—don't come up in that group. She goes in the Rapture.

243 At the Judgment, the judgment was set, “And the books were opened, the wicked; and another Book, which is the Book of Life, it was opened,” and there was the Bride there to judge it. See? See? “Another Book was opened, which is the Book of Life.” That's the sheep on one side, and the goats on the other. See, the people that died back yonder, that never had the opportunity, they'll be the ones to be separated.

244 But now notice, “deceive” the very Elected, watch that group. That's that group that follows right along, “Yes, brother. Hallelujah! Yes. Glory to God!” And right down in your heart you see what they're working you for; have you in church (why?) to draw a crowd, to bleed

them of every bit of money they can get out of it. You think I don't know that? They might not think I know it, but I know it.

²⁴⁵ Jesus knowed, from the beginning, who was deceiver. See? See? But what did He do? He just waited till that time. That's what we must always do, wait till that time. Don't move in yourself. Wait till that minute.

²⁴⁶ Having a pi- . . . form, and go right along, that's that deceiving group. Watch that deceiver, that group there; not the—not the believer, not the unbeliever, but that make-believer. Oh, my! What are they doing? Just weeding along until they think they can find something, pulling every penny that they can out of the people, see, and then piling it up in these great big organizations; which are absolutely against, and they know it. See, they know it.

²⁴⁷ It don't make any difference what you say. They've always warned their people before you come, "Don't listen to it."

²⁴⁸ One man, with the audacity to stand there in Ohio, just when Brother Kidd was healed, come out there on the platform, and said, "Now, Brother Branham is a prophet, no doubt at all, when he's under the anointing. But now," said, "when the anointing is off of him," said, "don't you believe his Teaching, because It's wrong."

²⁴⁹ And he didn't know, that sitting in my room, the Lord revealed it to me. And I walked right down there. And many of you was there. I said, "Why would a man say a thing like that, when the Word. . ." Now, see, I never said I was a prophet; he said it.

²⁵⁰ And the prophet, the word *prophet*, "seer," Old Test- . . . Now, the English version of *prophet* means "a preacher." But the Old Testament *seer* was a man who had "the Divine Interpretation of the Word," and was proven by the Word coming to him and foreseeing it. That was what. . .

²⁵¹ And a man saying that a man be a prophet, and then saying his Teaching is wrong? If that ain't a money-working scheme, what is? The hour is close at hand when that thing will be pulled out on the scene. Yeah. But that's the kind that, that make-believer, pat you on the back, call you "brother," just as Judas. But, remember, He knowed from the beginning. He still knows. Yes, sir.

²⁵² Remember, all these listening to this tape, too, that's right, you're in one of them classes. That's exactly right. Now we're going to close. Every person that's here, present, every person that listens to this tape; and even though some day I have to leave this world, these tapes will still live. That's right. See? And you're in one of these classes. You've got to be in one of them. It's exactly. You can't escape it. You're in one of these classes.

253 Now what? Identify yourself with a Bible character that believed, where you believed the Word when It was vindicated, like I proved It tonight, that it was a vindicated Word always, always contrary to the popular belief.

254 If you should have lived in the days of Noah, now let me just ask, what side would you have been on, the church side or Noah's side, the prophet? See?

255 If you'd have lived in the days of Moses, would you have believed Moses' message after It had been proven and vindicated by God? But would you went with Korah and Dathan, and them, and said, "You're not the only holy man. Other people can do these things that you do, too"? See? You'd have to be one, and you are, tonight.

256 Or would you have been with Daniel, or with the church that was down there at Nebuchadnezzar's party they was giving? See? Would you have been outside, or would you been down at the shindig, the—the big thing they were having?

257 Would you have been with Elijah, that man standing alone, called, "an old crank, a man lost his mind," and standing up on top of a hill, and his head shining up there to the sun, with a crooked stick in his hand, the birds feeding him, uh-huh, some crank? Or would you been with the priests and all them down there with Jezebel, and the rest of them modern-dressed women? And Elijah standing up there, rebuking them, as hard as he could! What part would you took your wife to? Just think. Just picture yourself tonight.

258 In the days of Jesus, would you have been with this Boy that had no credentials? He had no denomination affiliations. They said, "What school did You come from? We don't have You on our record here. How do You get this wisdom? How'd You ever learn if we didn't teach You these things? What school did You come through? Are You Methodist, Presbyterian, or Baptist?" He was none of it. [A brother says, "Had the Word."—Ed.] That's right. He was the Word. That's exactly right, brother. Do you. . .

259 Or would you have took the side with the Pharisees of the modern belief of the humble old priest that seemed to be so gentle and nice, and the organization that stood up since the Nicaea Council, or since Luther organized it? Or what—what group would you have been in? Would you have been at the. . . What group would you have been with? Would you have stood with the Word when you seen It vindicated and proved to you, It was the Message of the day, or would you have took the church stand? Now just picture yourself tonight.

260 Would you have been there with the apostles, when they seen Jesus and all these mysterious things, when He crammed down on

them preachers, and said, “You’re a nest of snakes”? Them honest, old preachers studied that Word. Said, “You’re nothing but a den of thieves, and you’re—you’re full of dead men’s bones. You’re nothing but a whited wall.” See? “You generation of vipers.” Would you have stood with a hot-headed Fellow like that, Who stood there and rebuked and tore down? Said, “Which one of you can accuse Me of sin? If I do not what the Father said . . .”

²⁶¹ They said, “Don’t listen. That Guy has got a evil spirit on Him. He’s crazy. He’s mad. He’s—He’s got a spirit of the devil on Him. See? Now, the . . . how He does that, He, that’s a fortuneteller’s spirit in Him. You tell . . . What is He? His mother had Him before her and her husband was married. See? See? What school did He come through? We don’t even have one record of Him ever going to grammar school.”

²⁶² And yet when He was twelve years old, He astounded and confound the priests, with the Word of God. See? What school did He come out of? The school of Above. See? “When you see the Son of man descending up from where He come from.” See, that was His school.

²⁶³ But would you have stood with the apostles, to a Man like that, when the showdown come?

²⁶⁴ Or would you actually have walked off with the seventy, and say, “Well, we’ll go on back to our church if that’s the way You’re going to teach, saying that, You, ‘the Son of man’? When, after all, who are You? What are You? A man like I am, I eat with You, and trying to say You’re something. I’ve watched You. I seen Your weakness. I’ve seen You cry. I’ve seen You do *this, that*, or the *other*. I seen You go in the wilderness with us, and everything else like that now, and You’re just a man. And say You come down from Heaven. That’s too much for me.” Would you have walked up with them? Or would you have walked out with the seventy? Or would you have walked on with the apostles and Christ?

²⁶⁵ When Saint Martin tried to hold the baptism in the Name of Jesus Christ, in the church, when he still tried to hold to signs and wonders and things, and the Catholic church condemned the man and wouldn’t even recognize him at all, and cast him out, would you have took the place with the Catholic creed, or would you have stood with Saint Martin? When he refused to put up all these kind of images of—of dead people, and worship them, worship them images, and so forth, when he refused the dogmas that was added, he said, “Let the Word be Truth!” And God vindicated him with great signs and wonders, and what he foretold happened. And everything that he did, he walked in the Spirit of God and proved it, and not one of them priests or anything could do

anything about it. Would you have took his side and went with Saint Martin, or would you have went with the Catholic creed?

266 Now the Word, now the Word of God or the church dogmas, is before you. Can you take, accept what the dogmas of church, or do you take what the Word says?

267 Remember, in all ages has been as it is right now. There is always a popular belief among the people, and it's always been just a little bit contrary to the real Word. Remember, it's never been just a right-out deny It. Oh, no. The antichrist don't deny the Word. Certainly not. He says he believes It, but just not all of It the way It's wrote here. See? See?

268 Satan told Eve, Eve believed It all, but just that little bit that he told her. They take just all of It but just a little bit, might be, "go to the pool," it might be something else; you got to take It, every bit, just the way It is *Here*, see, just the way It's said *Here*, might cause you to do some first works over again, but it's just what the Word said. This has been Satan's trick since he worked it first on Eve, just to disbelieve a little bit of the Word.

269 And, always separates these three classes of people, the Word separates these people. In every age it's been that way. Every age that ever has been, it's been that way, when God sent something on the scene and clearly identifies It, His Word.

270 Then there are those that follow, that claim to be believers, and they are. There are those that wouldn't turn back. They believe the Word. As long as you stay in Word, they believe It.

271 But when It comes a little contrary, no matter how much God identifies It to what they believe, they say, "Well, I—I—I don't know about *That*." That's the unbeliever.

272 Or do you follow along just to see till you can get a chance to say, "Uh-huh, here you are!" A Judas to stab somebody in the back, like he did. "I knowed it would come out, sooner or later. There you are!" That's the make-believer. Every, every bit of it, we see it in the Bible.

273 A little boy one time, down here in Kentucky, raised way up in the mountains, he—he had never been around where there was a looking glass. They had a little piece tacked up on a tree, but he had never seen himself. He come here to Louisville, it was told, and stay with his mother's sister. And she lived in one of the nice homes, a old-fashioned home. When they went into one of the—the bedrooms that had a—a door that had a mirror all up it, all way up-and-down the door. See?

274 And when the little fellow started to running through the house, he stopped. Little Johnny saw little Johnny. See? And he scratched his head, and little Johnny in the mirror scratched his head. He laughed,

and little Johnny in the mirror laughed. He jumped up-and-down, and little Johnny jumped up-and-down in the mirror. See? He walked up real close. He thought it was a little boy he could play with, so he walked up. Directly, he pecked on the glass. He turned around, and his parents was watching him. He said, "Mama, that's me."

²⁷⁵ Now you look in *This*, and which is you? Uh-huh. Uh-huh. Which one of *these* little Johnnys are you impersonating? Which one is you, you see? You're one of them.

²⁷⁶ That's one of them, one that would turn back, the first flaw you found, that you called a flaw. See?

²⁷⁷ Test it with the Word and see if it's right, if the Word proves all things. See, prove all things by the Word. Jesus said do so. Yes, sir. "Hold fast to that what's good." That's exactly what He said.

²⁷⁸ Now look in the mirror of God's Word, in the other ages, and see which group of these three that you would be identified in. Now just think, if you'd have lived in the days of Noah, if you'd have lived in the days of Moses, if you'd have lived in the days of Jesus, or one of them, whatever it is, just think what group you would be identified with. Think of it tonight.

²⁷⁹ Then, your present. Now, just think now. This is deep now. And don't run over the top of it. Your present state right now proves to you what group you'd have been with back there. Now, you're your own judges, proves what you are.

²⁸⁰ Reverend, minister, what group would you have been with when Jesus made that statement that was hard to believe? What? What? After He had thoroughly been identified that He was the Word, see, and yet, that statement, you never heard of anything like that, "The Son of man, what will you say if He be ascends up into Heaven where He come from?"

²⁸¹ And you said, "Well, I know where He was born at. I know His papa, I know His mama, and here He says He's going to ascend up from where He come from." That would have been a little too much for you, wouldn't it, sir? Uh-huh. Been just a little bit too much for you; couldn't have stomached That. Maybe it's the same thing today. Then look in the glass of God's Word and see where you stand. Oh, a deceiver of man, don't you never do that.

²⁸² Look, you're in one of these classes. In your present state right now, the present state of mind, that, you here in this visible audience, and you that will be in the invisible audience of this tape, your present state of mind after listening to this tape, proves to you what class you're in. It's tells you exactly where you are, whether you are a believer in the Word and will stay with It, whether you'd walked out, or shut that

tape off. Hmm? That tells what you done. You don't want to listen to It, and shut It off, say, "I don't want to listen to That," that, that's that unbeliever. See, you won't stop to test it and see if it's Truth or not. See? Or just hanging around and trying to find some fault with It, then you know where you are, too. It tells you.

283 God help us to believe It and stand on It, and be loyal to It, and obey the Word, for He is the Word. Do you believe that?

Let us, let us pray.

284 Dear Heavenly Father, how hard it is, at times, to say these things, and know that perhaps tens of thousands of people will hear this over the tape, as they go out across the country and around the world. But, Dear Lord, it is true, it's so true. I pray, Lord, first clean my heart. O Lord, test me, try me.

285 Just look down upon me, Lord. I'm weak. I—I—I. . . I'm—I'm tired. I'm—I'm wore out. My throat is husky. My—my—my lips are—are—are—are parched, like. And, and my body is wearing down, I'm getting old. And—and it won't be too many more times, Lord, maybe, too many more turns of the sun, till—till I'll—I'll be going.

286 And now check me, now, Father. And if—if there's something that I'm doing wrong, and don't know it, You—You just reveal it to me, Lord. You—You show me. I—I'm ready now to make it all right.

287 I look at myself over there in the glass of God's Word. Where do I stand? Do I see my image reflecting Jesus Christ? Is that the person I see in the glass? Do I see one of the believers of the Old Testament, or the believers of the New Testament? Do I see a make-believer? Do I see myself as a unbeliever that wouldn't stand and listen to the Word, and would take the denominational idea instead? Do I see myself hanging around, trying to find a little loophole?

288 Lord, if it's so, just—just clean me, Lord. Let my heart be clean and pure. Because, this is my life, Lord, I. . . It's, I want it right. There is no need of just half way doing it, if there's a way to make it really done. I, I want it fixed right, Father. Not only that, but I'd be leading men wrong, and women wrong, and the people that I love, and loves me; then, I'd be wrong.

289 And, Father, if there be anything, if I thought tonight that any denominational church was right; or the Council of Churches was right, if the majority of the people were right; Lord God, help me to be man enough, and Christian enough, to admit my wrong and stand here and send these people to where I think that would be right. Cleanse me. Let me look and see. But when it comes to those things, Lord, as far as I can see it, having those forms and deny the Word; you can tell It to

them, and yet they say, "Well, It don't make any difference. It . . . God don't expect That now."

²⁹⁰ Lord, I believe that You are the same Jesus. You're the same God that You ever was. You're still God, and You change not. I believe that this Bible is Your Word, and I believe that You and Your Word are the same.

²⁹¹ And I pray, God, that You'll give us of Your Holy Spirit, to quicken the Word, to give us the quickening Power; that, someday when life is over, and You're finished with us, that we'll be quickened and ascend up into Heaven where we was, in the thoughts of God, before the foundation of the world. God, grant it.

²⁹² Forgive our sins, Father. If there be men or women here, that stands in that other class, besides true believers in the Word, God, cleanse their heart. If there is any listening in to the tape, or will listening in, I pray for the cleansing of their hearts, that You will cleanse them, Lord. I—I don't want to see them lost. God, I pray that You'll—You'll help us to understand that one wrong won't—won't righten another wrong. There is only one way to do it, that's get both wrongs out of the way, and get right. And I pray, Father, that You'll grant that to us, through Jesus Christ our Lord.

²⁹³ With our heads bowed, our hearts bowed, now I want you stop just a few minutes.

²⁹⁴ When I saw the vision of hell, as a—as a little boy, the horrors of it. Then, I may be wrong in this. That might just been a premonition. It might. I don't know. It seems I was somewhere. It was so natural.

Then, not long ago, when I seen the realms of the blessed.

²⁹⁵ When I was in the realms of the lost, I screamed, "O God, don't never let a person come here!" You can't, there is no tongue can describe to you what the horrors of it is. There is no way for me to tell you. If you believe that there is a burning hell, full of fire and brimstone, that would be a—a cool shady green pasture to the sight of what the horrors of this lost condition was in, and the misery that is—that is associated that place.

²⁹⁶ And if I tried to speak to you of things that would be beyond a human's understanding, I still couldn't describe the place of the blessed, how peaceful! Never to die, never to be old, never to be sick; always to be young, always to be healthy, and never to die; Eternal Life, in the blessed of youth, and no sin or nothing else! Oh, there is just no way to exp- . . . describe, describe it.

²⁹⁷ Even the Saint Paul, he said, "Eye has not seen, ear has not heard, nor has it even entered the hearts of man," you can't even understand

it; there is no way to explain it, “what God has for them, in store, that love Him.”

298 And now, as this is surely true, both here and the invisible audience, we are pictured here, tonight, in one of these classes. Either we are genuine believers. . . Test it with the Word. If the Word said a certain thing, and the church said something different, what would you take? Look in the glass of God’s Word and see which class you’re standing in. And if you’re not, tonight, both here and in the invisible audience, if you are not, if you’re not with that believing type, could I offer just a word of prayer for you now, that you would come into that believing type?

299 And would you signify the same, by God; with your head bowed, your hearts bowed, your eyes closed, and before God? Sometimes people are just a little bit afraid, you know, to kind of raise up their hands, afraid their neighbor. . . Which, they oughtn’t to be that way, but they—they should be willing to stay up, and say, “I, I’m wrong. I’m wrong.”

300 “He that—he that covers his sin shall not prosper, but he that will confess his sin will have mercy.” See? What is *sin*? “Unbelief,” unbelief in (what?) the Word.

301 Now, if you are not in that class, and there is things that—that you see in the Bible that you just simply. . . in—in your. . . in—in your—your intellectuals, you—you can’t see it. You just. . . You know the Bible said so, but you just. . . You can’t understand it, and yet you want to. You say, “God, let me have the understanding. I’ll obey You.”

302 Would you raise your hand, and say, “Remember me as we pray”? God bless you. God bless you. That’s good. See?

303 Really just think of it, “Is there something in the Bible that I—I just—I just don’t know? I—I—I—I’m—I’m afraid I’m going to find myself in one of the other categories. Maybe I’m going to find myself with the seventy, that I. . . There’s just some things that I. . . It’s too hard for me to understand how that—that God would do these things, how He could be, how Jesus could be the same, how—how these things. I—I don’t understand It. I want to understand It. I—I want to believe It. And, God, help my unbelief. I—I want to be part of It. I want to be a partaker of the Word. I want It in me.”

304 “If ye abide in Me, and My Word abides in you, then ask what you will.” Saint John 15. We know that’s true. Look, “If ye abide,” not in and out, in and out, but, “if ye abide in Me,” and He is the Word, “and It abides in you, then just ask what you will and it shall be given unto you. Ye shall have it.”

305 “He that receiveth My Words, and believeth on Him that sent Me, has already passed from death to Life.” But can you receive the Word, first? Can you receive the Word, all the Word, all of Christ? Christ is the anointed Word. He is the Word, anointed.

306 *Christ* means “the anointed One,” the anointed Word for that day, made manifest, the Saviour, the Redeemer. That’s when He was to come, and He was that anointed Person to take that place.

307 Now it’s the Holy Spirit in the last days, to shine forth the evening Lights, restoring back the Faith [Blank spot on tape—Ed.] that’s been trampled down, through the denominations; condemning the denominations and coming back to the original Faith, with original Bible Faith; the original Bible, believing every Word of It, not adding it and making It say *this* and say *that*. Just say It the way It’s said, and you want to believe it that way.

308 Is there one that never raised their hands, would like to raise their hands, and say, “God, remember me”?

309 God bless you, lady. God bless you, young lady. God bless you, you. Fine. God bless you, little fellow. God bless you, my sister. “I want Him. I. . .” God bless you, sister, over to my right. And bless you, in the back. “I want. . .” And God bless you, young man. And you, sister, over here. You, brother, over this other side, the Lord bless you. God bless you, in the back. “Just remember me, Lord.”

310 Now remember, you’re not holding your hand to me; to Him. Right straight in back of me, now, Lord sees your hand. Even if I miss it, He sees it. He knows your heart. He knows what’s pulsating there. He knows your objective. He knows what your motive is to that objective. God bless you, brother.

311 Someone else, “I want to believe all the Word.” God bless you. All right. God bless you. “Help me, Lord, help me.” The Lord sees your hands. Yes, sir. That’s it. “There is things that I—I can’t understand. I—I don’t want to be an unbeliever. Though I don’t understand them, I want to believe it, anyhow. I’m ready to say, ‘Lord God, here I am. I want to believe. Help my unbelief, Lord.’” God be with you. God bless you. Many, many hands are up, and still going up.

312 You say, “Brother Branham, does that help?” Put your hand up once, with a real, right objective, and find out how you feel about it.

313 You’ve testified that there is a little something in your life, you know. There is a little something, you don’t want it to be there, but it’s there, anyhow. You wonder how it could be done. “And, Lord, forbid that I would be a Judas. Forbid that I’d follow along in a—in a Message, just maybe trying to think that someday some little flaw will show up. O God, not me. Let me stay right with Thy Word. See? Or maybe I’d

be a unbeliever that just simply thinks, ‘Well, if—if . . . well, why don’t the rest of them say so?’ See? I—I don’t want to be like that either. I want to be a believer. I want to. I see God’s Word of the hour. I see God in It. And, Lord, make me part of that Word. Make me part of It. I want to be part of It.” The Lord bless you.

³¹⁴ Now let us pray. And every person, you pray for—for yourself, and I’m going to pray for you. Did you know, one day we’re going to . . . we’re not going to be together here, maybe, for a while. Some of us will be taken, and we won’t be together. There is many of us here, where, some of us are getting old. Some of us, we don’t know. Even the young die. We die at any age. We got to be separated, and this thing has got to be settled. And you just can’t get there on haphazardly, you’ve got to come while you’re in your right mind.

³¹⁵ You say, “Well, just before I die, if I can see It.” No, don’t do that. You might not even be in your right mind then. You might be killed ’fore you get home, in a accident. You might die in a heart attack. We don’t know what’s going to happen; only God holds that. I trust not.

³¹⁶ I’m watching people on the outside, even, holding their hands in the window. See? Yes, God bless.

³¹⁷ “I—I want—I want to be right. I—I—I—I want to be right.” And now let’s make it right, now, right now. Just, you can settle it for one time; if from your bottom of your heart, if you’ll sincerely say, “Lord Jesus, no matter what it is, or what anyone else says, Your Word will be first in my life. I want It in my life. You are the Word. The Bible said so, and I believe that the Bible is the Word of God. And I know the creeds and the dogmas, that’s been injected into It, has made it a bunch of hypocrisy. Lord, cleanse me from such stuff as that, and let me be wholly Thine. I raise my hands to You. I raise my heart to You, my voice to You, my prayer to You. God, be merciful to me.”

³¹⁸ And my hands are up, too, Lord. Cleanse me, O Lord, from all unbelief.

³¹⁹ Though He may not give me the—the Power to walk like Enoch and not have to die, but just take an afternoon’s walk and go Home with Him; but, God, I do believe that it will happen, because I know there is to be a Rapture in the last day, and the work is to be cut short.

³²⁰ And, Father, so says our calendar, thirty-six more years and the work will be over, and You’ll have to come sometime within that or there’ll be no flesh saved. And then we’re told, by the chronologists and the—and the people who search such things, that we are absolutely advanced many, many years from that, many years on up there; tell us, by the calendars, that we are way up further than that; maybe there’s

only fifteen or twenty years left. I don't know, Father. But I know, even according to our calendar, we're almost there.

³²¹ I see where there cannot be any hope left, Lord. There is coming a . . . If they ever start turning those bombs loose on each other, Lord, there—there—there'll be no battle front. They'll, they will destroy one another. And, Lord, it's hanging there, and yet the Bible says the whole heavens and earth will be on fire. God, I see the hour appearing.

³²² I think of the assassination of the President, and then see that other evil man come in, without letting the man have a trial, and shot him down, in cold-blooded murder. O God, one is as guilty as the other. They have no right to do that. Evil in our own nation, supposed to be a Christian nation, what a poor example we are, Lord, of Christian. Forgive us, Lord, of our sins.

³²³ Help us, O God, especially Your Church, them that's baptized into that mystical Body of Christ. Which, "It's the Spirit that quickeneth," You said. And as the Son of man ascended up, so shall His Body ascend up. And He is the Head; His Church is the Body. O God, it's the Head that guides the Body. Let the Headship of the Word guide the Body of Christ. And may I be part of that Body, Lord.

³²⁴ I pray for these who raise their hands, and all is present and all that's be on the tapes. Lord God, I pray sincerely. Take them in, Lord. You look at their hearts. You know what they are. But, as Your servant, I—I intercede for the people, Lord. I—I love them. I love them.

³²⁵ And I—I—I'm only trying to do this because I feeled Your commission is for me to do it. So, Father, here I am, doing the best I can with . . . Forgive my feeble mistakes, Lord. I pray that You'll—You'll grant to me strength, that I'll be able to make it more plainer to the people.

³²⁶ Now be with us here in the tabernacle, tonight. Look down upon these, Lord, those who raised their hands in the tabernacle. Search me, O Lord, and try me. And if there be any wrong in me, cleanse me, Father. Grant it. Cleanse this church.

³²⁷ Clean us all, Lord, that the Word will be made flesh among us and be made known to the world in this day. Grant it, Father. For, I commit this, with myself, and this text, and with this audience, and with Thy Word and Thy promise, for the salvation of our souls, in the Name of Jesus Christ. Grant it, Lord.

³²⁸ May the Power of God come upon us and anoint us, all the way from the pastor to the janitor, and every person that's present. May the Holy Ghost come and take Its place into our heart, and take every promise of God and reveal to us that Thy Word is Truth. Through Jesus' Name I pray.

329 And while we have our heads bowed. “I can . . .” Just want the organist, if she will, to give us a chord on this song, “I can hear my Saviour calling. Where He leads me I will follow.” *Where He Leads Me I Will Follow*.

. . . my Saviour calling, (What is He? The Word.)
I can hear my Saviour calling,
I can hear my Saviour . . .

Now deny your dogmas and things.

Take thy cross and follow . . .

330 “He that will not take up his cross and follow Me, the Word, is not worthy to be My disciple.”

Where He leads . . . (Back to the Bible, where He’ll lead you.) . . . will follow,
Where He leads me I will follow,
Where He leads me I will follow,
I’ll . . . (If it’s to the pool, in His Name, if it’s to the altar, to get rid of my shame!) . . . all the way.

331 [Brother Branham hums *Where He Leads Me I Will Follow*—Ed.]

. . . Him through the judgments, (That’s it, right now.)
I’ll . . .

332 What side are you on? What do you see in your reflection in the Bible, God’s looking glass, if I’m being judged now by the Word?

I’ll go with . . .

333 “I’ll go with the Word, no matter what it cost. I’m going through the judgments of God. If I have to take one of the places, make me a believer, right down the Word.”

. . . with Him, with Him all the way.

For where He leads me I . . .

334 Now think it over, real close now.

. . . He leads . . .



THREE KINDS OF BELIEVERS

63-1124E Vol. 3-6R

This Message by Brother William Marrion Branham was delivered on Sunday evening, November 24, 1963, at the Branham Tabernacle in Jeffersonville, Indiana, U.S.A. This sermon, number 63-1124E, is one hour and fifty-five minutes. Having obtained a clearer and more complete original tape, this book has been re-edited with an R added to the volume number. Every effort has been made to accurately transfer the verbal Message from the magnetic tape recording to the printed page, and is printed herein unabridged and distributed by Voice Of God Recordings. Reprinted in 2010.

©2002 VGR, ALL RIGHTS RESERVED

VOICE OF GOD RECORDINGS

P.O. BOX 950, JEFFERSONVILLE, INDIANA 47131 U.S.A.

(812) 256-1177 • www.branham.org

Copyright notice

All rights reserved. This book may be printed on a home printer for personal use or to be given out, free of charge, as a tool to spread the Gospel of Jesus Christ. This book cannot be sold, reproduced on a large scale, posted on a website, stored in a retrieval system, translated into other languages, or used for soliciting funds without the express written permission of Voice Of God Recordings®.

For more information or for other available material, please contact:

VOICE OF GOD RECORDINGS
P.O. Box 950, JEFFERSONVILLE, INDIANA 47131 U.S.A.
www.branham.org